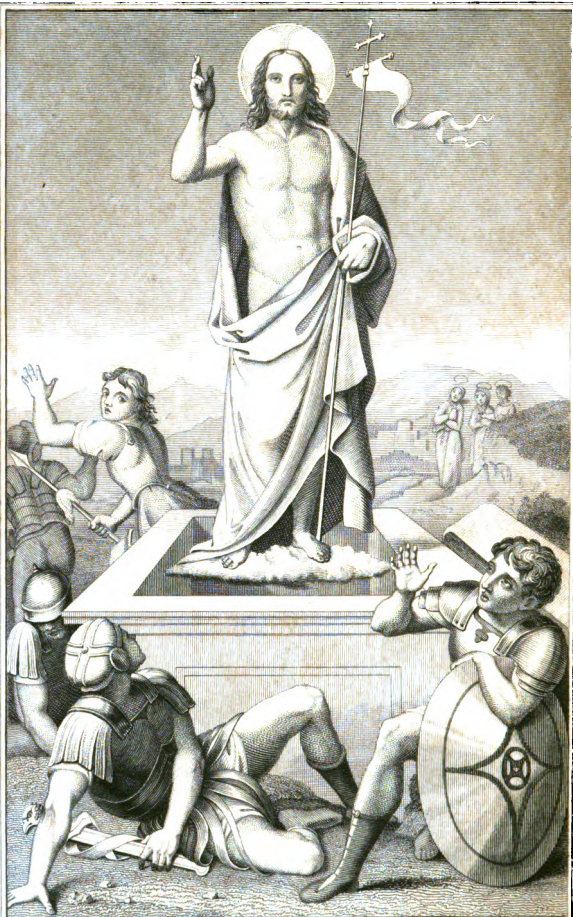

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3, 25



Hic nocte Maria, quid bidisti in huius,
Sepulchrum Christi viventis,
et Gloriam huius resurgentis. Alleluia.

①
Catholic church, England.

THE

Missal

FOR THE

USE OF THE LAITY;

WITH

The Masses

FOR ALL DAYS THROUGHOUT THE YEAR.

ACCORDING TO

The Roman Missal;

AND

THOSE FOR THE ENGLISH SAINTS IN THEIR RESPECTIVE
PLACES,

NEWLY ARRANGED AND IN GREAT MEASURE TRANSLATED

BY THE

VERY REV. F. C. HUSENBETH.

NEW EDITION IMPROVED.

WITH THE APPROBATION OF ALL THE

Rt. Rev. the Vicars Apostolic of England.

LONDON:

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Approbations.

We approve of the
‘**MISSAL FOR THE USE OF THE LAITY**,’ prepared
by the Rev. F. C. Husenbeth, and permit the
use of it in our respective Districts.

- ✝ WILLIAM, *Bishop of Ariopolis, V.A.E.D.*
- ✝ THOMAS, *Bishop of Cambysopolis, V.A.L.D.*
- ✝ NICHOLAS, *Bishop of Melipotamus, Coadjutor.*
- ✝ JOHN, *Bishop of Trachis, V.A.Y.D.*
- ✝ GEORGE, *Bishop of Tloa, V.A. Lancashire District.*
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- ✝ WILLIAM, *Bishop of Samosata, V.A.N.D.*
- ✝ JOSEPH WILLIAM, *Bishop of Uranopolis, V.A.W.D.*

September 21, 1848.

PREFACE.

The Editor of this Missal has principally endeavoured to furnish his Catholic brethren with an Edition, correct in its contents, and convenient in its arrangement. This volume will be found strictly conformable to the Roman Missal, as used by authority in this country; with the Proper Masses of the English Saints in their respective places, and the Common of Saints restored to its appropriate place, after the Proper Masses. Much care has been taken to give the Proper Masses as free as possible from references. More Latin has been given, and one uniform plan observed in its insertion. Wherever Commemorations are to be made of Simple Feasts, they are carefully noted; and proper directions are given to find the Masses within the Octaves of all festivals so celebrated. The Votive Masses of the B. Virgin are printed separately, and in their proper places, according to the Roman Missal. The Hymns, and Sequences or Proses, have been newly translated with great care, and most of them in verse.

These are some leading features, which it is hoped will secure for this Edition a continuance of the approval and patronage bestowed on the First; especially as the work has been graciously approved, and its publication and use permitted, by the venerable authority of all our R. R. Vicars Apostolic.

The Publisher ventures to hope, that the care taken in revising this Edition, while passing through the press, will render it as worthy of the support and patronage of the Public as the preceding.

London: January, 1847.

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Of Moveable Feasts.

<i>Year of the Lord.</i>	<i>Septua- gesima Sunday.</i>	<i>Ash Wed- nesday.</i>	<i>Easter Sunday</i>	<i>Ascen- sion day.</i>	<i>Whit- Sunday.</i>	<i>Corpus Christi.</i>	<i>Sun- days after Pent.</i>	<i>First Sunday in Advent</i>
1840	Feb. 16	Mar. 4	Apr. 19	May 28	June 7	June 18	24	Nov. 29
1841	Feb. 7	Feb. 24	Apr. 11	May 20	May 30	June 10	25	Nov. 28
1842	Jan. 23	Feb. 9	Mar. 27	May 5	May 15	May 26	27	Nov. 27
1843	Feb. 12	Mar. 1	Apr. 16	May 25	June 4	June 15	25	Dec. 3
1844	Feb. 4	Feb. 21	Apr. 7	May 16	May 26	June 6	26	Dec. 1
1845	Jan. 19	Feb. 5	Mar. 23	May 1	May 11	May 22	28	Dec. 30
1846	Feb. 8	Feb. 25	Apr. 12	May 21	May 31	June 11	25	Nov. 29
1847	Jan. 31	Feb. 17	Apr. 4	May 13	May 23	June 3	26	Nov. 28
1848	Feb. 20	Mar. 8	Apr. 23	June 1	June 11	June 22	24	Dec. 3
1849	Feb. 4	Feb. 21	Apr. 8	May 17	May 27	June 7	26	Dec. 2
1850	Jan. 27	Feb. 13	Mar. 31	May 9	May 19	May 30	27	Dec. 1
1851	Feb. 16	Mar. 5	Apr. 20	May 29	June 8	June 19	24	Nov. 30
1852	Feb. 8	Feb. 25	Apr. 11	May 20	May 30	June 10	25	Nov. 28
1853	Jan. 23	Feb. 9	Mar. 27	May 5	May 15	June 26	27	Nov. 27
1854	Feb. 12	Mar. 1	Apr. 16	May 25	June 4	June 15	25	Dec. 3
1855	Feb. 4	Feb. 21	Apr. 8	May 17	May 27	June 7	26	Dec. 2
1856	Jan. 20	Feb. 6	Mar. 23	May 1	May 11	May 22	28	Nov. 30
1857	Feb. 8	Feb. 25	Apr. 12	May 21	May 31	June 11	25	Nov. 29
1858	Jan. 31	Feb. 17	Apr. 4	May 13	May 23	June 3	26	Nov. 28
1859	Feb. 20	Mar. 9	Apr. 24	June 2	June 12	June 23	23	Nov. 27
1860	Feb. 4	Feb. 21	Apr. 8	May 17	May 27	June 7	26	Dec. 2
1861	Jan. 27	Feb. 13	Mar. 31	May 9	May 19	May 30	27	Dec. 1
1862	Feb. 16	Mar. 5	Apr. 20	May 29	June 8	June 19	24	Nov. 30
1863	Feb. 1	Feb. 18	Apr. 5	May 14	May 24	June 4	28	Dec. 1
1864	Jan. 24	Feb. 10	Mar. 28	May 6	May 16	May 27	27	Nov. 28
1865	Feb. 12	Mar. 1	Apr. 16	May 25	June 4	June 15	25	Dec. 3
1866	Jan. 28	Feb. 14	Apr. 1	May 10	May 20	May 31	27	Dec. 2
1867	Feb. 17	Mar. 6	Apr. 21	May 30	June 9	June 20	24	Dec. 1
1868	Feb. 9	Feb. 26	Apr. 13	May 22	June 1	June 12	25	Nov. 30
1869	Jan. 24	Feb. 10	Mar. 28	May 6	May 16	May 27	27	Nov. 28
1870	Feb. 13	Mar. 2	Apr. 17	May 26	June 5	June 16	24	Nov. 27
1871	Feb. 5	Feb. 22	Apr. 9	May 18	May 28	June 8	26	Dec. 3

NOTE.—The first year in each of the above divisions, will be
Leap Year.

Directions

FOR THE USE OF THE MISSAL.

I.—The Mass is celebrated either according to the time of the year, or for the Festival of some Saint, or some other particular occasion.

II.—As the Festivals of Saints frequently fall upon Sundays, or other days when some office according to the time of year should be celebrated, it is necessary to attend to the manner adopted by the church for classifying Festivals, in order to regulate their celebration.

III.—Every day is either a Double, a Semidouble, a Simple, a Vigil, or a Feria.

IV.—The greatest Festivals are called Doubles of the First Class, the next in rank are Doubles of the Second Class, the next are Greater-Doubles, the next Doubles. After these follow Semidoubles and Simples, which are the lowest kinds of Festivals; and other days on which no Festivals of Saints are kept, are called Vigils, if they occur before great Feasts, but otherwise Ferias.

V.—The Sundays are considered as Semidoubles, but take precedence of all other Semidoubles; those in Advent and Lent, with the three before Lent, as also Easter, Low Sunday, Whit Sunday, and Trinity Sunday, take precedence of all Doubles.

VI.—There are certain Ferias which take precedence of all Festivals, such as Ash Wednesday, every day in Holy Week, and Whitsun-eve.

VII.—Doubles are kept on the day on which they occur, unless it be pre-occupied by a Double of higher rank, in which case the inferior Double is transferred to the first vacant day.

VIII.—A Semidouble occurring on a Sunday, or in Easter or Whitsun Week, or within the Octave of Corpus Christi, or on any greater Feria, is transferred to the first day not occupied by any Double or Semidouble.

IX.—Simples are never transferred; but when they occur on a day on which they cannot be celebrated, a commemoration is generally made of them.

X.—On Ferias which have no proper Mass, the Mass of the preceding Sunday is said. A Vigil is never kept on Sunday, but on the preceding Saturday.

XI.—On Saturdays out of Lent, having no proper Mass, a Votive Mass is always said of the Blessed Virgin Mary, according to the time.

XII.—Masses of *Requiem* cannot be said on Doubles, unless the corpse be present; nor within the solemn Octaves of Epiphany, Easter, Whitsuntide, and Corpus Christi, nor on Ash Wednesday, in Holy Week, or on Whitsun-eve.

XIII.—On Doubles, one prayer, Secret and Postcommunion are generally said, but on other days more.

XIV.—On common Sundays, Semidoubles, Simples, and Ferias, three prayers are generally said; but the Priest, according to his devotion may say five, or seven.

XV.—The various Commemorations will be found specified in this Missal in their proper places.

Holidays of Obligation

Commanded by the Church to be observed in England, with the obligation of hearing Mass, and resting from servile works.

All Sundays.

The Nativity of our Lord	December 25
The Circumcision of our Lord	January 1
The Epiphany of our Lord	January 6
The Ascension of our Lord	
The Solemnity of Corpus Christi	
The Feast of SS. Peter and Paul	June 29
The Assumption of the B. Virgin Mary	August 15
The Feast of All Saints	November 1

Days of Devotion,

On which it is not commanded to hear Mass, though earnestly recommended :

- Feb. 2. Purification of the Blessed Virgin Mary,
or Candlemas Day
—— 24. (in Leap Year 25) St Matthias, Apostle
Mar. 19. St Joseph, Spouse of the B. V. Mary
—— 25. The Annunciation of the B. V. Mary, or
Lady Day
Easter Monday and Tuesday
Apr. 23. St George, Martyr, Patron of England
May 1. SS. Philip and James, Apostles
—— 3. Finding of the Holy Cross
Whit Monday and Tuesday
June 24. Nativity of St John Baptist
July 25. St James the Greater, Apostle
—— 26. St Ann, Mother of the B. Virgin Mary
Aug. 10. St Laurence, Martyr
—— 24. St Bartholomew, Apostle
Sept. 8. Nativity of the Blessed Virgin Mary
—— 21. St Matthew, Apostle and Evangelist
—— 29. Dedication of St Michael, or Michaelmas
Day
Oct. 28. SS. Simon and Jude, Apostles
Nov. 30. St Andrew, Apostle
Dec. 8. Conception of the Blessed Virgin Mary
—— 21. St Thomas, Apostle
—— 26. St Stephen, the First Martyr
—— 27. St John, Apostle and Evangelist
—— 28. The Holy Innocents
—— 29. St Thomas of Canterbury.

Fasting Days,

On which flesh meat is forbidden, and only one meal allowed :

The Forty Days of Lent

The Ember Days, being Wednesday, Friday, and Saturday in the First week in Lent, in Whitsun week, in the third week in September, and in the third week in Advent.

The Vigils or Eves of Whit-sunday, of SS. Peter and Paul, the Assumption, All Saints, and Christmas, Wednesdays and Fridays in Advent.

Abstinence Days,

On which flesh meat is forbidden:

The Sundays in Lent, unless leave be given to the contrary.

All Fridays, except the Friday on which Christmas-day may fall.

NOTE.—That by two Rescripts, dated May 17, 1830, his late Holiness Pope Pius VIII. was pleased to dispense with the Catholics of England from the observance of abstinence on all Saturdays which are not fasting days, and on St Mark's day, and the three Rogation days; also to transfer the obligation of hearing Mass, and resting from servile work upon the Annunciation of the B. V. Mary, to the Sunday following, and to allow Easter Monday and Whit Monday to be observed only as days of devotion.

ABBREVIATIONS

IN THE FOLLOWING CALENDAR EXPLAINED

A.	..	..	..	Abbot
Arch	..	..	..	Archangel
Ap.	..	..	..	Apostle
App.	..	..	..	Apostles
B.	..	..	..	Bishop
C.	..	..	..	Confessor
D.	..	..	..	Doctor of the Church
d.	..	..	..	Double
d. 1 or 2.	..	..	..	Double of the First or Second Class
gr. d.	..	..	..	Greater Double
E.	..	..	..	Evangelist
Emp.	..	..	..	Emperor
K.	..	..	..	King
M.	..	..	..	Martyr
MM.	..	..	..	Martyrs
P.	..	..	..	Pope
Q.	..	..	..	Queen
s.	..	..	..	Semidouble
V.	..	..	..	Virgin
W.	..	..	..	Widow
				viii.

THE CALENDAR.

NOTE: All days omitted in the Calendar are *Ferias*, on which no Saint's Festival is celebrated.

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AT THE

ASPERGES,

*Or Sprinkling with Holy Water before Mass, on
Sundays and Festivals.*

ANTIPHONA. Asperges
me, Domine, hyssopo, et
mundabor: lavabis me, et
super nivem dealbabor.

PSALMUS. Miserere mei
Deus, secundum magnam
misericordiam tuam,

V. Gloria.

ANT. Asperges me,
etc.

V. Ostende nobis, Do-
mine, misericordiam tuam.

R. Et salutare tuum
da nobis.

V. Domine, exaudi
orationem meam.

R. Et clamor meus ad
te veniat.

V. Dominus vobis-
cum.

R. Et cum spiritu tuo.

ANTIPHON. Thou shalt
sprinkle me with hyssop,
O Lord, and I shall be
cleansed: thou shalt wash
me, and I shall be made
whiter than snow.

PSALM. Have mercy on
me, O God, according to
thy great mercy.

V. Glory, &c.

ANT. Thou shalt sprin-
kle, &c.

V. Shew us, O Lord,
thy mercy.

R. And grant us thy
salvation.

V. O Lord, hear my
prayer.

R. And let my cry
come to thee.

V. The Lord be with
you.

R. And with thy spirit.

OREMUS.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

R. Amen.

In Paschal time, instead of the above Antiphon, the following is sung, and Alleluia is added to the first V. and R.

ANTIPHONA. Vidi aquam egredientem de templo, a latero dextro, alleluia: et omnes ad quos pervenit aqua ista, salvi facti sunt, et dicent, alleluia.

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

V. Gloria.

ANTIPH. Vidi aquam.

LET US PRAY.

Graciously hear us, O holy Lord, Father Almighty, eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit and defend all who dwell in this habitation. Through Christ our Lord.

R. Amen.

ANTIPHON. I saw water coming forth from the temple, on the right side, alleluia: and all those to whom this water came, were saved, and shall say, alleluia.

Ps. Give praise to the Lord, for he is good: for his mercy endureth for ever.

V Glory, &c.

ANT. I saw water, &c.

The Ordinary of the Mass.

The Priest begins at the foot of the Altar.

IN nomine Patris, et Filii, et Spiritus Sancti. Amen.

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I will go in to the altar of God.

To God who giveth joy to my youth.

PSALM XLII.

JUDICA me Deus, et discerne causam meam de gente non sancta: ab homine iniquo et dolo: so erue me.

R. Quia tu es Deus fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

R. Et introibo ad altare Dei; ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor

JUDGE me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

For thou art God my strength: why hast thou cast me off? and why go I sorrowful whilst the enemy afflicteth me?

Send forth thy light and thy truth; they have conducted me and brought me unto thy holy hill, and into thy tabernacles.

And I will go in to the altar of God; to God who giveth joy to my youth.

To thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul? and why dost thou disquiet me?

Hope in God, for I will still give praise to him, the

illi : salutare vultus mei,
et Deus meus.

P. Gloria Patri, et Fi-
lio, et Spiritui Sancto.

R. Sicut erat in prin-
cipio, et nunc, et semper,
et in sæcula sæculorum.
Amen.

P. Introibo ad altare
Dei.

R. Ad Deum qui læti-
ficat juventutem meam.

P. Adjutorium nostrum
in nomine Domini.

R. Qui fecit cœlum et
terram.

salvation of my counte-
nance and my God.

Glory be to the Father,
and to the Son, and to the
Holy Ghost.

As it was in the begin-
ning, is now, and ever
shall be, world without
end. Amen.

I will go into the altar
of God.

To God who giveth joy
to my youth.

Our help is in the name
of the Lord.

Who made heaven and
earth.

*In Masses of Requiem for the Dead, and in Masses of
the Time, from Passion Sunday till Holy Saturday
exclusively, the above Psalm Judica is omitted.*

P. Confiteor Deo omni-
potenti, beatæ Mariæsem-
per virgini, beato Michaeli
archangelo, beato Joanni
Baptistæ, sanctis Apostolis
Petro et Paulo, omnibus
sanctis et vobis fratres, quia
peccavi nimis cogitatione,
verbo, et opere: mea cul-
pa, mea culpa, mea maxi-
ma culpa. Ideo precor
beatam Mariam semper
virginem, beatum Micha-
elem archangelum, bea-
tum Joannem Baptistam,
sanctos Apostolos Petrum
et Paulum, omnes sanctos,
et vos fratres, orare pro
me ad Dominum Deum

I confess to Almighty
God, to blessed Mary ever
virgin, to blessed Michael
the archangel, to blessed
John the Baptist, to the
holy Apostles, Peter and
Paul, to all the saints and
to you brethren, that I
have sinned exceedingly in
thought, word, and deed:
through my fault, through
my fault, through my most
grievous fault. Therefore
I beseech the blessed Mary
ever virgin, blessed Mi-
chael the archangel, bless-
ed John the Baptist, the
holy Apostles Peter and
Paul, all the saints and

nostrum.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

R. Confiteor Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis et tibi, Pater, quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaellem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

P. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

you brethren, to pray to the Lord our God for me.

May Almighty God be merciful to thee, and thy sins being forgiven, bring thee to everlasting life.

Amen.

I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you Father, to pray to the Lord our God for me.

May Almighty God be merciful to you, and your sins being forgiven, bring you to everlasting life.

Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

Amen.

P. Deus tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

P. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Oremus.

O God, thou being turned towards us, wilt enliven us.

And thy people will rejoice in thee.

Shew us, O Lord, thy mercy.

And grant us thy salvation.

O Lord hear my prayer.

And let my cry come to thee.

The Lord be with you.

And with thy spirit.

Let us pray.

The Priest goes up to the Altar, saying,

Aufer a nobis, quæsumus Domine, iniquitates nostras: ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take away from us, we beseech thee, O Lord, our iniquities; that we may deserve to enter into the Holy of Holies with pure minds: through Christ our Lord. Amen.

Bowing down, with his hands upon the Altar, he says,

Oramus te, Domine per merita sanctorum tuorum, quorum reliquæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.

We beseech thee, O Lord, by the merits of those saints, whose relics are here, and of all the saints, to vouchsafe to pardon all my sins. Amen.

At High Mass, the Priest before he reads the Introit blesses incense, saying,

Ab Illo benedicaris, in cujus honore cremaberis. Amen.

Mayest thou be blessed by Him, in whose honour thou shalt be burnt. Amen.

Receiving the thurible from the Deacon, he incenses the Altar, and returns the thurible to the Deacon, who incenses the Priest only. Then the Priest reads the Introit, and afterwards says,

P. Kyrie eleison.	Lord have mercy on us.
R. Kyrie eleison.	Lord have mercy on us.
P. Kyrie eleison.	Lord have mercy on us.
R. Christe eleison.	Christ have mercy on us.
P. Christe eleison.	Christ have mercy on us.
R. Christe eleison.	Christ have mercy on us.
P. Kyrie eleison.	Lord have mercy on us.
R. Kyrie eleison.	Lord have mercy on us.
P. Kyrie eleison.	Lord have mercy on us.

Returning to the Middle of the Altar, he says,

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

Glory be to God on high, and on earth peace to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory. O Lord God heavenly King, God the Father Almighty. O Lord Jesus Christ the only-begotten Son. O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest on the right hand of the Father, have mercy on us. For thou only art holy, thou only art Lord, thou only art most high, O Jesus Christ, with the Holy Ghost, in the glory of God the Father. Amen

He kisses the Altar, and turning to the people, says,

P. Dominus vobiscum. The Lord be with you.

R. Et cum spiritu tuo. And with thy spirit.

P. Oremus. Let us pray.

Then follow the COLLECTS, at the end of the first and last of which the Acolyth answers Amen. After which the Epistle, at the end of which is answered Deo Gratias; Thanks be to God. Then the Gradual, Tract, Alleluia or Sequence, according to the time. Then the Priest, bowing down before the middle of the Altar, says,

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiaë prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Cleanse my heart, and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal: vouchsafe so to cleanse me by thy gracious mercy, that I may be able worthily to proclaim thy holy Gospel. Through Jesus Christ our Lord. Amen.

Jube Domine benedicere.

Give me thy blessing.

Dominus sit in corde meo, et in labiis meis; ut digne et competenter annuntiem Evangelium suum. Amen.

May the Lord be in my heart, and on my lips; that I may worthily and in a proper manner announce his Gospel. Amen.

P. Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

And with thy spirit.

P. Initium (vel) sequentia Sancti Evangelii secundum N.

The beginning (or) continuation of the Holy Gospel according to N.

R. Gloria tibi Domine.

Glory be to thee O Lord.

The priest makes the sign of the Cross upon his forehead, mouth and breast, and reads the Gospel; at the end of which the Acolyth answers,

R. Laus tibi Christe. Praise be to thee O Christ.

The Priest kisses the book (except in Masses of Requiem), saying,

Per evangelica dicta de-
leantur nostra delicta.

By the words of the
Gospel may our sins be
blotted out.

*Then the Priest at the middle of the Altar says the
Nicene Creed, when it is appointed to be said.*

CREDO in unum Deum,
Patrem omnipotentem
factorem cœli et terræ, vi-
sibilem omnium et invi-
sibilem. Et in unum Do-
minum Jesum Christum,
Filium Dei unigenitum. Et
ex Patre natum ante omnia
sæcula. Deum de Deo, lu-
men de lumine, Deum ve-
rum de Deo vero. Genitum
non factum, consubstan-
tialem Patri: per quem
omnia facta sunt. Qui
propter nos homines, et
propter nostram salutem
descendit de cœlis.* Et
incarnatus est de Spiritu
Sancto ex Maria Virgine:
Et homo factus est. Cruci-
fixus etiam pro nobis: sub
Pontio Pilato passus, et se-
pultus est. Et resurrexit
tertiâ die, secundum Scrip-
turas. Et ascendit in cœ-
lum: sedet ad dexteram
Patris. Et iterum ventu-
rus est cum gloria, judicare
vivos et mortuos: ejus
regni non erit finis. Et in

I Believe in one God, the
Father Almighty, maker
of heaven and earth, of all
things visible and invi-
sible. And in one Lord Jesus
Christ, the only-begotten
Son of God. And born of
the Father before all ages.
God of God, light of light.
true God of true God. Be-
gotten, not made, consub-
stantial with the Father:
by whom all things were
made. Who for us men,
and for our salvation des-
cended from heaven.* And
was incarnate by the Holy
Ghost of the Virgin Mary:
and was made man. Was
crucified also for us: suf-
fered under Pontius Pilate
and was buried. And the
third day he rose again,
according to the Scrip-
tures. And ascended into
heaven: sits at the right
hand of the Father. And
again he shall come with
glory, to judge the living
and the dead: of whose

* Here all kneel down.

Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam, sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

kingdom there shall be no end. And in the Holy Ghost, the Lord and life-giver; who proceeds from the Father and the Son. Who together with the Father and the Son is adored and conglorified: who spoke by the prophets. And one, holy, Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead. And the life of the world to come. Amen.

He kisses the Altar, and turning to the people, says,

P. Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

And with thy spirit.

P. Oremus.

Let us pray

Then he reads the offertory, and uncovers the chalice.

Taking the paten with the host, he says,

Suscipe sancte Pater omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

Receive O holy Father, Almighty eternal God, this unspotted host, which I thy unworthy servant, offer to thee my living and true God, for my innumerable sins, offences and negligences, and for all here present, as also for all faithful Christians living and dead: that it may be available for me and them to life everlasting. Amen.

Putting wine and water into the chalice, he says,

Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus; per omnia sæcula sæculorum. Amen.

O God who didst wonderfully constitute the dignity of human nature, and still more wonderfully reform it: grant that by the mystery of this water and wine we may be partakers of his divinity, who vouchsafed to become a partaker of our human nature, Jesus Christ, thy Son our Lord: who liveth and reigneth with thee in the unity of the Holy Ghost; world without end. Amen.

Offering up the chalice, he says,

Offerimus tibi Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer to thee O Lord, the chalice of salvation, beseeching thy clemency: that it may ascend with an odour of sweetness in the sight of thy Divine Majesty for our salvation and that of the whole world. Amen.

Bowing down before the Altar, he says,

In spiritu humilitatis, et in animo contrito suscipiamur a te Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi Domine Deus.

May we be received by thee, O Lord, in the spirit of humility, and in a contrite mind; and so may our sacrifice be made in thy sight this day, that it may be pleasing to thee, O Lord God.

Raising his hands and eyes, he says,

Veni sanctificator om-

Come, O Almighty and

nipotens æternæ Deus, et benedic hoc sacrificium tuo sancto nomini præ- paratum.	eternal God the sanctifier, and bless this sacrifice prepared for thy holy name.
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At High Mass, he blesses the incense, saying,

Per intercessionem beati Michaelis archangelistantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

By the intercession of blessed Michael the archangel standing on the right hand of the altar of incense, and of all his elect, may the Lord vouchsafe to bless this incense, and receive it as an odour of sweetness. Through Christ our Lord. Amen.

The priest incenses the bread and wine, saying,

Incensum istud a te benedictum, ascendat ad te Domine, et descendat super nos misericordia tua.

May this incense blessed by thee, ascend to thee, O Lord, and may thy mercy descend upon us.

Then he incenses the Altar, saying,

Dirigatur, Domine, oratio mea, sicut incensum, in conspectu tuo; elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Let my prayer be directed, O Lord, as incense, in thy sight; the lifting up of my hands as even sacrifice. Set a watch, O Lord, before my mouth: and a door round about my lips: that my heart may not incline to evil words: to make excuses in sins.

Returning the thurible to the Deacon, he says,

Accendat in nobis Domi-

May the Lord enkindle

nus ignem sui amoris, et flammam æternæ charitatis. Amen.

within us the fire of his love, and the flame of eternal charity. Amen.

Washing his hands, he says,

Lavabo inter innocentes manus meas : et circumdabo altare tuum Domine.

Ut audiam vocem laudis : et enarrem universa mirabilia tua.

Domine dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis Deus animam meam : et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt : dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum : redime me, et miserere mei.

Pes meus stetit in directo : in ecclesiis benedicam te Domine.

Gloria Patri, et Filio : et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper : et in sæcula sæculorum. Amen.

I will wash my hands among the innocent : and will compass thy altar, O Lord.

That I may hear the voice of praise : and tell of all thy marvellous works.

O Lord, I have loved the beauty of thy house, and the place where thy glory dwelleth.

Take not away my soul, O God, with the wicked ; nor my life with bloody men.

In whose hands are iniquities, their right hand is filled with gifts.

But as for me, I have walked in my innocence : redeem me, and have mercy on me.

My foot hath stood in the direct way : in the churches I will bless thee, O Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Gloria Patri is omitted in Masses of Requiem for the dead, and in Passion time.

Bowing down before the Altar, the Priest says,

Suscipe sancta Trinitas hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Jesu Christi Domini nostri: et in honore beatæ Mariæ semper virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Receive O holy Trinity, this oblation which we offer to thee, in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; and in honour of blessed Mary ever virgin, and blessed John Baptist, and the holy Apostles Peter and Paul, and of these, and all the saints: that it may be to their honour and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Turning to the people, he says aloud,

Orate, fratres,

Brethren, pray,

And continues in a low voice,

ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem Omnipotentem.

that my sacrifice and yours may be acceptable to God the Father Almighty.

The Acolyth answers,

Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, for our benefit, and that of all his holy Church.

The Priest answers in a low voice Amen. Then he reads the Secret Prayers, and concludes them by saying aloud,

P. Per omnia sæcula
sæculorum.

World without end.

R. Amen.

Amen.

P. Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

And with thy spirit.

P. Sursum corda.

Raise up your hearts.

R. Habemus ad Domi-
num.

We have them raised
up to the Lord.

P. Gratias agamus Do-
mino Deo nostro.

Let us give thanks to
the Lord our God.

R. Dignum et justum est.

It is worthy and just.

The following Preface is said from Christmas Day till the Epiphany (except on the Octave of St John), on the Purification of the B. V. Mary, on Corpus Christi, and during the Octave, and on the Transfiguration of our Lord.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æternæ Deus, Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilem amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cælestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes.

IT is truly worthy and just, right and salutary, that we should always and in all places give thanks to thee O holy Lord, Father Almighty, Eternal God, because, by the mystery of the Word incarnate, the new light of thy brightness has shone upon the eyes of our mind: that while we visibly acknowledge God, we may be carried on by him to the love of things invisible. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the troop of the heavenly army, we sing a hymn to thy glory, repeating without end.

Within the Action, or more solemn part of the Sacrifice.

Communicantes, et diem
sacratissimum celebran-
tes, quo beatæ Mariæ in-
temerata virginitas huic
mundo edidit Salvatorem.
Sed et memoriam vene-
rantes, in primis ejusdem
gloriosæ semper virginis
Mariæ, genitricis ejusdem
Dei et Domini nostri Jesu
Christi; sed et beatorum
apostolorum ac martyrum
tuorum etc.

Communicating, and ce-
lebrating the most sacred
day on which the unvio-
lated virginity of blessed
Mary gave to this world a
Saviour. As also vene-
rating the memory, in the
first place, of the same glo-
rious Mary, ever virgin,
mother of the same, our
God and Lord Jesus Christ;
and likewise of thy blessed
apostles and martyrs, &c.

In the Midnight Mass is said,

Noctem sacratissimam
celebrantes, qua.

The most sacred night,
on which.

*But in all Masses afterwards it is said as above, to the
Octave of the Nativity, inclusively.*

On the EPIPHANY OF OUR LORD, and during the Octave.

Vere dignum, etc.
Quia cum Unigenitus tuus
in substantia nostræ mor-
talitatis apparuit, nova nos
immortalitatis suæ luce
reparavit. Et ideo, etc.
ut supra.

It is truly worthy, &c.
Because, when thy only-
begotten Son appeared in
the substance of our mor-
tality, he repaired us with
the new light of his im-
mortality. And therefore,
&c. *as above.*

Within the Action.

Communicantes, et diem
sacratissimum celebran-
tes, quo unigenitus tuus in
tua tecum gloria coæter-
nus, in veritate carnis nos-
træ visibiliter corporalis
apparuit. Sed et memo-
iam venerantes, in primis

Communicating, and ce-
lebrating the most sacred
day, on which thy only-
begotten Son, co-eternal
with thee in thy glory,
appeared visibly in the
truth of our bodily flesh.
As also venerating the

gloriosæ semper virginis Mariæ, genitricis ejusdem Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum, etc.

memory, in the first place, of the glorious Mary ever virgin, mother of the same, our God and Lord Jesus Christ: and likewise of thy blessed Apostles, &c.

And it is said during the whole octave.

From Ash Wednesday to Passion Sunday, except on feasts which have a proper Preface.

Vere dignum, etc... Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli cœlorumque virtutes, ac beata Seraphim socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes.

It is truly worthy, &c. Who by bodily fasting dost repress vice, elevate the mind, bestow virtue and rewards: through Christ our Lord. By whom the Angels praise thy Majesty, the Dominations adore, the Powers tremble. The heavens, and the powers of the heavens, and the blessed Seraphim celebrate it together with equal exultation. With whom we beg that thou wouldst command our voices also to be admitted, saying with suppliant confession.

From Passion Sunday till Maundy Thursday (except on feasts which have a proper Preface), and in Masses of the Cross and of the Passion.

Vere dignum, etc..... Qui salutem humani generis in ligno crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur: per Christum

It is truly worthy, &c. Who didst appoint the salvation of mankind upon the wood of the cross: that life might arise from that which produced death: and that he who conquered by wood, by wood also might

Dominum nostrum. Per quem, etc. overcome: through Christ our Lord: by whom, &c.

From Holy Saturday till Ascension Day: In the Mass of Holy Saturday is said in hac potissimum nocte; on Easter Day and till the Saturday following (inclusively) in hac potissimum die, and afterwards in hoc potissimum gloriosius.

Vere dignum et justum est, æquum et salutare, te quidem Domine omni tempore, sed in hac potissimum die gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo, etc. *ut supra.*

It is truly worthy and just, right and salutary, to extol thee, O Lord, indeed at all times, but more gloriously on this day particularly, when Christ our Pasch was immolated. For he is the true Lamb, who has taken away the sins of the world. Who destroyed our death by dying, and by rising again repaired our life. And therefore, &c. *as in the first Preface.*

Within the Action.

Communicantes et diem sacratissimum celebrantes Resurrectionis Domini nostri Jesu Christi secundum carnem: sed et memoriam, etc.

Communicating and celebrating the most sacred day of the Resurrection of our Lord Jesus Christ according to the flesh: As also venerating, &c.

Sequitur,

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium pec-

Then as follows:

We beseech thee, therefore, O Lord, favourably to receive this oblation of our service, and that of all thy family, which we offer to thee for these also whom thou hast been pleased to regenerate of

catorum quæsumus Domine, ut placatus accipias, etc.

water and the Holy Spirit, granting them remission of all sins, &c.

This is said from Holy Saturday till the Saturday following (inclusively), but in the Mass of Holy Saturday is said et noctem sacratissimam, this most sacred night.

From Ascension Day to Whitsun Eve (exclusively).

Vere dignum, etc.....

Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes. Et ideo, etc.

It is truly worthy, &c.

..... Who after his resurrection manifestly appeared to all his disciples, and as they looked on was taken up into heaven, that he might grant us to be partakers of his divinity. And therefore, &c.

Within the Action.

Communicantes et diem sacratissimum celebrantes, quo Dominus noster, unigenitus Filius tuus, unitam sibi fragilitatis nostræ substantiam, in gloriæ tuæ dextera collocavit. Sed et memoriam venerantes, in primis gloriosæ semper virginis Mariæ, genitricis ejusdem Dei et Domini nostri, etc.

Communicating, and celebrating the most sacred day, on which our Lord, thy only begotten Son placed on the right hand of thy glory the substance of our frailty united to himself. As also venerating the memory, in the first place of the glorious Mary, ever Virgin, mother of the same our God and Lord, &c.

And it is said during the whole octave.

From Whitsun Eve to the Saturday following (inclusively) and in votive Masses of the Holy Ghost, omitting the words, hodierna die.

Vere dignum, etc.....

Qui ascendens super omnes cœlos, sedensque ad

It is truly worthy, &c.....

Who ascending above all the heavens, and sitting

dexteram tuam, promissum Spiritum Sanctum (hodierna die) in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat. Sed et supernæ virtutes, atque angelicæ potestates, hymnum gloriæ tuæ concinunt, sine fine dicentes.

at thy right hand, poured out the promised Holy Spirit (this day) upon the children of adoption. Wherefore the whole world exults in exceeding great joy. As likewise the virtues on high, and the angelic powers, sing a hymn to thy glory, saying without end.

Within the Action.

Communicantes et diem sacratissimum Pentecostes celebrantes, quo Spiritus Sanctus Apostolis in igneis linguis apparuit. Sed et memoriam, etc.

Communicating, and celebrating the most sacred day of Pentecost, on which the Holy Ghost appeared to the Apostles in fiery tongues. As also venerating, &c.

Sequitur.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quæsumus, Domine, ut placatus accipias, etc.

Then as follows.

We beseech thee therefore, O Lord, favourably to receive this oblation of our service, and that of all thy family, which we offer to thee for these also whom thou hast been pleased to regenerate of water and the Holy Spirit, granting them remission of all sins, &c.

This is said till the Saturday following inclusively. On Trinity Sunday, and all Sundays which have no proper Preface; also in Votive Masses of the Blessed Trinity.

Vere dignum, etc..... Qui cum unigenito Filio tuo, et Spiritu Sancto,

It is truly worthy, &c. Who with thy only-begotten Son, and the Holy

unus es Deus, unus es Dominus, non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria revelante te credimus, hoc de Filio tuo, hoc de Spiritu Sancto sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in maiestate adoretur æqualitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque et Seraphim: qui non cessant clamare quotidie, una voce dicentes.

Ghost, art one God, art one Lord: not in the singularity of one person, but in the Trinity of one substance. For what we believe of thy glory, as thou revealest it, that we believe of thy Son, and the same of the Holy Ghost, without any difference. That in the confession of the true, and sempiternal Deity, propriety in persons, unity in essence, and equality in majesty be adored. Which the Angels praise, and the Archangels, the Cherubim also and Seraphim: who cease not to cry out daily, saying with one voice.

On the Feasts of the Blessed Virgin Mary (except the Purification), and during their Octaves, when there is no Feast with a proper Preface, and in votive Masses of the Blessed Virgin.

Vere dignum etc....
Et te in**** beatæ Mariæ semper virginis collaudare, benedicere et prædicare. Quæ et unigenitum tuum Sancti Spiritus obumbratione concepit; et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. Per quem, etc.

It is truly worthy, &c.
.....And to praise, bless and extol thee on the**** of blessed Mary ever virgin, who both conceived thy only-begotten Son by the overshadowing of the Holy Ghost; and without losing the glory of virginity, brought forth to the world the eternal light, Jesus Christ our Lord. Through whom, &c.

On Feasts of the Apostles and Evangelists (except the day of St John the Apostle) and during their

Octaves, when there is no proper Preface; also in votive Masses in their honour.

Vere dignum et justum est, æquum et salutare, te Domine suppliciter exorare, ut gregem tuum pastor æternæ non deseras; sed per beatos Apostolos tuos continua protectione custodias. Utiisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. Et ideo, etc.

It is truly worthy and just, right and salutary, humbly to beseech thee, O Lord, that thou the eternal pastor, wouldst not desert thy flock; but preserve it with a constant protection by thy blessed Apostles. That it may be governed by those same rulers, whom thou hast conferred upon it to preside as pastors and vicars of thy work. And therefore, &c.

On all Ferias, and Feasts which have no proper Preface: also in all Masses of Requiem for the dead.

Vere dignum, etc..... Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli cœlorumque virtutes, ac beata Seraphim socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes.

It is truly worthy, &c.... By whom the Angels praise thy majesty, the Dominations adore, the Powers tremble. The heavens and the virtues of the heavens, and blessed Seraphim, celebrate it with exultation together. With whom we beg thee to command our voices to be admitted, saying with suppliant confession.

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua, Hosanna in excelsis.

Holy, Holy, Holy, Lord God of hosts. The heavens and earth are full of thy glory, Hosanna in the highest.

Benedictus qui venit in nomine Domini.

Blessed is he that cometh in the name of the Lord.

Hosanna in excelsis.

Hosanna in the highest.

The Canon of the Mass.

The Priest says in a low voice,

TE igitur clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque Catholicæ et Apostolicæ fidei cultoribus.

Commemoration of the Living.

Memento Domine famulorum, famularumque tuarum N. et N.

Remember, O Lord, thy servants of both sexes, N. and N.

He pauses a moment, and prays for those for whom he wishes to pray in particular; after which he continues:

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus: pro redemptione animarum sua-

WE humbly beg and beseech thee, therefore, O most merciful Father, through Jesus Christ thy Son, our Lord, to accept and bless these gifts, these presents, these holy, undefiled sacrifices, which we offer thee especially for thy holy Catholic Church; which vouchsafe to pacify, preserve, unite and govern throughout the world; together with thy servant our Pope N. and our Bishop N. and all orthodox persons, and professors of the Catholic and Apostolic faith.

And all here present, whose faith and devotion are known to thee, for whom we offer to thee, or who offer to thee this sacrifice of praise, for themselves, and all that belong to them: for the redemp-

rum, pro spe salutis et incolumitatis suæ: tibi que reddunt vota sua æterno Deo vivo et vero.

tion of their souls, for the hope of their salvation and safety: and render their vows to thee, the eternal living and true God.

Within the ACTION, or most solemn part of the Sacrifice

Communicantes, et memoriam venerantes, in primis gloriosæ sempervirginis Mariæ, genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi; Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Communicating, and venerating the memory, in the first place, of glorious Mary ever virgin, mother of our God and Lord Jesus Christ: as also of thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and all thy saints: by whose merits and prayers mayest thou grant, that in all things we may be defended by the help of thy protection. Through the same Christ our Lord Amen.

Spreading his Hands over the oblation, he says,

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione

We beseech thee, therefore, O Lord, to receive favourably this oblation of our service, as also of all thy family: and to dispose our days in thy peace, and command us to be delivered

ps eripi, et in electorum
 -thorum jubeas grege nu-
 -merari. Per Christum Do-
 -minum nostrum. Amen.
 rna Quam oblationem tu
 -us in omnibus, quæsu-
 -us, benedictam, adscrip-
 -m, ratam, rationabilem,
 -ceptabilemque facere
 -y, igneris: ut nobis Corpus
 -ic sanguis fiat dilectissimi
 -t tui Domini nostri
 -esu Christi.

les Qui pridie quam patere-
 -tyr, accepit panem in sanc-
 -trel ac venerabiles manus
 -omas: et elevatis oculis in
 -holum ad te Deum Patrem
 -nam omnipotentem, tibi
 -letatias agens, benedixit,
 -orregit, deditque discipulis
 -endis, dicens: Accipite et
 -manducate ex hoc omnes:
 -mne HOC EST ENIM CORPUS
 -s: SUM.

ay Simili modo postquam
 -thatum est, accipiens et
 -ay ac præclarum calicem in
 -elp actas ac venerabiles ma-
 -roug suas: item tibi gratias
 -Lorens, benedixit, deditque
 -cipulis suis, dicens: Ac-
 -cite et bibite ex eo omnes;
 -ys HIC EST ENIM CALIX
 -her SANGUINIS MEI, NOVI ET
 -cein ETERNI TESTAMENTI:
 -ion MYSTERIUM FIDEI: QUI
 -of ad VOBIS ET PRO MULTIS
 -spostUNDATUR IN REMISSI-
 -an EM PECCATORUM.

from eternal damnation,
 and to be numbered in the
 flock of thy elect. Through
 Christ our Lord. Amen.

Which oblation do thou,
 O God, we beseech thee,
 vouchsafe to make in all
 things blessed, admitted,
 ratified, reasonable and ac-
 ceptable: that it may be
 made for us the Body and
 Blood of thy most beloved
 Son our Lord Jesus Christ.

Who, the day before he
 suffered, took bread into his
 holy and venerable hands:
 and with eyes lifted up to
 heaven to thee, O God, his
 Almighty Father, giving
 thanks to thee, he blessed,
 broke, and gave to his
 disciples, saying: Take
 and eat you all of this:

FOR THIS IS MY BODY.

In like manner, after he
 had supped, taking also this
 excellent chalice into his
 holy and venerable hands:
 also giving thanks to thee,
 he blessed it, and gave it
 to his disciples, saying:
 Take and drink ye all of it;

FOR THIS IS THE CHA-
 LICE OF MY BLOOD, OF
 THE NEW AND ETERNAL
 TESTAMENT: THE MYS-
 TERY OF FAITH: WHICH
 SHALL BE SHED FOR YOU
 AND FOR MANY UNTO THE
 REMISSION OF SINS.

Hæc quotiescumque feceritis, in mei memoriam facietis.

Unde et memores Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, panem sanctum vitæ æternæ, et calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatas es munera pueri tui justi Abel, et sacrificium patriarchæ nostri Abraham: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium immaculatam hostiam.

As often as you shall do these things, you shall do them in remembrance of me.

Wherefore O Lord, we thy servants, and likewise thy holy people, mindful as well of the blessed passion, as of the resurrection from the grave, and also the glorious ascension into heaven of the same Christ thy Son our Lord; offer to thy excellent majesty of thy gifts and presents a pure victim, a holy victim, an unspotted victim, the holy bread of eternal life, and the chalice of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance: and accept them, as thou didst vouchsafe to accept the offerings of thy just servant Abel, and the sacrifice of our patriarch Abraham; and that which thy high priest Melchisedech offered to thee, a holy sacrifice, an unspotted victim.

Bowing down before the Altar, he says,

Supplices te rogamus, omnipotens Deus; jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ: ut quotquot ex hac altaris

We humbly beseech thee, O Almighty God; command these things to be carried by the hands of thy holy Angel to thy altar on high, in the presence of thy divine majesty; that

participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

all of us who shall receive the most holy body and blood of thy Son, by this participation of the altar, may be filled with all heavenly blessing and grace. Through the same Christ our Lord. Amen.

Commemoration of the Dead.

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt eum signo fidei, et dormiunt in somno pacis.

Remember also, O Lord, thy servants of both sexes N. and N. who are gone before us with the sign of faith, and repose in the sleep of peace.

Here he prays for those for whom he wishes to pray particularly; and then continues,

Ipsis Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur, per eundem Christum Dominum nostrum. Amen.

To these, O Lord, and to all who sleep in Christ, we beseech thee to grant a place of refreshment, light and peace, through the same Christ our Lord. Amen.

Striking his breast, and raising his voice a little, he says,
Nobis quoque peccatoribus

Also to us sinners

(and continues in a low voice),

famulistuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino,

thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Per

Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum. Amen.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria,

petua, Agatha, Lucy, Agnes, Cæcilia, Anastasia, and all thy saints: into whose company do thou, we beseech thee, admit us, not considering our merits, but granting us thy forgiveness; through Christ our Lord. Amen.

By whom, O Lord, thou dost always create, sanctify, vivify, bless and grant to us all these good things. Through him, and with him, and in him, is to thee, O God the Father, in the unity of the Holy Ghost, all honour and glory,

Then the Priest says aloud;

Per omnia sæcula sæculorum.

R. Amen.

P. Oremus:

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere;

Pater noster, qui es in cælis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cælo et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

R. Sed libera nos a malo:

World without end.

Amen.

Let us pray;

Admonished by salutary precepts, and formed by divine instruction, we presume to say;

Our Father, who art in heaven: hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

But deliver us from evil.

The Priest answers in a low voice, Amen, and continues,

Libera nos, quæsumus Domine, ab omnibus malis præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus,

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come: and the blessed and glorious Mary ever virgin, mother of God, with thy blessed Apostles Peter and Paul, and Andrew, and all the saints interceding, grant in thy mercy peace in our days; that assisted by the help of thy mercy, we may both be ever free from sin, and secure from all disturbance. Through the same Lord Jesus Christ, thy Son, who lives and reigns with thee, in the unity of the Holy Ghost, God,

Then he says aloud;

Per omnia sæcula sæculorum.

R. Amen.

P. Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

World without end.

Amen.

The peace of the Lord be always with you.

And with thy spirit.

In a low voice;

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam, Amen.

May this commixtion and consecration of the Body and Blood of our Lord Jesus Christ be to us who receive it unto life everlasting, Amen.

Then he says aloud, striking his breast,

Agnus Dei, qui tollis peccata mundi, miserere

Lamb of God, who takest away the sins of the

nobis.

Agnus Dei, qui tollis
peccata mundi, miserere
nobis.

Agnus Dei, qui tollis
peccata mundi, dona nobis
pacem.

world, have mercy on us.

Lamb of God, who
takest away the sins of the
world, have mercy on us.

Lamb of God, who
takest away the sins of the
world, grant us peace.

In Masses of Requiem for the Dead, instead of miserere nobis, is said dona eis requiem, grant them rest, and instead of dona nobis pacem, is said dona eis requiem sempiternam, grant them eternal rest. The Priest does not then strike his breast, nor does he say the first of the following prayers.

Domine Jesu Christe, qui
dixisti Apostolis tuis: pa-
cem relinquo vobis, pacem
meam do vobis: ne re-
spicias peccata mea, sed
fidem Ecclesiæ tuæ; eam-
que secundum voluntatem
tuam pacificare et coadu-
nare digneris. Qui vivis et
regnas Deus, per omnia
sæcula sæculorum. Amen.

Domine Jesu Christe
Fili Dei vivi, qui ex volun-
tate Patris, cooperante
Spiritu Sancto, per mor-
tem tuam mundum vivi-
ficasti: libera me per hoc
sacrosanctum Corpus et
Sanguinem tuum ab om-
nibus iniquitatibus meis
et universis malis: et fac
me tuis semper inhærere
mandatis: et a te nunquam
separari permittas: Qui
cum eodem Deo Patre et
Spiritu Sancto vivis et

O Lord Jesus Christ,
who didst say to thy Apost-
les; I leave you peace, I
give you my peace; look
not upon my sins, but upon
the faith of thy Church;
and vouchsafe to pacify
and unite it according to
thy will. Who livest and
reignest God, world with-
out end. Amen.

O Lord Jesus Christ,
Son of the living God, who
didst give life to the world
by thy death, by the will of
the Father, and the co-ope-
ration of the Holy Ghost:
deliver me by this thy
most holy body and blood,
from all my iniquities, and
all evils: and make me ever
adhere to thy command-
ments, and never permit
me to be separated from
thee: who with the same
God the Father and the

regnas Deus in sæcula
sæculorum. Amen.

Perceptio Corporis tui
Domine Jesu Christe, quod
ego indignus sumere præ-
sumo, non mihi proveniat
in judicium et condemna-
tionem: sed pro tua pie-
tate prosit mihi ad tuta-
mentum mentis et Corpo-
ris, et ad medelam per-
cipiendam. Qui vivis et
regnas cum Deo Patre in
unitate Spiritus Sancti
Deus, per omnia sæcula
sæculorum. Amen.

Panem cœlestem acci-
piam, et nomen Domini
invocabo.

Holy Ghost, livest and
reignest God, world with-
out end. Amen.

May the participation of
thy body, O Lord Jesus
Christ, which I, though
unworthy, presume to re-
ceive, not be to my judg-
ment and condemnation:
but in thy mercy let it
avail to the safety of my
soul and body, and the
reception of a saving re-
medy. Who livest and
reignest with God the
Father in the unity of the
Holy Ghost, God, world
without end. Amen.

I will take the bread of
heaven, and call upon the
name of the Lord.

*Then the Priest, raising his voice a little at the four
first words, repeats three times, striking his breast;*

Domine, non sum dignus
ut intres sub tectum me-
um: sed tantum dic verbo,
et sanabitur anima mea.

Lord, I am not worthy
that thou shouldst enter
under my roof: but say
only the word, and my
soul shall be healed.

After which, he says,

Corpus Domini nostri
Jesu Christi custodiat
animam meam in vitam
æternam. Amen.

May the Body of our
Lord Jesus Christ preserve
my soul to life eternal.
Amen.

*Then he receives the sacred Host, and says after a
short pause;*

Quid retribuam Domino
pro omnibus quæ retribuit

What shall I return to
the Lord for all that he has

mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

given to me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

Receiving the Chalice, he says,

Sanguis Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

May the Blood of our Lord Jesus Christ preserve my soul to life eternal. Amen.

Here the Holy Communion is administered, if there are any persons to receive. The Acolyth spreads a cloth before them, and says the Confiteor. See page 4.

Then the Priest turns to the Communicants, and pronounces a general absolution in these words,

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

May Almighty God have mercy on you, and your sins being forgiven, bring you to life everlasting.

R. Amen.

Amen.

P. Indulgentiam, absolutionem et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

May the Almighty and merciful Lord give you pardon, absolution and remission of all your sins.

Amen.

R. Amen.

Elevating a particle of the Blessed Sacrament, and turning towards the people, he says,

Ecce Agnus Dei, ecce qui tollit peccata mundi:

Behold the Lamb of God, behold him who takes away the sins of the world:

And then repeats three times Domine non sum dignus as above, page 31

Coming down to the rails, he administers the Holy Communion, saying to each communicant,

Corpus Domini nostri
Jesu Christi custodiat
animam tuam in vitam
æternam, Amen.

May the body of our
Lord Jesus Christ pre-
serve thy soul to life
everlasting, Amen.

Then he returns to the Altar, replaces the ciborium in the tabernacle, and takes wine into the chalice, saying,

Quod ore sumpsimus
Domine, pura mente ca-
piamus: et de munere
temporali fiat nobis re-
medium sempiternum.

May we receive with a
pure mind, O Lord, what
we have taken with our
mouth: and of a temporal
gift may it become to us
an eternal remedy.

Taking wine and water into the chalice, he says,

Corpus tuum, Domine,
quod sumpsi, et Sanguis,
quem potavi, adhæreat vi-
sceribus meis: et præsta,
ut in me non remaneat
scelerum macula, quem
pura et sancta refecerunt
sacramenta. Qui vivis
et regnas in sæcula sæcu-
lorum, Amen.

May thy body, O Lord,
which I have received, and
thy Blood which I have
drunk, adhere to my
bowels: and grant, that no
stain of crimes may re-
main in me, whom pure
and holy mysteries have
refreshed. Who livest and
reignest, world without
end, Amen.

Having covered the chalice, he goes to the book, and reads the Communion; after which he turns to the people, and says,

Dominus vobiscum.
R. Et cum spiritu tuo.
P. Oremus.

The Lord be with you.
And with thy spirit.
Let us pray.

Then he reads the Post Communion, at the end of the first and last prayers of which, the Acolyth answers, Amen. Afterwards he turns again towards the people, and says

Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

And with thy spirit.

P. Ite, missa est.

Go, you are dismissed.

R. Deo gratias.

Thanks be to God.

Instead of which, when the Gloria in excelsis has been omitted, he says,

Benedicamus Domino.

Let us bless the Lord.

R. Deo gratias.

Thanks be to God.

But in Masses of Requiem for the Dead;

Requiescant in pace.

May they rest in peace.

R. Amen.

Amen.

Then bowing down before the Altar; he says,

Placeat tibi sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi-que et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum, Amen.

Let the homage of my service be pleasing to thee, O holy Trinity; and grant, that the sacrifice which I, unworthy as I am, have offered to the eyes of thy majesty, may be acceptable to thee, and, by thy mercy, be a propitiation for me, and for all for whom I have offered it. Through Christ our Lord, Amen.

Then he gives the Blessing in these words:

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.

May Almighty God, Father, Son, and Holy Ghost, bless you.

R. Amen.

Amen.

In Masses of Requiem the Blessing is not given. Then follows the beginning of St John's Gospel, if no other is to be read.

P. Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

And with thy spirit.

P. Initium sancti Evangelii secundum Joannem.

The beginning of the holy Gospel according to St John.

R. Gloria tibi Domine.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus. Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. **ET VERBUM CARO FACTUM EST,** et habitavit in nobis (et vidimus gloriam ejus, gloriam quasi uni-

Glory be to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name: Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **AND THE WORD WAS MADE**

geniti a Patre,) plenum
gratiæ et veritatis.

FLESH, and dwelt among
us (and we saw his glory,
the glory as of the only-
begotten of the Father)
full of grace and truth.

R. Deo gratias.

Thanks be to God.

PRAYER FOR THE QUEEN.

V. Domine salvam fac
reginam nostram VICTO-
RIAM.

V. O Lord save VICTO-
RIA our QUEEN.

R. Et exaudi nos in die
qui invocaverimus te.

R. And hear us in the
day that we shall call
upon thee.

Oremus.

Let us pray.

Quæsumus omnipotens
Deus, ut famula tua VIC-
TORIA Regina nostra, quæ
tua miseratione suscepit
regni gubernacula, virtu-
tum etiam omnium perci-
piat incrementa: quibus
decenter ornata, et vitio-
rum monstra devitare, et
ad te, qui via, veritas et
vita es, gratiosa valeat
pervenire. Per Christum
Dominum nostrum.

We beseech thee, Al-
mighty God, that thy ser-
vant VICTORIA our Queen,
who by thy mercy has un-
dertaken the government
of the kingdom, may also
receive an increase of all
virtues: with which being
adorned as it becomes her,
she may be enabled to avoid
the monsters of vice, and
come to thee well pleasing
in thy sight, who art the
way, the truth, and the life.
Through our Lord, &c.

R. Amen.

HYMNS AT BENEDICTION.

O Salutaris.

O Salutaris hostia
Quæ cœli pandis ostium:
Bella premunt hostilia:
Da robur, fer auxilium.

O saving victim, opening wide
The portals of our resting place;
When wars oppress, when ill
betide,
O give us strength, and grant us
grace.

Uni trinoque Domino,
Sis Sempiterna gloria;

To God eternal, three in one,
Be glory and immortal praise;

Qui vitam sine termino,
Nobis donet in patria.
Amen.

Who when life's arduous task is
done,
Will grant us bliss for endless
days. Amen.

Tantum ergo.

Tantum ergo sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplemen-
tum

Sensuum defectui.

Genitori, genitoque
Laus et jubilatio:
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.
Amen.

V. Panem de cælo præ-
stitisti eis.

R. Omne delectamen-
tum in se habentem.

Humbly bending, low adoring,
Love's pure mystery venerate;
High above all shadows soaring,
Rites more noble celebrate;
Faith and heavenly grace im-
ploring

Doubts of senses dissipate.

Honour, glory, praise abounding
To the Father, to the Son,
To the Holy Ghost resounding,
May we give when time is done:
God's exalted throne surrounding
When our earthly course is run.
Amen.

V. Thou didst give
them bread from heaven.

R. Having in it all that
was delicious.

Oremus.

Deus qui nobis, sub sa-
cramento mirabili passio-
nis tuæ memoriam reli-
quisti: tribue quæsumus,
ita nos corporis et san-
guinis tui sacra mysteria
venerari, ut redemptionis
tui fructum in nobis jugi-
ter sentiamus. Qui vivis
et regnas.

Let us pray.

O God who in this won-
derful sacrament has left
us a memorial of thy pas-
sion: grant us, we beseech
thee, so to reverence the
sacred mysteries of thy
body and blood, as ever
to perceive within us the
fruit of thy redemption.
Who livest, &c.

Proper Masses

FOR THE SUNDAYS AND MOVEABLE FEASTS.

First Sunday of Advent.

INTROIT. Ps. xxiv.

AD te levavi animam
meam: Deus meus,
in te confido, non eru-
bescam: neque irrideant
me inimici mei: etenim
universi qui te expectant,
non confundentur.

Ps. Vias tuas, Domine,
demonstra mihi: et semi-
tas tuas edoce me.

V. Gloria Patri, et Filio,
et Spiritui Sancto. Sicut
erat in principio, et nunc,
et semper, et in sæcula
sæculorum, Amen.

Ad te levavi, &c.

Gloria in excelsis is not said (except on Feasts) from
this Sunday till Christmas.

PRAYER. Excita. Stir up thy might, we beseech
thee, O Lord, and come: that, by thy protection, we
may deserve to be delivered from the threatening dan-
gers of our sins, and by thy deliverance be saved. Who
livest and reignest with God the Father in the unity
of the Holy Ghost, God, world without end, Amen.

*From this day till Christmas Eve, after the Prayer
of the day, are said the two following: unless a
commemoration is to be made of a saint; in which
case, after the Prayer for the saint is said, the first
of the following prayers only.*

PRAYER. Deus qui de Beatæ. O God, who didst
please that thy Word should take flesh, at the message

TO thee, O Lord, have
I lifted up my soul:
In thee, O my God, I put
my trust; let me not be
ashamed. Neither let my
enemies laugh at me: for
none of them that wait on
thee shall be confounded.

Shew, O Lord, thy ways
to me, and teach me thy
paths.

Glory be to the Father,
and to the Son, and to the
Holy Ghost. As it was
in the beginning, is now,
and ever shall be, world
without end, Amen.

To thee, O Lord, &c.

of an angel, in the womb of the blessed Virgin Mary; grant to thy suppliants, that we who believe her to be truly the Mother of God, may be helped by her intercession.

FOR THE CHURCH. *Ecclesia tuæ.* We beseech thee, O Lord, in thy clemency admit the prayers of thy Church: that all errors and adversities being destroyed, she may serve thee with secure liberty. Through our Lord Jesus, &c.

Or the following:

FOR THE POPE. *Deus omnium.* O God, the pastor and ruler of all the faithful, mercifully regard thy servant N. whom thou hast been pleased should preside as pastor over thy Church: grant him, we beseech thee, to benefit those over whom he is placed, by word and example; that, with the flock intrusted to him, he may arrive at everlasting life. Through our Lord, &c.

Of those feasts, called simples, which occur in Advent, a commemoration only is made; and the Mass is of the preceding Sunday, omitting the Alleluia and V. in the Gradual:

EPISTLE. ROM. xiii. 11—14. Brethren, knowing the time, that it is now the hour for us to rise from sleep; for now our salvation is nearer than when we believed. The night is passed, and the day is at hand; let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus Christ.

GRADUAL. Universi qui te expectant, non confundentur, Domine. V. Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me. Alleluia, alleluia.

V. Ostende nobis Domine misericordiam tuam: et salutare tuum da nobis. Alleluia.

None of them that wait on thee shall be confounded. Shew, O Lord, thy ways to me, and teach me thy paths. Alleluia, alleluia.

Shew us, O Lord, thy mercy: and grant us thy salvation. Alleluia.

GOSPEL. ST LUKE, xxi. 25—33. At that time Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon them. For the powers of heaven shall be moved; and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And he spoke to them a similitude: See the fig-tree, and all the trees; when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. **CREDO.**

OFFERTORY. Ad te levavi animam meam: Deus meus in te confido, non erubescam: neque irideant me inimici mei; etenim universi, qui te expectant, non confundentur.

To thee have I lifted up my soul: in thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

SECRET. May these sacred mysteries, O Lord, make us come more pure to their source, being cleansed by thy powerful strength. Through our Lord, &c.

OF THE B. VIRGIN. Confirm, O Lord, in our minds, we beseech thee, the mysteries of the true faith: that we who confess him who was conceived of the Virgin to be true God and man, may deserve to arrive at eternal joy, by the power of his saving resurrection.

FOR THE CHURCH. Protect us, O Lord, assisting thy mysteries: that fixed upon divine things, we may serve thee both in body and mind. Through, &c.

OR, FOR THE POPE. Be thou appeased, O Lord,

we beseech thee, by the gifts we offer: and govern by continual protection thy servant N. whom thou hast been pleased should preside as pastor over thy church. Through our Lord, &c.

COMMUNION. Dominus The Lord will give
dabit benignitatem: et goodness: and our earth
terra nostra dabit fructum shall yield her fruit.
suum.

POSTCOM. *Suscipiamus.* May we receive thy mercy, O Lord, in the midst of thy temple: that we may anticipate with suitable honours the approaching solemnities of our reparation. Through, &c.

OF THE B. VIRGIN. *Gratiam tuam.* Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through, &c.

FOR THE CHURCH. *Quæsumus Domine.* We beseech thee, O Lord our God, that thou wouldst not permit us to be subject to human dangers, to whom thou givest to rejoice in the participation of divine mysteries. Through, &c.

OR, FOR THE POPE. *Hæc nos.* May this partaking of a divine sacrament protect us, we beseech thee, O Lord; and ever save and defend thy servant N. whom thou hast been pleased should preside as pastor over thy church, together with the flock committed to him. Through our Lord, &c.

In all Masses of Saints in Advent, a commemoration is made of the Feria, by the Prayer of the preceding Sunday, except on the Ember days, which have proper Prayers.

Second Sunday of Advent.

INTROIT. *Isaias xxx.*

POPULUS Sion, ecce
Dominus veniet ad sal-
vandas gentes: et auditam
faciet Dominus gloriam
vocis suæ in lætitia

PEOPLE of Sion, be-
hold the Lord shall
come to save the nations;
and the Lord shall make
the glory of his voice to be

cordis vestri.

heard in the joy of your heart.

Ps. Qui regis Israel, intende: qui deducis, velut ovem, Joseph.

Gloria Patri, &c.

Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. Glory be to the Father, &c.

PRAYER. *Excita.* Stir up our hearts, O Lord, to prepare the ways of thy only-begotten Son: that by his coming we may be worthy to serve thee with purified minds. Who lives and reigns, &c.

Then follow the same Prayers as on the First Sunday, page 38.

EPISTLE. ROMANS, xv. 4—13. Brethren, what things soever were written, were written for our learning; that through patience and the comfort of the scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ; that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another; as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the gentiles are to glorify God for his mercy, as it is written: Therefore will I confess to thee, O Lord, among the gentiles, and will sing to thy name. And again he saith: Rejoice, ye gentiles, with his people. And again: Praise the Lord, all ye gentiles; and magnify him, all ye people. And again, Isaias saith: There shall be a root of Jesse; and he that shall rise up to rule the gentiles, in him the gentiles shall hope. Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

GRADUAL. *Ex Sion* species decoris ejus: Deus manifestè veniet. V. Congregate illi sanctos ejus,

Out of Sion the loveliness of his beauty: God shall come manifestly. V. Gather ye together his

qui ordinaverunt testamentum ejus super sacrificia.

Alleluia, alleluia.

V. Lætatus sum in his quæ dicta sunt mihi: in domum Domini ibimus. Alleluia.

saints to him; who have set his covenant before sacrifices.

Alleluia, alleluia.

I rejoiced at the things that were said to me: we shall go into the house of the Lord. Alleluia.

GOSPEL. ST MATT. xi. 2—10. At that time when John had heard in prison the works of Christ: sending two of his disciples he said to him: Art thou he that art to come, or do we look for another? and Jesus making answer said to them, Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitudes concerning John, What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see? a prophet? yea I tell you, and more than a prophet. For this is he of whom it is written, Behold I send my Angel before thy face, who shall prepare thy way before thee. CREDO.

OFFERTORY. Deus, tu. O God, turning thou convertens vivificabis nos; wilt bring us life; and thy et plebs tua lætabitur in people shall rejoice in te; ostende nobis Domine thee: shew us, O Lord, misericordiam tuam, et thy mercy, and grant us salutare tuum da nobis. thy salvation.

SECRET. Be appeased, we beseech thee, O Lord, by the prayers and victims of our humility: and since we have no merits to plead, assist us by thy protection. Through our Lord, &c.

The other Secrets as on the First Sunday, page 40.

COMMUNION. Jerusalem, surge, et sta in ex- Arise, O Jerusalem, and stand on high: and behol

celso: et vide jucunditatem, quæ veniet tibi a thee from thy God.
Deo tuo.

POSTCOM. *Repleti cibo.* Filled with the food of spiritual nourishment, we humbly beseech thee, O Lord; that by the participation of this mystery, thou wouldst teach us to despise earthly things, and love those that are heavenly. Through, &c.

The other Postcommunions as on the First Sunday, page 41.

Third Sunday of Advent.

INTROIT. *Philip. iv.*

GAUDETE in Domino semper: iterum dico gaudete: modestia vestra nota sit omnibus hominibus; Dominus enim prope est: nihil solliciti sitis: sed in omni oratione petitiones vestrae innotescant apud Deum.

Ps. Benedixisti Domine terram tuam: avertisti captivitatem Jacob.

V. Gloria, &c.

PRAYER. *Aurem tuam.* We beseech thee, O Lord, incline thine ear to our prayers; and enlighten the darkness of our mind, by the grace of thy visitation. Who livest and reignest, &c.

The other Prayers as on the first Sunday, page 38.

EPISTLE. *Philip. iv. 4—7.* Brethren: Rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

GRADUAL. Qui sedes, Thou, O Lord, that sit-
Domine, super Cherubim, test upon the Cherubims;

**excita potentiam tuam, stir up thy might, and
et veni. come.**

V. Qui regis Israel, intende: qui deducis, velut ovem, Joseph. Alleluia, alleluia. V. Excita Domine potentiam tuam et veni: ut salvos facias nos. Alleluia. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. Alleluia, alleluia. Stir up thy might, O Lord, and come: that thou mayest save us. Alleluia.

GOSPEL. ST JOHN, i. 19—28. At that time: the Jews sent from Jerusalem priests and Levites to John, to ask him, Who art thou? And he confessed, and did not deny; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him, and said to him, Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying, I baptize with water; but there hath stood one in the midst of you, whom you know not; the same is he that shall come after me, who is preferred before me, the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing. **CREDO.**

**OFFERTORY. Benedixisti Domine terram tuam: Lord, thou hast blessed
avertisti captivitatem Jacob: thy land: thou hast turn-
remisisti iniquitatem Jacob: ed away the captivity of
plebis tuæ. thou hast forgiven
the iniquity of thy people.**

SECRET. Let the victim of our devotion, we beseech thee, O Lord, be always immolated to thee: that it may both accomplish the institution of thy holy mystery, and in a wonderful manner operate in us thy salvation. Through our Lord, &c.

The other Secrets as on the First Sunday, page 46

COMMUNION. Dicite, pusillanimes confortamini, et nolite timere: ecce Deus noster veniet, et salvabit nos.

Say, ye faint-hearted, take courage, and fear not: behold our God will come and will save us.

POSTCOM. *Imploramus.* We implore thy clemency, O Lord: that these divine helps may expiate our sins, and prepare us for the approaching festivals. Through, &c.

The other Postcommunions as on the First Sunday. page 41.

~~Wednesday~~ **Wednesday in Ember Week.**

INTROIT. *Isaias xlv.*

RORATE cœli desuper, et nubes pluant justum: aperiatur terra, et germinet Salvatorem.

DROP down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a Saviour.

Ps. Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum.

The heavens show forth the glory of God, and the firmament declareth the work of his hands.

V. Gloria, &c.

Glory, &c.

After the Kyrie eleison, is said,

Oremus; Flectamus genua.

Let us pray; Let us kneel down.

R. Levate.

Rise up again.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, Almighty God, that the approaching solemnity of our redemption may both confer upon us assistance in this present life, and bestow the rewards of eternal happiness. Through, &c.

LESSON. ISAIAS ii. 2—5. In those days: the prophet Isaias said: In the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths:

for the law shall come forth from Sion, and the word of the Lord from Jerusalem. And he shall judge the gentiles, and rebuke many people: and they shall turn their swords into plough-shares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war. O house of Jacob, come ye, and let us walk in the light of the Lord our God.

GRADUAL. Tollite portas principes vestras: et elevamini portæ æternales: et introibit Rex gloriæ. V. Quis ascendet in montem Domini, aut quis stabit in loco sancto ejus? innocens manibus, et munda corde.

Lift up your gates, O ye princes: and be ye lifted up, O eternal gates, and the King of glory shall enter in. Who shall ascend into the mountain of the Lord, or who shall stand in his holy place? the innocent in hands, and clean of heart.

Here is said, Dominus vobiscum.

PRAYER. *Festina.* Hasten, O Lord, do not delay: and grant us the help of heavenly power: that those who confide in thy mercy may be helped by the consolations of thy coming. Who livest, &c.

The other Prayers as on the First Sunday, page 38.

LESSON. ISAIAH, vii. 10—15. In those days: the Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said, I will not ask, and I will not tempt the Lord. And he said, Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

GRADUAL. Prope est Dominus omnibus invocantibus eum, omnibus qui The Lord is nigh unto all them that call upon him, to all that call upon

invocant eum in veritate. him in truth. My mouth
 V. Laudem Domini lo- shall speak the praise of
 quetur os meum: et bene- the Lord: and let all flesh
 dicat omnis caro nomen bless his holy name.
 sanctum ejus.

GOSPEL. ST LUKE i. 26—38. At that time; the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virginespoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel being come in, said unto her: Hail full of grace, the Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shall bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the most High, and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob forever. And of his kingdom there shall be no end. And Mary said to the Angel, How shall this be done, because I know not man? And the Angel answering, said to her, The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

OFFERTORY. Confor- Take courage, and now
 tamini, et jam nolite fear not: for behold our
 timere: ecce enim Deus God will bring the revenge
 noster retribuet judicium: of recompense: he himself
 ipse veniet, et salvos nos will come and will save us.
 faciet.

SECRET. May our fasts be acceptable to thee, O

Lord, we beseech thee: and both render us worthy of thy grace by expiating our sins, and lead us to the everlasting promises. Through, &c.

The other Secrets as on the First Sunday, page 40.

COMMUNION. Ecce virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmanuel. Behold a virgin shall conceive, and bring forth a son; and his name shall be called Emmanuel.

POSTCOMMUNION. *Salutaris.* Being filled with the gift of thy Salvation, O Lord, we humbly beseech thee: that we may be renewed by the effect of that of which we rejoice to partake. Through our Lord, &c.

The other Post-communions as on the First Sunday, page 41.

Friday in Ember Week.

INTROIT. *Ps. cxviii.*

PROPE es tu Domine, et omnes viæ tuæ veritas: initio cognovi de testimoniis tuis, quia in æternum tu es. *Ps. Beati immaculati in via: qui ambulat in lege Domini.* V. Gloria, &c. THOU art near, O Lord, and all thy ways are truth: I have known from the beginning concerning thy testimonies, that thou art for ever. Blessed are the undefiled in the way; who walk in the way of the Lord. Glory, &c.

PRAYER. *Excita quæsumus.* Stir up thy power, we beseech thee, O Lord, and come: that they who confide in thy mercy, may be more speedily freed from all adversity. Who livest, &c.

The other Prayers as on the First Sunday, page 38.

LESSON. ISAIAH, xi. 1—5. Thus saith the Lord God: There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness, and he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight:

of the eyes, nor reprove according to the hearing of the ears. But he shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. And justice shall be the girdle of his loins: and faith the girdle of his reins.

GRADUAL. Ostende nobis Domine misericordiam tuam, et salutare tuum da nobis. Shew us, O Lord, thy mercy, and grant us thy salvation.

V. Benedixisti Domine terram tuam: avertisti captivitatem Jacob. Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

GOSPEL. ST LUKE, i. 39—47. At that time, Mary rising up, went into the hill country with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said, My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

OFFERTORY. Deus tu convertens vivificabis nos, et plebs tua letabitur in te: ostende nobis Domine misericordiam tuam, et salutare tuum da nobis. Turning, O God, thou wilt bring us to life: and thy people shall rejoice in thee; shew us, O Lord, thy mercy, and grant us thy salvation.

SECRET. Receive, O Lord, our offerings: and prayers, we beseech thee; and both cleanse us by

heavenly mysteries, and mercifully hear us. Through, &c.

The other Secrets as on the First Sunday, page 40.

COMMUNION. Ecce Dominus veniet, et omnes sancti ejus cum eo: et erit in die illa lux magna. Behold the Lord shall come, and all his saints with him: and there shall be in that day a great light.

POSTCOM: *Tuinos Domine.* May the holy receiving of thy sacrament, O Lord, revive us, and purifying us from our former ways, enable us to pass to the fellowship of thy saving mysteries. Through our Lord, &c.

The other Postcommunions as on the First Sunday, p. 41.

Saturday in Ember Week.

INTROIT. *Ps. lxxix.*

VENI, et ostende nobis faciem tuam Domine, quia sedes super Cherubim: et salvi erimus.

COME, O Lord, and shew thy face to us, thou that sittest upon the Cherubim: and we shall be saved.

Ps. Qui regis Israel intende: qui deducis velut ovem, Joseph.

Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep.

V. Gloria, &c.

Glory, &c.

After Kyrie eleison, is said,

Oremus. Flectamus genua. **R.** Levate.

Let us pray. Let us kneel. Rise up again.

PRAYER. *Deus qui conspicias.* O God, who seest that we are afflicted by our wickedness; grant in thy mercy, that we may be comforted by thy visitation. Who livest, &c.

LESSON. *ISAIAH, xix. 20—22.* In those days: they shall cry to the Lord because of the oppressor, and he shall send them a Saviour and a defender to deliver them. And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship him with sacrifices and offerings: and they shall make vows to the Lord, and perform them. And the Lord shall strike Egypt with a scourge, and shall heal it: and they shall return to the Lord, and

he shall be pacified towards them, and the Lord our God shall heal them.

GRADUAL. A summo
celo egressio ejus: et
occursus ejus usque ad
summum ejus. V. Coeli
enarrant gloriam Dei,
et opera manuum ejus
annuntiat firmamentum.

His going out is from
the end of heaven, and his
circuit even to the end
thereof. The heavens
shew forth the glory of
God, and the firmament
declareth the work of his
hands.

Oremus. Flectamus ge-
nua.

Let us pray. Let us
kneel down.

R. Levate.

Rise up again.

PRAYER. *Concede quæsumus.* Grant, we beseech
thee, Almighty God, that we who are depressed by
our old servitude under the yoke of sin, may be de-
livered by the new birth of thy only-begotten Son,
which we expect. Who lives, &c.

LESSON. ISAIAH, xxxv. 1—7. Thus saith the
Lord: the land that was desolate and impassable shall
be glad, and the wilderness shall rejoice, and shall
flourish like the lily. It shall bud forth and blossom,
and shall rejoice with joy and praise: the glory of
Libanus is given to it: the beauty of Carmel, and
Saron, they shall see the glory of the Lord, and the
beauty of our God. Strengthen ye the feeble hands,
and confirm the weak knees. Say to the faint-hearted,
Take courage, and fear not: behold your God will bring
the revenge of recompense: God himself will come
and will save you. Then shall the eyes of the blind
be opened, and the ears of the deaf shall be unstopped.
Then shall the lame man leap as a hart, and the tongue
of the dumb shall be free: for waters are broken out
in the desert, and streams in the wilderness. And
that which was dry land shall become a pool, and the
thirsty land springs of water, saith the Lord Almighty.

GRADUAL. In sole po-
suit tabernaculum suum:
et ipse tamquam sponsus
procedens de thalamo suo.

He hath set his taber-
nacle in the sun: and he
as a bridegroom coming
out of his bride chamber.

V. A summo cœlo egres-
sio ejus: et occursus ejus
usque ad summum ejus.

His going out is from the
end of heaven, and his
circuit even to the end
thereof.

Oremus. Flectamus ge-
nua.

Let us pray. Let us
kneel down.

R. Levate.

Rise up again.

PRAYER. *Indignos nos.* Give joy to us thy unworthy
servants, we beseech thee, O Lord, by the coming of
thy only-begotten Son, who are made sorrowful by
the guilt of our own deeds. Who lives, &c.

LESSON. ISAIAH, xl. 9—11. Thus saith the Lord:
Get thee up upon a high mountain, thou that bringest
good tidings to Sion: lift up thy voice with strength,
thou that bringest good tidings to Jerusalem: lift it
up, fear not. Say to the cities of Juda, Behold your
God: behold the Lord God shall come with strength,
and his arm shall rule: behold his reward is with him
and his work is before him. He shall feed his flock
like a shepherd; he shall gather together the lambs
with his arm, and shall take them up in his bosom,
the Lord our God.

GRADUAL. Domine De-
us virtutum converte nos:
et ostende faciem tuam, et
salvi erimus.

O Lord God of hosts,
convert us: and shew thy
face, and we shall be
saved.

V. Excita Domine po-
tentiam tuam, et veni; ut
salvos facias nos.

Stir up thy might, O
Lord, and come to save
us.

Oremus. Flectamus ge-
nua.

Let us pray. Let us
kneel down.

R. Levate.

Rise up again.

PRAYER. *Præsta quæsumus.* Grant, we beseech
thee, Almighty God, that the approaching solemnity
of thy Son may both confer upon us the remedies of
the present life, and grant us the rewards of eternity.
Through, &c.

LESSON. ISAIAH, xlv. 1—8. Thus saith the Lord
to my anointed Cyrus, whose right hand I have taken
hold of, to subdue nations before his face, and to turn

the back of kings, and to open the doors before him, and the gates shall not be shut. I will go before thee, and will humble the great ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron. And I will give thee hidden treasures, and the concealed riches of secret places; that thou mayest know that I am the Lord who call thee by thy name, the God of Israel. For the sake of my servant Jacob, and Israel my elect. I have even called thee by thy name: I have made a likeness of thee, and thou hast not known me. I am the Lord, and there is none else: there is no God besides me: I girded thee, and thou hast not known me: that they may know who are from the rising of the sun, and they who are from the west, that there is none besides me. I am the Lord, and there is none else; I form the light, and create darkness; I make peace, and create evil: I the Lord that do all these things. Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a saviour: and let justices spring up together: I the Lord have created him.

GRADUAL. Excita Domine potentiam tuam, et veni, ut salvos facias nos. V. Qui regis Israel, intende: qui deducis, velut ovem, Joseph: qui sedes super Cherubim: appare coram Ephraim, Benjamin et Manasse.

Oremus. Flectamus genua.

R. Levate.

PRAYER. *Preces populi.* Mercifully hear, we beseech thee, O Lord, the prayers of thy people; that we who are justly afflicted for our sins, may be comforted by the visitation of thy mercy. Who livest, &c.

LESSON. DANIEL, iii. 49. In those days: the Angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame

Stir up thy might, O Lord, and come to save us. Give ear, O thou that rulest Israel: thou that ledest Joseph like a sheep: thou that sittest upon the cherubim; appear before Ephraim, Benjamin, and Manasse.

Let us pray. Let us kneel down.

Rise up again.

of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew. (And the flame mounted up above the furnace nine and forty cubits: and it broke forth, and burnt such of the Chaldeans as it found near the furnace, the king's servants who heated it). And the fire touched them not at all nor troubled them, nor did them any harm. Then these three, as with one mouth, praised and glorified, and blessed God in the furnace, saying:

No Deo gratias is answered, but the Priest continues.

Blessed art thou, O Lord the God of our fathers: and worthy to be praised and glorified for ever.

And blessed is the holy name of thy glory: and worthy to be praised, and glorified for ever.

Blessed art thou in the holy temple of thy glory: and worthy to be praised, and glorified for ever.

Blessed art thou on the holy throne of thy kingdom: and worthy to be praised and glorified for ever.

Blessed art thou on the sceptre of thy divinity: and worthy to be praised and glorified for ever.

Blessed art thou that sittest upon the Cherubim, beholding the depths: and worthy to be praised and glorified for ever.

Blessed art thou who walkest on the wings of the wind, and on the waves of the sea: and worthy to be praised and glorified for ever.

Let all thy angels and saints bless thee. And praise thee and glorify thee for ever.

Let the heavens, the earth, the sea, and all things that are in them, bless thee. And praise thee and glorify thee for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost: who is worthy to be praised and glorified for ever.

As it was in the beginning, is now, and ever shall be, world without end, Amen: who is worthy to be praised and glorified for ever.

Blessed art thou, O Lord, the God of our fathers. And worthy to be praised and glorified for ever.

Here is said, Dominus vobiscum.

PRAYER. *Deus qui tribus.* O God, who didst

mitigate the flames of fire for the three children, mercifully grant that the flames of vice may not burn us thy servants. Through our Lord, &c.

The other Prayers as on the First Sunday, page 38.

EPISTLE. 2 THESS. ii. 1—8. Brethren, we beseech you, by the coming of our Lord Jesus Christ, and of our gathering together unto him; that you be not easily moved from your mind, nor be frightened, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand. Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition, who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God. Remember you not, that when I was yet with you, I told you these things? And now you know what withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh: only that he who now holdeth, do hold, until he be taken out of the way. And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of his mouth; and shall destroy with the brightness of his coming.

TRACT. Qui regis Israel, intende: qui deducis velut ovem, Joseph. V. Quis edessuper Cherubim, appare coram Ephraim, Benjamin, et Manasse. V. Excita Domine potentiam tuam et veni, ut salvos facias nos.

Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. Thou that sittest upon the Cherubim, appear before Ephraim, Benjamin, and Manasses. Stir up thy might, O Lord, and come to save us.

GOSPEL. St LUKE, iii. 1—6. In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas and Caiaphas; the word of the Lord came to John the son of Zachary, in the desert. And he came into all the country about the Jordan,

preaching the baptism of penance for the remission of sins; as it is written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low: the crooked shall be made straight, and the rough ways, plain: and all flesh shall see the salvation of God.

OFFERTORY. Exultas, filia Sion, prædica filia Jerusalem: ecce Rex tuus venit tibi, sanctus et salvator.

Rejoice greatly, O daughter of Sion; shout for joy, O daughter of Jerusalem: behold thy King comes to thee, the holy and the saviour.

SECRET. Look down favourably upon these sacrifices, O Lord, we beseech thee; that they may be profitable to our devotion and salvation. Through, &c. *The other Secrets as on the First Sunday, page 40.*

COMMUNION. Exultavit ut gigas ad currendam viam; a summo cœlo egressio ejus, et occursus ejus usque ad summum ejus.

He hath rejoiced as a giant to run the way; his going out is from the end of heaven and his circuit even to the end thereof.

POSTCOM. *Quæsumus.* We beseech thee, O Lord our God, that the most sacred mysteries, which thou hast bestowed for the safeguard of our reparation, may become our present and future remedy. Through, &c. *The other Postcommunions as on the First Sunday, p. 41.*

Fourth Sunday of Advent.

INTROIT. *Isaias xlv.*

RORATE cœli desuper, et nubes pluant justum; aperiatur terra et germinet Salvatorem.

DROP down dew, ye heavens, from above, and let the clouds rain the just; let the earth be opened and bud forth a Saviour.

Ps. Cœli enarrant gloriam Dei; et opera manuum ejus annuntiat firmamentum.

The heavens show forth the glory of God, and the firmament declareth the work of his hands.

V. Gloria, &c.

Glory, &c.

PRAYER. *Excita quæsumus.* Stir up thy might, we beseech thee, O Lord, and come; and succour us with great power; that by the help of thy grace, the indulgence of thy mercy may accelerate what our sins impede. Who livest, &c.

The other Prayers as on the First Sunday, page 38

EPISTLE. 1 COR. iv. 1—5. Brethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my ownself. For I am not conscious to myself of any thing, yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge not before the time, until the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

GRADUAL. Prope est Dominus omnibus invocantibus eum, omnibus qui invocant eum in veritate. V. Laudem Domini loquetur os meum; et benedicat omnis caro nomen sanctum ejus. Alleluia, alleluia. V. Veni Domine, et noli tardare; relaxa facinora plebis tuæ Israel. Alleluia.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name. Alleluia, alleluia. Come, O Lord, and do not delay; forgive the sins of thy people Israel. Alleluia.

GOSPEL. ST LUKE, iii. 1—6. *The same as yesterday, page 56.* **CREDO.**

OFFERTORY. Ave Maria, gratia plena; Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui.

Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

SECRET. Look down favourably upon these sacrifices, O Lord, we beseech thee; that they may be

profitable to our devotion and salvation. Through, &c.

The other Secrets as on the First Sunday, page 40.

COMMUNION. Ecce vir- Behold a virgin shall
go concipiet, et pariet conceive, and bring forth
filium; et vocabitur no- a son; and his name shall
men ejus Emmanuel. be called Emmanuel.

POSTCOM. *Sumptis.* Having received thy gifts,
we beseech thee, O Lord, that with the frequentation
of the mystery, the effect of our salvation may in-
crease. Through, &c.

The other Postcommunions as on the First Sunday, p. 41.

Vigil of the Nativity, or Christmas Eve.

INTROIT. *Exod. xvi.*

HODIE scietis, quia
veniet Dominus, et
salvabit nos: et mane vide-
bitis gloriam ejus.

Ps. Domini est terra, et
plenitudo ejus; orbis ter-
rarum, et universi qui
habitant in eo.

V. Gloria, &c.

THIS day you shall
know that the Lord
will come, and save us: and
in the morning you shall
see his glory. The earth
is the Lord's and the ful-
ness thereof; the world,
and all they that dwell
therein. Glory, &c.

PRAYER. *Deus qui nos.* O God, who givest us joy
by the annual expectation of our redemption; grant
that we may securely see him coming as our judge,
whom we joyfully receive as our redeemer, our Lord
Jesus Christ thy Son, who livest, &c.

*No other Prayer is said, unless the Vigil falls on a
Sunday, when a commemoration of the Sunday is made.*

EPISTLE. ROM. i. 1—6. Paul, a servant of Jesus
Christ, called to be an apostle, separated unto the
gospel of God, which he had promised before by his
prophets in the holy scriptures, concerning his Son,
who was made to him of the seed of David according
to the flesh, who was predestinated the Son of God in
power according to the spirit of sanctification, by the
resurrection of our Lord Jesus Christ from the dead,
by whom we have received grace and apostleship for
obedience to the faith in all nations for his name,

among whom are you also the called of Jesus Christ.

GRADUAL. Hodiesciētis quia veniet Dominus, et salvabit nos; et mane videbitis gloriam ejus. V. Qui regis Israel intendet; qui deducis, velut ovem, Joseph; qui sedes super Cherubim, appare coram Ephraim, Benjamin, et Manasse.

This day you shall know that the Lord will come, and save us; and in the morning you shall see his glory. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep; thou that sittest upon the Cherubim, appear before Ephraim, Benjamin, and Manasses.

If this Vigil fall on a Sunday, the following is added:

Alleluia, alleluia. V. Crastina die delebitur iniquitas terræ; et regnabit super nos Salvator mundi. Alleluia.

Alleluia, alleluia. Tomorrow the iniquity of the earth shall be done away; and the Saviour of the world shall reign over us. Alleluia.

GOSPEL. ST MATT. i. 18—21. When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus. For he shall save his people from their sins.

OFFERTORY. Tollite portas, principes, vestras et elevamini portæ æternales: et introibit Rex gloriæ.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

SECRET. Grant us, we beseech thee, O Almighty God; that as we anticipate the adorable nativity of thy

Son, so we may joyfully receive his eternal benefits. Who lives and reigns, &c.

COMMUNION. Revelabitur gloria Domini; et videbit omnis caro salutare Dei nostri. The glory of the Lord shall be revealed; and all flesh shall see the salvation of our God.

POSTCOM. *Da nobis.* Grant us, O Lord, we beseech thee, to breathe new life from celebrating the nativity of thy only begotten Son; whose heavenly mysteries are our meat and our drink. Through the same, &c.

The Nativity of our Lord, or Christmas Day.

THE FIRST, OR MIDNIGHT MASS.

INTROIT. *Ps. ii.*

DOMINUS dixit ad me: Filius meus es tu, ego hodie genui te. *Ps.* Quare fremuerunt gentes; et populi meditati sunt inania? *V. Gloria.* THE Lord hath said to me; thou art my Son, this day have I begotten thee. Why have the gentiles raged, and the people devised vain things? Glory, &c.

PRAYER. *Deus qui hanc.* O God, who hast made this most holy night shine forth with the brightness of the true light, grant, we beseech thee, that we may enjoy his happiness in heaven, the mystery of whose light we have known upon earth. Who lives, &c.

EPISTLE. *TITUS, ii. 11—15.* Dearly beloved, the grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort: in Christ Jesus our Lord.

GRADUAL. *Tecum principium in die virtutis tue; insplendoribus sanctorum,* With thee is the principality in the day of thy strength; in the brightness

ex utero ante luciferum genuite. V. Dixit Dominus Domino meo: sede a dextris meis; donec ponam inimicos tuos, scabellum pedum tuorum. Alleluia, alleluia. V. Dominus dixit ad me: Filius meus es tu, ego hodie genui te. Alleluia.

of the saints, from the womb before the day-star I begot thee. The Lord said to my Lord: sit thou at my right hand, until I make thy enemies thy footstool. Alleluia, alleluia. The Lord hath said to me: Thou art my Son, this day have I begotten thee. Alleluia.

GOSPEL. ST LUKE, ii. 1—14. At that time, there went out a decree from Cæsar Augustus; that the whole world should be enrolled. This enrolling was first made by Cyrenus the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth, into Judea to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good-will. CREDO

OFFERTORY. *Lætentur cœli et exultet terra ante faciem Domini, quoniam venit.*

Let the heavens rejoice, and let the earth be glad before the face of the Lord, because he cometh.

SECRET. Let the oblation of this festival be acceptable to thee, O Lord, we beseech thee; that by thy grace, through this holy intercourse, we may be found in the form of him, in whom is our substance with thee. Who lives, &c.

Preface, Quia per incarnati, as in the Ordinary, p. 15; which is said every day till the Epiphany, except on the Octave of St John. The Communicantes is said every day till the Circumcision inclusively.

COMMUNION. In splendoribus sanctorum, ex utero ante luciferum genui te.

In the brightness of the saints, from the womb before the day-star I begot thee.

POSTCOM. *Da nobis.* Grant us, we beseech thee, O Lord our God, that we who rejoice to celebrate by these mysteries the nativity of our Lord Jesus Christ, may deserve by worthy conversation to arrive at a fellowship with him. Who lives, &c.

THE SECOND MASS, AT BREAK OF DAY

INTROIT. *Isaias ix.*

LUX fulgebit hodie super nos: quia natus est nobis Dominus; et vocabitur Admirabilis, Deus, princeps pacis, pater futuri sæculi; cujus regni non erit finis.

Ps. Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem et præcinxit se. **V. Gloria, &c.**

A Light shall shine upon us this day: for our Lord is born to us; and he shall be called Wonderful, God, the prince of peace, the father of the world to come; of whose reign there shall be no end.—The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. **Glory, &c.**

PRAYER. *Da nobis.* Grant us, we beseech thee, Almighty God that we who are filled with the new

light of thy incarnate Word, may shew forth in our works what faith displays in our minds. Through the same, &c.

COMMEMORATION OF ST ANASTASIA. *Da quæsumus.* Grant, we beseech thee, Almighty God, that we who keep the solemnity of blessed Anastasia thy martyr, may experience her intercession with thee. Through our Lord, &c.

EPISTLE. TITUS, iii. 4—7. Dearly beloved, the goodness and kindness of God our Saviour hath appeared: not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly through Jesus Christ our Saviour: that, being justified by his grace, we may be heirs according to hope of life everlasting: in Christ Jesus our Lord.

<p>GRADUAL. Benedictus qui venit in nomine Domini; Deus Dominus, et illuxit nobis. V. A Domino factum est istud; et est mirabile in oculis nostris. Alleluia, alleluia. V. Dominus regnavit, decorem induit; induit Dominus fortitudinem et præcinxit se virtute. Alleluia.</p>	<p>Blessed is he that cometh in the name of the Lord; the Lord is God, and he hath shone upon us. This is the Lord's doing; and it is wonderful in our eyes. Alleluia, alleluia. The Lord hath reigned, he is clothed with beauty; the Lord is clothed with strength, and hath girded himself with power. Alleluia.</p>
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GOSPEL. ST LUKE, ii. 15—20. At that time, the shepherds said one to another, Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and

praising God, for all the things they had heard and seen, as it was told unto them. CRELO.

OFFERTORY. Deus firmavit orbem terræ, qui non commovebitur; parata sedes tua Deus ex tunc, a sæculo tu es. God hath established the world, which shall not be moved; thy throne, O God, is prepared from of old; thou art from everlasting.

SECRET. May our offerings, we beseech thee, O Lord, prove suitable to the mysteries of this day's nativity, and ever infuse into us peace; that as the man born to us gloriously shone as our God, so this earthly substance may confer upon us what is divine. Through the same, &c.

FOR ST ANASTASIA. Graciously accept our offerings, we beseech thee, O Lord; and grant that the merits of blessed Anastasia thy martyr pleading for us, may prove a help to our salvation. Through our Lord, &c.

Preface and Communicantes as in the first Mass.

COMMUNION. Exultate filia Sion, lauda filia Jerusalem; ecce Rex tuus venit sanctus, et Salvator mundi. Rejoice greatly O daughter of Sion, shout for joy O daughter of Jerusalem; behold thy King comes, holy and the Saviour of the world.

POSTCOM. *Hujus nos.* May the new birth of this sacrament ever regenerate us, O Lord; whose wonderful nativity destroyed the old man. Through the same, &c.

FOR ST ANASTASIA. *Satiasti.* Thou hast filled thy family, O Lord, with sacred gifts; revive us, we beseech thee, by her intercession, whose festival we celebrate. Through, &c.

THE THIRD MASS ON CHRISTMAS DAY.

INTROIT. *Isaias ix.*

PUER natus est nobis, et Filius datus est nobis; cujus imperium super humerum ejus; et vocatus est. A Child is born to us, and a son is given to us; whose government is upon his shoulder; and

bitur nomen ejus, magni consilii Angelus. Ps. Cantate Domino canticum novum; quia mirabilia fecit.

V. Gloria, &c.

his name shall be called the Angel of great counsel. Sing ye to the Lord a new canticle; for he hath done wonderful things. Glory, &c.

PRAYER. *Concede quæsumus.* Grant, we beseech thee, Almighty God, that the new birth of thy only-begotten Son in the flesh may deliver us, whom the old servitude keeps down under the yoke of sin. Through, &c.

EPISTLE. **HEBREWS** i. 1—12. God, who diversely and many ways spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world. Who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high; being made so much better than the Angels, as he hath inherited a more excellent name than they. For to which of the Angels hath he said at any time: Thou art my son, to day have I begotten thee? And again: I will be to him a father; and he shall be to me a son? And again, when he bringeth in the first begotten into the world, he saith, And let all the Angels of God adore him. And to the Angels indeed he saith, He that maketh his Angels spirits, and his ministers a flame of fire. But to the Son: Thy throne, O God, is for ever and ever; a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity; therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows. And: Thou in the beginning, O Lord, didst found the earth; and the works of thy hands are the heavens. They shall perish, but thou shalt continue: and they shall all grow old as a garment; and as a vesture shalt thou change them, and they shall be changed; but thou art the self-same, and thy years shall not fail.

GRADUAL. Viderunt omnes fines terræ salutare Dei nostri; jubilate Deo omnis terra. V. Notum fecit Dominus salutare suum; ante conspectum gentium revelavit justitiam suam. Alleluia, alleluia. V. Dies sanctificatus illuxit nobis: venite gentes, et adore Dominum; quia hodie descendit lux magna super terram. Alleluia.

All the ends of the earth have seen the salvation of our God; sing joyfully to God all the earth. The Lord hath made known his salvation; he hath revealed his justice in the sight of the gentiles. Alleluia, alleluia. A sanctified day hath shone upon us: come ye gentiles, and adore the Lord; for this day a great light hath descended upon the earth. Alleluia.

GOSPEL. ST. JOHN, i. 1—14. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light that all men might believe through him. He was not the light, but was to bear witness of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **AND THE WORD WAS MADE FLESH,** and dwelt among us (and we saw his glory, the glory as of the only-begotten of the Father) full of grace and truth. **CREDO.**

OFFERTORY. Tui sunt cœli, et tua est terra: orbem terrarum, et plenitudinem ejus tu fundasti:

Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded.

justitia et judicium præ- justice and judgment are
paratio sedis tuæ. the preparation of thy
throne.

SECRET. Sanctify O Lord the gifts we offer by the new birth of thy only-begotten Son: and cleanse us from the stains of our sins. Through the same, &c.

Preface and Communicantes as in the first Mass.

COMMUNION. Viderunt All the ends of the earth
omnes fines terræ salutare have seen the salvation of
Dei nostri. our God.

POSTCOMMUNION. *Præsta quæsumus.* Grant, we beseech thee, Almighty God, that as the Saviour of the World who was born on this day, is the author of divine generation to us, so he may be himself the giver of immortality. Who lives, &c.

At the end of the Mass is read the Gospel for the Feast of the Epiphany.

St Stephen, the first Martyr.

INTROIT. *Ps. cxviii.*

S EDERUNT principes, et adversum me spoke against me; and
loquebantur: et iniqui per- the wicked persecuted
secuti sunt me: adjuva me, me: help me, O Lord my
Domine Deus meus, quia God, for thy servant was
servus tuus exercebatur employed in thy justifica-
in tuis justificationibus. tions. Blessed are the
Ps. Beati immaculati in undefiled in the way: who
via: qui ambulant in lege walk in the law of the
Domini. Lord.

V. Gloria, &c.

Glory, &c.

PRAYER. *Da nobis.* Grant us, we beseech thee, O Lord, to imitate what we honour; that we may also learn to love our enemies, as we celebrate the feast of him who knew how to beseech, even for his persecutors, our Lord Jesus Christ, thy Son, who. &c.

Then follows a Commemoration of the Nativity, by the Prayer of the Third Mass: Concede, page 66.

LESSON. ACTS, vi. 8—10. & vii. 54—59. In those days, Stephen full of grace and fortitude did great

wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit that spoke. Now hearing these things they were cut to the heart, and they gnashed with their teeth at him. But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said, Behold I see the heavens opened, and the Son of man standing on the right hand of God. And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man whose name was Saul. And they stoned Stephen, invoking, and saying, Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

GRADUAL. Sederunt principes, et adversum me loquebantur: et iniqui persecuti sunt me. V. Adjuva me, Domine Deus meus: saluum me fac propter misericordiam tuam. Alleluia, alleluia. V. Video cœlos apertos, et Jesum stantem a dextris virtutis Dei. Alleluia.

Princes sat, and spoke against me; and the wicked persecuted me. Help me, O Lord my God: save me for thy mercy's sake. Alleluia, alleluia. I see the heavens opened, and Jesus standing at the right hand of the power of God. Alleluia.

GOSPEL. ST MATTHEW, xxiii. 34—39. At that time, Jesus said to the scribes and Pharisees: Behold I send to you prophets, and wise men, and scribes; and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: that upon you may come all the just blood that hath been shed upon the earth, from th

vit eum Dominus spiritu
sapientiæ et intellectus;
stolam gloriæ induit eum.

mouth : and filled him
with the spirit of wisdom
and understanding: and
clothed him with a robe
of glory.

Ps. Bonum est confiteri
Domino: et psallere nomi-
ni tuo, Altissime.

It is good to give praise
to the Lord: and to sing
to thy name, O Most High.

V. Gloria, &c.

Glory, &c.

PRAYER. *Ecclesiam tuam.* Mercifully illustrate thy
Church, O Lord; that, enlightened by the doctrines of
thy blessed Apostle and Evangelist John, she may
arrive at gifts everlasting. Through, &c.

*Commemorations of the Nativity and St Stephen
as above.*

LESSON. ECCLUS. xv. 1—6. He that feareth God, will
do good; and he that possesseth justice, shall lay hold
on her, and she will meet him as an honourable mother.
With the bread of life and understanding she fed
him, and gave him the water of wholesome wisdom
to drink: and she shall be made strong in him, and
he shall not be moved; and she shall hold him fast,
and he shall not be confounded; and she shall exalt
him among his neighbours, and in the midst of the
church she shall open his mouth, and shall fill him
with the spirit of wisdom and understanding, and shall
clothe him with a robe of glory. The Lord our God
shall heap upon him a treasure of joy and gladness,
and shall cause him to inherit an everlasting name.

GRADUAL. Exiit sermo
inter fratres, quod disci-
pulus ille non moritur: et
non dixit Jesus, non mo-
ritur. V. Sed sic eum volo
manere donec veniam:
tu me sequere. Alleluia,
alleluia. V. Hic est dis-
cipulus ille, qui testimo-
nium perhibet de his: et

A saying went abroad
among the brethren, that
that disciple should not
die: and Jesus did not say,
he should not die; but, So
I will have him remain till
I come: follow thou me.
Alleluia, alleluia. This is
that disciple who giveth
testimony of these things:

scimus quia verum est testimonium ejus. Alleluia. and we know that his testimony is true. Alleluia.

GOSPEL. ST JOHN, xxi. 19—24. At that time, Jesus said to Peter, follow me. Peter turning about, saw that disciple whom Jesus loved following, who also leaned on his breast at supper, and said, Lord, who is he that shall betray thee? Him therefore when Peter had seen, he saith to Jesus, Lord, and what shall this man do? Jesus saith to him, So I will have him to remain till I come, what is it to thee? follow thou me. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him, He should not die; but, So I will have him to remain till I come, what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true. CREDO.

OFFERTORY. Justus ut palma florebit: sicut cedrus, quæ in Libano est, multiplicabitur. The just man shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

SECRET. Receive, O Lord, the gifts, which we offer thee on his festival, by whose patronage we hope to be delivered. Through, &c.

Secrets of the Nativity and St Stephen, as above.

Preface and Communicantes of the Nativity.

COMMUNION. Exiit sermo inter fratres, quod discipulus ille non moritur: et non dixit Jesus, non moritur; sed sic eum volo manere donec veniam. A saying went abroad among the brethren, that that disciple should not die: and Jesus did not say, he should not die; but, So I will have him remain till I come.

POSTCOMMUNION. *Refecti.* Refreshed with heavenly food and drink, we humbly beseech thee our God: that we may be defended by his prayers, in whose commemoration we have received these things. Through, &c.

Postcommunions of the Nativity and St Stephen, as above.

The Holy Innocents.

INTROIT. *Ps. viii.*

EX ore infantium, Deus,
et lactentium perfe-
cisti laudem propter inimi-
cos tuos. *Ps. Domine Domi-
nus noster, quam admira-
bile est nomen tuum in uni-
versa terra. V. Gloria, &c.*

OUT of the mouth of in-
fants and of sucklings
thou hast perfected praise
because of thy enemies.—
O Lord, our Lord, how ad-
mirable is thy name in the
whole earth. *Glory, &c.*

Gloria in excelsis is not said, unless this feast falls on a Sunday.

PRAYER. *Deus cujus.* O God, whose praise the martyred Innocents confessed on this day not by speaking, but by dying: mortify in us all the evils of vices; that our life also may confess by actions thy faith which our tongue proclaims. Through our Lord, &c.

Commemorations of the Nativity, St Stephen, and St John, as above.

LESSON. *APOC. xiv. 1—5.* In those days, I saw upon mount Sion a Lamb standing, and with him a hundred forty-four thousand having his name, and the name of his Father, written on their foreheads. And I heard a noise from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard was as the voice of harpers, harping on their harps. And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-four thousand who were purchased from the earth. These are they who were not defiled with women, for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first-fruits to God and to the Lamb; and in their mouth there was found no lie; for they are without spot before the throne of God.

GRADUAL. *Anima nostra sicut passer erepta est de laqueo venantium. V. Laqueus contritus est, et nos liberati sumus; adju-*

Our soul hath been delivered as a sparrow out of the snare of the fowlers. The snare is broken, and we are delivered; our help

torium nostrum in nomine Domini, qui fecit cœlum et terram. Alleluia, alleluia. V. Laudate pueri Dominum, laudate nomen Domini. Alleluia.

is in the name of the Lord, who hath made heaven and earth. Alleluia, alleluia. Praise the Lord, ye children, praise the name of the Lord. Alleluia.

If it be not Sunday the Alleluias and V. are omitted, and the following said in their place.

TRACT. Effuderunt sanguinem sanctorum, velut aquam, in circuitu Jerusalem. V. Et non erat qui sepeliret. V. Vindica Domine sanguinem sanctorum tuorum, qui effusus est super terram.

They have poured out the blood of the saints, as water, round about Jerusalem. And there was none to bury them. Revenge, O Lord, the blood of thy saints, which hath been poured out upon the earth.

GOSPEL. ST MATTHEW, ii. 13—18. At that time an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt; and be there until I tell thee: for it will come to pass that Herod will seek the child to destroy him. Who arose, and took the child and his mother by night, and retired into Egypt; and he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son. Then Herod perceiving that he was deluded by the wise men, was exceeding angry; and sending, killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not. CREDO.

OFFERTORY. Anima nostra, sicut passer erepta est de laqueo venantium: laqueus contritus est, et nos liberati sumus.

Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered.

SECRET. Let us not be deprived, O Lord, of the pious prayer of thy saints: which may both render our offerings acceptable, and ever obtain for us thy pardon. Through our Lord, &c.

Secrets of the Nativity, St Stephen, and St John, as above.

COMMUNION. Vox in Rama audita est, ploratus et ululatus: Rachel plorans filios suos: et noluit consolari, quia non sunt. A voice in Rama was heard, lamentation and mourning: Rachel bewailing her children: and would not be comforted, because they are not.

POSTCOM. Votiva: We have received, O Lord, the gifts we desired, which we beseech thee to grant may confer upon us help for this life and that which is eternal. Through our Lord, &c.

Postcommunion of the Nativity, St Stephen and St John, as above.

St. Thomas of Canterbury. B. M.

INTROIT.

GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beati Thomæ martyris: de cujus passione gaudent Angeli, et collaudant Filium Dei. Ps. Exultate justi in Domino: rectos decet collaudatio. V. Gloria. **LET** us all rejoice in the Lord, celebrating a festival day in honour of the blessed martyr Thomas; at whose martyrdom the angels rejoice, and give praise to the Son of God. Rejoice in the Lord ye just; praise becometh the upright. V. Glory.

PRAYER. *Deus, pro cujus.* O God, for whose Church the glorious bishop Thomas fell by the swords of the impious: grant, we beseech thee, that all who implore his assistance may obtain a salutary effect of their petition. Through our Lord, &c.

Commemoration of the Nativity alone, as above.

EPISTLE. HEBREWS, v. 1—6. Brethren, every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer

up gifts and sacrifices for sins: who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity; and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. So Christ also did not glorify himself that he might be made a high priest; but he that said unto him, Thou art my Son, this day have I begotten thee. As he saith also in another place, Thou art a priest for ever, according to the order of Melchisedech.

GRADUAL. Ecce sacerdos magnus, qui in diebus suis placuit Deo. V. Non est inventus similis illi, qui conservaret legem excelsi. Alleluia, alleluia. V. Ego sum pastor bonus: et cognosco oves meas, et cognoscunt me meæ. Alleluia.

Behold a great priest, who in his days pleased God. There was not found the like to him, who kept the law of the Most High. Alleluia, alleluia. I am the good shepherd: and I know my sheep, and mine know me. Alleluia.

GOSPEL. ST JOHN, x. 11—16. At that time, Jesus said to the Pharisees, I am the good shepherd. The good shepherd giveth his life for the sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth; and the wolf catcheth, and scattereth the sheep: and the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep. And other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. **CREDO.**

OFFERTORY. Posuisti Domine in capite ejus coronam de lapide pretioso: vitam petiit a te, et tribuisti ei. Alleluia.

Thou hast set on his head, O Lord, a crown of precious stones: he asked life of thee, and thou hast given it to him. Alleluia.

SECRET. Sanctify, O Lord, the offerings consecrated to thee; and by the intercession of blessed Thomas, thy martyr and bishop, appeased by the same, look down favourably upon us. Through, &c.

Secret of the Nativity, as above.

COMMUNION. Ego sum I am the good shepherd,
pastor bonus, et cognosco and I know my sheep, and
ovæ meas, et cognoscunt mine know me.
me meæ.

POSTCOM. *Hæc nos.* May this communion, O Lord, purify us from crime: and by the intercession of blessed Thomas, thy martyr and bishop, make us partakers of a heavenly remedy. Through, &c.

Postcommunion of the Nativity, as above.

If any of the preceding Feasts fall on a Sunday, the office of the Sunday is transferred till the day after St Thomas. But if that day be Saturday, the Mass of the Octave of the Nativity is said; and, on St Sylvester, is made a Commemoration of the Sunday and of the Octaves.

Sunday within the Octave of the Nativity.

INTROIT.

WISDOM, XVIII.

DUM medium silentium tenerent omnia, et nox in suo cursu medium iter haberet, omnipotens sermo tuus Domine, de cœlis a regalibus sedibus venit. Ps. Dominus regnavit, decorem indutus est; indutus est Dominus fortitudinem, et præcinxit se.

WHILE all things were in quiet silence, and the night was in the midst of her course, thy almighty word, O Lord, came from heaven, from thy royal throne. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

V. Gloria.

Glory, &c.

PRAYER. *Omnipotens.* Almighty and eternal God, direct our actions so as to be pleasing to thee: that in the name of thy beloved Son, we may deserve to abound in good works. Who lives, &c.

Commemorations in the following order : Nativity. St Thomas, St Stephen, St John, Holy Innocents, as above.

EPISTLE. GALAT. iv. 1—7. Brethren, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all : but is under tutors and governors until the time appointed by the father : so we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law : that he might redeem them who were under the law ; that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying : Abba, Father. Therefore now he is not a servant, but a son ; and if a son, an heir also through God.

GRADUAL. Speciosus forma præ filiis hominum : diffusa est gratia in labiis tuis. **V. Eructavit cor meum verbum bonum, dico ego opera mea regi : lingua mea calamus scribæ velociter scribentis. Alleluia, alleluia. V. Dominus regnavit, decorem induit : induit Dominus fortitudinem, et præcinxit se virtute.**

Alleluia.

Thou art beautiful above the sons of men : grace is poured abroad in thy lips. My heart hath uttered a good word, I speak my works to the King : my tongue is the pen of a scribe that writeth swiftly. Alleluia, alleluia. The Lord hath reigned, he is clothed with beauty : the Lord is clothed with strength, and hath girded himself with power.

Alleluia.

GOSPEL, ST LUKE, ii. 33—40. At that time, Joseph and Mary the mother of Jesus, were wondering at these things, which were spoken concerning him. And Simeon blessed them, and said to Mary his mother : Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted : and thy own soul as a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser ; she was far advanced in

years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew and was strengthened, full of wisdom: and the grace of God was in him. **CREDO.**

OFFERTORY. Deus firmavit orbem terræ, qui non commovebitur: parata sedes tua Deus ex tunc, a sæculo tu es. God hath established the world, which shall not be moved: thy throne, O God, is prepared from of old; thou art from everlasting.

SECRET. Grant, we beseech thee, Almighty God, that the offering made to the eyes of thy majesty, may both obtain for us the grace of pious devotion, and procure the effect of a happy eternity. Through, &c. *Secrets of the Octaves, in the same order as the Prayers.*

COMMUNION. Tolle puerum et matrem ejus, et vade in terram Israel: defuncti sunt enim, qui quærebant animam pueri. Take the child and his mother, and go into the land of Israel: for they are dead that sought the life of the child.

POSTCOM. *Per hujus.* By the operation of this mystery, O Lord, may our vices be cleansed away, and our just desires accomplished. Through our Lord, &c.

Postcommunion of the Octaves, as above.

Mass of the Octave of the Nativity of our Lord.

INTROIT. *Isaias, ix.*

PUER natus est nobis, et filius datus est nobis: cujus imperium super humerum ejus: et vocabitur nomen ejus, magni consilii Angelus. Ps. Cantate

A Child is born to us, and a son is given to us: whose government is upon his shoulder: and his name shall be called the Angel of great counsel.—

Dominocanticum novum: Sing ye to the Lord a
quia mirabilia fecit. V. new canticle, for he hath
Gloria. done wonderful things.
 Glory, &c.

PRAYER. *Concede quæsumus,* Grant, we beseech thee, Almighty God, that the new birth of thy only-begotten Son in the flesh may deliver us, whom the old servitude keeps down under the yoke of sin. Through, &c.

Commemorations of St Thomas, St Stephen, St John, and Holy Innocents, as above.

EPISTLE, *as in the Second Mass on Christmas Day, page 64.*

<p>GRADUAL. Viderunt omnes fines terræ salutare Dei nostri: jubilate Deo omnis terra. V. Notum fecit Dominus salutare suum: ante conspectum gentium revelavit justitiam suam. Alleluia, alleluia. V. Dies sanctificatus illuxit nobis: venite gentes, et adorate Dominum: quia hodie descendit lux magna super terram. Alleluia.</p>	<p>All the ends of the earth have seen the salvation of our God: sing joyfully to God all the earth. The Lord hath made known his salvation: he hath revealed his justice in the sight of the gentiles. Alleluia, alleluia. A sanctified day hath shone upon us: come ye gentiles and adore the Lord: for this day a great light hath descended upon the earth. Alleluia.</p>
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GOSPEL, *as in the Second Mass on Christmas Day, page 64.* **CREDO.**

<p>OFFERTORY. Tui sunt cœli, et tua est terra: orbem terrarum, et plenitudinem ejus tu fundasti: justitia et judicium præparatio sedis tuæ.</p>	<p>Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded: justice and judgment are the preparation of thy throne.</p>
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SECRET. Sanctify, O Lord, the gifts we offer, by the new birth of thy only-begotten Son, and cleanse us from the stains of our sins. Through the same, &c.

Commemorations of the Octaves, in order as above.

COMMUNION. Viderunt omnes fines terræ salutare Dei nostri. All the ends of the earth have seen the salvation of our God.

POSTCOM. Præsta. Grant, we beseech thee, Almighty God, that as the Saviour of the world, who was born on this day, is the author of divine generation to us, he may be himself the giver of immortality. Who lives and reigns, &c.

Commemorations of the Octaves, as above.

St Sylvester, P. C.

INTROIT. *Psalm, cxxxi.*

SACERDOTES tui Domine, induant justitiam, et sancti tui exultent: propter David servum tuum non avertas faciem Christi tui. Ps. Memento Domine David, et omnis mansuetudinis ejus. V. Gloria.

LET thy priests, O Lord, be clothed with justice, and let thy saints rejoice: for thy servant David's sake turn not away the face of thy Anointed.—O Lord, remember David, and all his meekness. Glory, &c.

PRAYER. *Da quæsumus.* Grant, we beseech thee, Almighty God, that the venerable solemnity of blessed Sylvester, thy confessor and bishop, may increase our devotion and promote our salvation. Through, &c.

Commemorations of the Nativity, St Thomas, St Stephen, St John, and Holy Innocents.

EPISTLE. 2 TIMOTHY, iv. 1—8. Dearly beloved, I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom: preach the word; be instant in season, out of season; reprove, intreat, rebuke in all patience and doctrine. For there shall be a time, when they will not endure sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober. For I am even now ready to be sacrificed; and the time of my

dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day; and not only to me, but to them also that love his coming.

GRADUAL. Ecce sacerdos magnus, qui in diebus suis placuit Deo. V. Non est inventus similis illi, qui conservaret legem excelsi. Alleluia, alleluia. V. Inveni David servum meum, oleo sancto meo unxi eum. Alleluia.

Behold a great priest, who in his days pleased God. There was not found the like to him, who kept the law of the Most High. Alleluia, alleluia. I have found David my servant; with my holy oil I have anointed him. Alleluia.

GOSPEL. ST LUKE, xii. 35—40. At that time, Jesus said to his disciples, Let your loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you then also ready; for at what hour ye think not, the Son of man will come. **CREDO.**

OFFERTORY. Inveni David servum meum: oleo sancto meo unxi eum: manus enim auxiliabitur ei, et brachium meum confortabit eum.

I have found David my servant: with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen him.

SECRET. We beseech thee, O Lord, may thy saints ever cause us to rejoice; that while we call to mind

their merits, we may experience their intercession. Through, &c.

Commemorations of the Octaves, as above.

COMMUNION. Beatus Blessed is that servant,
servus quem cum venerit whom, when his Lord
Dominus, invenerit vigi- shall come, he shall find
lantem: Amen dico vo- watching: Amen I say to
bis; super omnia bona sua you, he shall set him over
constituet eum. all his goods.

POSTCOM. Præsta. Grant, we beseech thee, Almighty God, that returning thanks for the gifts we have received, by the intercession of blessed Sylvester, thy confessor and bishop, we may receive still greater benefits. Through our Lord, &c.

Commemorations of the Octaves, as above.

The Circumcision of our Lord, and Octave of the Nativity.

INTROIT. *Isaias, ix.*

PUER natus est nobis,
et filius datus est nobis:
cujus imperium super
humerum ejus: et voca-
bitur nomen ejus, magni
consilii Angelus. Ps. Can-
tate Domino canticum novum:
quia mirabilia fecit.
V. Gloria.

A Child is born to us, and
a son is given to us:
whose government is upon
his shoulder: and his name
shall be called the Angel of
great counsel. Sing ye to
the Lord a new canticle:
because he hath done wonder-
ful things. Glory, &c.

PRAYER. *Deus qui salutis.* O God, who by the fruitful virginity of blessed Mary, hast bestowed on mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession for us, by whom we have been found worthy to receive the author of life; our Lord Jesus, &c.

EPISTLE. *Titus, ii. 11—15.* Dearly beloved, the grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redee-

us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak and exhort: in Christ Jesus our Lord.

GRADUAL. Viderunt omnes fines terræ salutare Dei nostri: jubilate Deo omnis terra. V. Notum fecit Dominus salutare suum; ante conspectum gentium revelavit justitiam suam. Alleluia, alleluia. V. Multifarie olim Deus loquens patribus in prophetis, novissime diebus istis locutus est nobis in Filio. Alleluia

All the ends of the earth have seen the salvation of our God: sing joyfully to God all the earth. The Lord hath made known his salvation: he hath revealed his justice in the sight of the gentiles. Alleluia, alleluia. God who diversely spoke in times past to the fathers by the prophets; last of all in these days, hath spoken to us by his Son. Alleluia.

GOSPEL. ST. LUKE, ii. 21. At that time, after eight days were accomplished that the child should be circumcised; his name was called Jesus, which was called by the angel, before he was conceived in the womb. **CREDO.**

OFFERTORY. Tui sunt cœli et tua est terra: orbem terrarum et plenitudinem ejus tu fundasti: justitia et judicium præparatio sedis tuæ.

Thine are the heavens and thine is the earth: the world and the fulness thereof thou hast founded; justice and judgment are the preparation of thy throne.

SECRET. Receive, O Lord, we beseech thee, our offerings and prayers: and both cleanse us by heavenly mysteries, and mercifully hear us. Through our Lord, &c.

COMMUNION. Viderunt omnes fines terræ salutare Dei nostri.

All the ends of the earth have seen the salvation of our God.

POSTCOM. *Hæc nos.* May this communion, O Lord, purify us from crime: and, the blessed Virgin Mary, Mother of God, interceding for us, make us partakers of a heavenly remedy. Through the same Lord, &c.

Should any of the following Octaves fall on a

Sunday, the Mass is said of that Octave, without any Commemoration of Sunday.

On the Octave-day of St Stephen, the Mass is the same as on his Festival, except the Prayer, which is as follows:

PRAYER. *Omnipotens.* O almighty and eternal God, who didst dedicate the first-fruits of the martyrs in the blood of the blessed levite Stephen; grant, we beseech thee, that he may be an intercessor for us, who even for his persecutors besought our Lord Jesus Christ thy Son, who lives, &c.

Then are made Commemorations of St Thomas, St John, and Holy Innocents. CREDO is said, and Preface of the Nativity.

On the Octave-day of St John, the Mass is said as on his Feast, with Commemorations of St Thomas and Holy Innocents. CREDO; and Preface of the Apostles.

On the Octave-day of Holy Innocents, Mass is said as on their Feast, except that Gloria in excelsis, Alleluia, and Ite missa est are said, and a commemoration made of St Thomas.

On the Octave-day of St Thomas of Canterbury, the Mass is said as on his Feast, with Commemorations as follows:

PRAYER. OF THE VIGIL OF THE EPIPHANY. *Omnipotens.* O almighty and eternal God, direct our actions so as to be pleasing to thee, that in the name of thy beloved Son we may deserve to abound in good works. Who lives, &c.

OF ST TELESOPHUS, P.M. *Deus qui nos.* O God, who givest us joy by the annual solemnity of blessed Telesophus, thy martyr and bishop, mercifully grant that we may rejoice in the protection of him whose festival we venerate. Through our Lord, &c.

SECRET. OF THE VIGIL. Grant, we beseech thee, Almighty God, that the offering made to the eyes of thy Majesty may both obtain for us the grace of pious devotion, and procure the effect of a happy eternity. Through our Lord, &c.

OF ST TELESOPHUS. Sanctify, O Lord, the gifts

consecrated to thee, and by the intercession of blessed Telesphorus, thy martyr and bishop, by the same, look down favourably upon us. Through, &c.

POSTCOM. OF THE VIGIL. *Per hujus.* By the operation of this mystery, O Lord, may our vices be cleansed away, and our just desires accomplished. Through our Lord, &c.

OF ST TELESOPHURUS. *Refecti.* Refreshed by partaking of the sacred oblation, we beseech thee, O Lord our God, that by the intercession of blessed Telesphorus, thy martyr and bishop, we may perceive the effect of what we have celebrated. Through, &c.

Last Gospel of the Vigil of the Epiphany.

GOSPEL. ST MATT. ii. 19—23. At that time: when Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt, saying; Arise, and take the child and his mother, and go into the land of Israel: for they are dead that sought the life of the child. Who arose, and took the child and his mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets; That he shall be called a Nazarite.

The Epiphany of our Lord.

INTROIT.

<p>ECCE advenit Dominator Dominus: et regnum in manu ejus, et potestas, et imperium. Pa. Deus judicium tuum regi da: et justitiam tuam filio regis. V. Gloria, &c.</p>	<p>BEHOLD the Lord the Ruler is come: and a kingdom in his hand, and power and dominion. Give to the king thy judgment, O God: and to the king's son thy justice. Glory, &c.</p>
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PRAYER. *Deus qui hodierna.* O God, who didst this day reveal thy only-begotten Son to the gentiles: by the guidance of a star: grant in thy mercy that we who already know thee by faith, may be brought to

contemplate the beauty of thy Majesty. Through the same Lord, &c.

LESSON. ISAIAH, lx. 1—6. Arise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see; all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of these shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephah; all they from Saba shall come, bringing gold and frankincense, and shewing forth praise to the Lord.

GRADUAL. Omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes. V. Surge, et illuminare Jerusalem: quia gloria Domini super te orta est. Alleluia, alleluia. V. Vidimus stellam ejus in oriente: et venimus cum muneribus adorare Dominum. Alleluia.

All they from Saba shall come, bringing gold and frankincense, and shewing forth praise to the Lord. Arise and be enlightened, O Jerusalem, for the glory of the Lord is risen upon thee. Alleluia, alleluia. We have seen his star in the East: and are come with gifts to adore the Lord. Alleluia.

GOSPEL. ST MATTHEW, ii. 1—12. When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold there came wise men from the East to Jerusalem; saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to adore him. And king Herod hearing this, was troubled; and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should

be born. But they said to him: In Bethlehem of Juda; for so it is written by the prophet: And thou Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the ruler that shall rule my people Israel. Then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said, Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him. Who having heard the king, went their way; and behold the star which they had seen in the East, went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother,* and falling down they adored him. And opening their treasures, they offered him gifts; gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their own country.

CREDO.

OFFERTORY. Regis Tharsis et insulæ munera offerent: reges Arabum et Saba dona adducent: et adorabunt eum omnes reges terræ, omnes gentes servient ei.

The Kings of Tharsis and the islands shall offer presents: the Kings of the Arabians and of Saba shall bring gifts: and all kings of the earth shall adore him; all nations shall serve him.

SECRET. Mercifully look down, O Lord, we beseech thee, upon the offerings of thy Church: by which are not now offered gold, frankincense, and myrrh; but he who is declared by those offerings is immolated and received, Jesus Christ, thy Son, our Lord. Who lives, &c.

PREFACE. Quia cum unigenitus, and Communicantes proper, as in the Ordinary of the Mass, p. 16. And they are said throughout the Octave.

* Here all kneel down.

COMMUNION. *Vidimus stellam ejus in oriente: et venimus cum muneribus adorare Dominum.* We have seen his star in the East, and are come with gifts to adore the Lord.

POSTCOM. *Præsta quæsumus.* Grant, we beseech thee, O Almighty God: that what we celebrate with a solemn office, we may attain by the intelligence of a pure mind. Through our Lord, &c.

Within the Octave, the same Mass is said, and the second prayer is Deus qui salutis, and the third, either for the Church, Ecclesiæ tuæ, or for the Pope, Deus omnium, as below, on the third Sunday after Epiphany, page 97.

All Feasts occurring during this Octave are transferred, if they are doubles or semidoubles; and of simples a commemoration only is made.

If the Epiphany falls on a Sunday, the following Mass is said on the Saturday within the Octave, and on Sunday the Octave day is kept.

Sunday within the Octave of the Epiphany.

INTROIT.

IN excelso throno vidis-
dere virum, quem ado-
rat multitudo angelorum
psallentes in unum; ecce
cujus imperii nomen est
in æternum. Ps. Jubilate
Deo omnis terra: servite
Domino in lætitia. V.
Gloria

UPON a high throne
I saw a man sitting,
whom a multitude of angels
adore singing together:
behold him the name of
whose empire is to eternity.
Sing joyfully to God all
the earth: serve the Lord
with gladness. Glory, &c.

PRAYER. *Vota quæsumus.* Grant, we beseech thee, O Lord, in thy heavenly mercy, the prayers of thy suppliant people: that they may both see what they ought to do, and may be enabled to do what they see. Through our Lord, &c.

Commemoration of the Octave of the Epiphany as on the Feast, page 86.

EPISTLE. ROMANS, xii. 1—5. Brethren, I beseech you by the mercy of God, that you present your

bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world; but be reformed in the newness of your mind: that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety: and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we being many, are one body in Christ, and every one members one of another in Christ Jesus our Lord.

GRADUAL. Benedictus Dominus Deus Israel, qui facit mirabilia magna solus a sæculo. V. Suscipiant montes pacem populo tuo: et colles justitiam. Alleluia, alleluia. V. Jubilate Deo omnis terra: servite Domino in lætitia. Alleluia.

Blessed be the Lord, the God of Israel, who alone doth wonderful things.—Let the mountains receive peace for thy people: and the hills justice. Alleluia, alleluia.—Sing joyfully to God all the earth: serve the Lord with gladness. Alleluia.

GOSPEL. ST LUKE, ii. 42—52. And when Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him, Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. And he said to them, How is it that you sought me? did you not know that

I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and man. **CREDO.**

OFFERTORY. Jubilate Sing joyfully to God all
Deo omnis terra, servite the earth, serve ye the
Domino in lætitia: intrate Lord with gladness: come
in conspectu ejus in exul- in before his presence with
tatione, quia Dominus ipse exceeding great joy, for
est Deus. the Lord he is God.

SECRET. May the sacrifice we offer to thee, O Lord, ever enliven and defend us. Through our Lord, &c.

Secret of the Epiphany as on the Feast, p. 88.

COMMUNION. Fili quid Son, why hast thou done
fecisti nobis sic? ego et so to us? I and thy father
pater tuus dolentes quæ- have sought thee sorrow-
rebamus te. Et quid est ing. And how is it that
quod me quærebatis? ne- you sought me? did you
sciebatis, quia in his quæ not know that I must be
Patris mei sunt, oportet about my Father's busi-
me esse? ness?

POSTCOM. Supplices. We humbly beseech thee, O Almighty God, that thou wouldst enable those to serve thee worthily, whom thou dost refresh with thy sacraments. Through our Lord, &c.

Postcommunion of the Epiphany, p. 39.

The Octave of the Epiphany.

INTROIT.

ECCEadvenit Domina-
tor Dominus: et reg-
num in manu ejus, et potes-
tas et imperium. Ps. Deus
judicium tuum regi da: et
justitiam tuam filio regis.
V. Gloria Patri.

BEHOLDthe Lord the
Ruler is come: and a
kingdom in his hand, and
power and dominion. Give
to the king thy judgment,
O God; and to the king's
son thy justice. Glory, &c.

PRAYER. *Deus cujus.* O God, whose only-begotten

Son appeared in the substance of our flesh; grant, we beseech thee, that by him, whom we outwardly acknowledge like to us, we may deserve to be inwardly reformed. Who lives and reigns with thee, &c.

LESSON. Arise, be enlightened, &c. *as on the Feast, p. 87.*

GRADUAL. *Also as on the Feast.*

GOSPEL. ST. JOHN, i. 29—34. At that time, John saw Jesus coming to him, and he saith. Behold the Lamb of God, behold him who taketh away the sins of the world. This is he of whom I said, After me there cometh a man, who is preferred before me, because he was before me. And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water. And John gave testimony, saying, I saw the Spirit coming down as a dove from heaven, and he remained upon him. And I knew him not; but he who sent me to baptize with water, said to me, He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost. And I saw: and I gave testimony, that this is the Son of God. CREDO.

OFFERTORY. Reges	The kings of Tharsis and
Tharsis et insulæ munera	the islands shall offer pre-
offerent: reges Arabum	sents: the kings of the
et Saba dona adducent:	Arabians and of Saba shall
et adorabunt eum omnes	bring gifts: and all kings
reges terræ, omnes gentes	of the earth shall adore
servient ei.	him, all nations shall serve
	him.

SECRET. We bring thee offerings, O Lord, for the appearance of thy Son born for us; humbly beseeching thee, that as he is the author of our gifts, so he may mercifully receive them, Jesus Christ our Lord. Who lives and reigns, &c.

COMMUNION. Vidimus	We have seen his star
stellam ejus in oriente: et	in the East; and are come
venimus cum muneribus	with gifts to adore the
adorare Dominum.	Lord.

POSTCOM. *Cælesti lumine.* Let heavenly light,

we beseech thee, O Lord, ever and in all places go before us: that we may behold with pure eyes the mystery of which thou hast been pleased to let us partake, and receive it with worthy affection. Through our Lord, &c.

From this day to the Purification, on all days which are not doubles, after the Prayer of the day, are said, the Prayer Deus qui salutis, and Ecclesiæ tuæ, or Deus omnium, as on the Third Sunday, p. 97.

On the Second Sunday after Epiphany.

The Feast of the Holy Name of Jesus.

INTROIT. *Phil. ii.*

IN nomine Jesu omne genu flectatur cœlestium, terrestrium, et infernorum: et omnis lingua confiteatur quia Dominus Jesus Christus in gloria est Dei Patris. Ps. Domine Dominus noster, quam admirabile est nomen tuum in universa terra. V. Gloria.

IN the name of Jesus let every knee bow of those that are in heaven, on earth, and under the earth; and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. O Lord, our Lord, how wonderful is thy name in the whole earth. Glory, &c.

PRAYER. *Deus qui unigenitum.* O God, who hast appointed thy only-begotten Son the Saviour of mankind, and commended him to be called Jesus: mercifully grant that we may enjoy his happy vision in heaven, whose holy name we venerate upon earth. Through the same, &c.

COMMEMORATION OF THE SUNDAY. *Omnipotens.* Almighty and eternal God, who governest all things in heaven and on earth: mercifully hear the supplications of thy people, and grant thy peace in our days. Through our Lord, &c.

LESSON. ACTS, iv. 8—12. In those days, Peter filled with the Holy Ghost, said, Ye princes of the people and ancients, hear: If we this day are ex-

amined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth; whom ye crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is the stone which was rejected by you the builders; which is become the head of the corner: neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

GRADUAL. Salvos fac nos Domine Deus noster, et congrega nos de nationibus: ut confiteamur nomini sancto tuo, et gloriamur in laude tua. V. Tu Domine pater noster et redemptor noster, a sæculo nomen tuum. Alleluia, alleluia. V. Laudem Domini loquetur os meum, et benedicat omnis caro nomen sanctum ejus. Alleluia.

Save us, O Lord, our God, and gather us from among the nations: that we may give thanks to thy holy name, and may glory in thy praise. Thou, O Lord, art our father and redeemer, thy name is from eternity. Alleluia, alleluia. My mouth shall speak the praise of the Lord, and let all flesh bless his holy name. Alleluia.

After Septuagesima, the foregoing V. and Alleluia are omitted, and in their place is said the following

TRACT. Domine Deus virtutum converte nos: et ostende faciem tuam, et salvi erimus: sonet vox tua in auribus meis. V. Vox enim tua dulcis, et facies tua decora nimis. V. Oleum effusum nomen tuum Jesu, ideo adolescentulæ dilexerunt te.

O Lord God of Hosts, convert us; and shew thy face, and we shall be saved; let thy voice sound in my ears.—For thy voice is sweet, and thy face exceedingly beautiful. Thy name, O Jesus, is oil poured out, therefore virgins have loved thee.

GOSPEL. ST LUKE, ii. 21. At that time, after eight days were accomplished that the child should be circumcised, his name was called Jesus, which was

called by the angel, before he was conceived in the womb. Credo.

OFFERTORY. Confitebor tibi Domine Deus meus in toto corde meo, et glorificabo nomen tuum in æternum: quoniam tu Domine suavis et mitis: et multæ misericordiæ omnibus invocantibus te. Alleluia.

I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name for ever; for thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon thee. Alleluia.

SECRET. May thy blessing, O merciful God, which gives life to every creature, sanctify this our sacrifice, we beseech thee, which we offer to thee, to the glory of the name of thy Son our Lord Jesus Christ; that it may please thy Majesty, and redound to thy praise, and profit us to salvation. Through the same, &c.

SECRET OF THE SUNDAY. Sanctify, O Lord, the gifts we offer; and cleanse us from the stains of our sins. Through, &c.

Preface of the Nativity, as in the Ordinary, p. 15.

COMMUNION. Omnes gentes quascumque fecisti, venient, et adorabunt coram te Domine, et glorificabunt nomen tuum: quoniam magnus es tu, et faciens mirabilia: tu es Deus solus. Alleluia.

All the nations thou hast made shall come and adore before thee, O Lord; and they shall glorify thy name: for thou art great, and dost wonderful things: thou art God alone. Alleluia.

POSTCOM. *Omnipotens.* O almighty and eternal God, who hast created and redeemed us, favourably look down on our petitions; and vouchsafe to accept with a favourable and benign countenance the sacrifice of the salutary victim, which we have offered to thy Majesty, in honour of the name of thy Son our Lord Jesus Christ: that thy grace being infused into us, under the glorious name of Jesus, by the title of eternal predestination, we may rejoice that our names are written in heaven. Through the same, &c.

POSTCOMMUNION OF THE SUNDAY. *Augeatur.* May the operation of thy power be increased in us, O Lord; that refreshed by divine sacraments, we may be prepared by thy gift, to receive what they promise. Through, &c.

At the end of the Mass is read the

GOSPEL OF THE SUNDAY. ST JOHN, ii. 1—11.
At that time, there was a marriage in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him, They have no wine. And Jesus saith to her, Woman, what is it to me and to thee? my hour is not yet come. His mother saith to the waiters, Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures a piece. Jesus saith to them, Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them, Draw out now, and carry to the chief steward of the feast: and they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him, Every man at first setteth forth good wine, and when men have well drank, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him.
CREDO.

EPISTLE OF THE SUNDAY. ROMANS, xii. 6—16.
Brethren, having different gifts, according to the grace that is given us: either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he that teacheth in doctrine; he that exhorteth in exhorting; he that giveth with simplicity; he that ruleth with carefulness; he that sheweth mercy with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good.

Loving one another with the charity of brotherhood: in honour preventing one another. In carefulness not slothful: In spirit fervent: Serving the Lord: Rejoicing in hope: Patient in tribulation: Instant in prayer: Communicating to the necessities of the Saints: Pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice, weep with them that weep. Being of one mind one towards another; not minding high things, but consenting to the humble.

Third Sunday after Epiphany.

INTROIT. *Ps. xcvi.*

ADORATE Deum omnes angeli ejus: audi-
vit et lætata est Sion: et
exultaverunt filiæ Judæ.
*Ps. Dominus regnavit, ex-
ultet terra: lætentur in-
sulæ multæ. V. Gloria.*

ADORE God, all you
his angels: Sion
heard, and was glad; and
the daughters of Juda re-
joiced. The Lord hath
reigned; let the earth re-
joice: let many islands
be glad. Glory, &c.

PRAYER. *Omnipotens.* O Almighty and eternal
God, mercifully look upon our infirmity; and extend
the right hand of thy majesty for our protection.
Through, &c.

OF THE B. V. MARY. *Deus qui salutis.* O God,
who, by the fruitful virginity of blessed Mary, hast
bestowed on mankind the rewards of eternal salvation;
grant, we beseech thee, that we may experience her
intercession for us, by whom we have been found wor-
thy to receive the author of life, our Lord Jesus Christ,
&c.

FOR THE CHURCH. *Ecclesiæ tuæ.* Mercifully admit,
O Lord, we beseech thee, the prayers of thy Church:
that all adversities and errors being destroyed, she may
serve thee in secure liberty. Through, &c.

OR, FOR THE POPE. *Deus omnium.* O God, the
pastor and ruler of all the faithful, mercifully regard thy
servant N. whom thou hast been pleased should preside
as pastor of thy Church: grant him, we beseech thee

to benefit, by word and example, those over whom he presides; that he may arrive, together with the flock intrusted to him, at eternal life. Through our Lord, &c.

EPISTLE. ROMANS, xii. 16—21. Brethren, be not wise in your own conceits. To no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of men. If it be possible, as much as is in you, having peace with all men. Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written, Revenge is mine; I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink, for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

GRADUAL. Timebunt gentes nomen tuum Domine, et omnes reges terræ gloriam tuam. V. Quoniam ædificavit Dominus Sion, et videbitur in majestate sua. Alleluia, alleluia. V. Dominus regnavit, exultet terra: lætentur insulæ multæ. Alleluia.

The Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. For the Lord hath built up Sion, and he shall be seen in his majesty. Alleluia, alleluia. The Lord hath reigned, let the earth rejoice: let many islands be glad. Alleluia.

GOSPEL. ST MATTHEW, viii. 1—13. At that time, when Jesus was come down from the mountain, great multitudes followed him; and behold a leper came and adored him, saying, Lord, if thou wilt thou canst make me clean. And Jesus stretching forth his hand, touched him, saying, I will, be thou made clean: and forthwith his leprosy was cleansed. And Jesus saith to him, See thou tell no man: but go, shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him, I will come and heal him. And the centurion making answer, said, Lord, I am not

worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to this man, Go, and he goeth: and to another, Come, and he cometh; and to my servant, Do this, and he doth it. And Jesus hearing this, marvelled; and said to them that followed him, Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed, so be it done to thee; and the servant was healed at the same hour. **CREDO.**

<p>OFFERTORY. <i>Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.</i></p>	<p>The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.</p>
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SECRET. May this victim, O Lord, we beseech thee, cleanse away our sins, and sanctify the bodies and minds of thy servants to celebrate this sacrifice. Through our Lord, &c.

OF THE B. V. MARY. Receive, O Lord, we beseech thee, our offerings and prayers: and both cleanse us by heavenly mysteries, and mercifully hear us. Through our Lord, &c.

FOR THE CHURCH. Protect us, O Lord, assisting at thy mysteries: that fixed upon divine things, we may serve thee both in body and mind. Through our Lord, &c.

OR, FOR THE POPE. Be thou appeased, O Lord, we beseech thee, by the gifts we offer: and govern by continual protection thy servant N. whom thou hast been pleased should preside as pastor over thy Church. Through, &c.

COMMUNION. *Mirabantur omnes de his, quæ procedebant de ore Dei.* They all wondered at these things, which proceeded from the mouth of God.

POSTCOM. *Quos tantis.* We beseech thee, O Lord, vouchsafe to make us properly affected by those great mysteries which thou grantest us to receive. Through our Lord, &c.

OF THE B. V. MARY. *Hæc nos.* May this communion, O Lord, purify us from sin: and by the intercession of the B. V. Mary, Mother of God, make us partakers of a heavenly remedy.

FOR THE CHURCH. *Quæsumus Domine.* We beseech thee, O Lord our God, that thou wouldst not permit us to be subject to human dangers to whom thou givest to rejoice in the participation of mysteries divine. Through, &c.

OR, FOR THE POPE. *Hæc nos quæsumus.* May this partaking of a divine sacrament protect us, we beseech thee, O Lord: and ever save and defend thy servant N. whom thou hast been pleased should preside as pastor over thy Church, together with the flock committed to him. Through our Lord, &c.

Fourth Sunday after Epiphany.

The Introit, Gradual, Offertory, and Communion are the same as on last Sunday, and they continue the same till Septuagesima Sunday.

PRAYER. *Deus qui nos.* O God, who knowest that amidst so many dangers we cannot subsist, through human frailty: grant us safety of mind and body, that we may surmount those things, by thy grace, which we suffer for our sins. Through our Lord, &c.

Second Prayer, Deus qui salutis; third, Ecclesiæ tuæ, or Deus omnium, as on the Third Sunday, p. 97; but if this Sunday comes after the Purification the second Prayer will be A eumotis, for which see the following Sunday, p. 102; and the third Prayer will be at the choice of the Priest.

EPISTLE. ROMANS, xiii. 8—10. Brethren, owe no man any thing, but to love one another; for he that loveth his neighbour hath fulfilled the law. For Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is comprised in this word, Thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

GOSPEL. ST MATTHEW, viii. 23—27. At that time, when Jesus entered into the ship, his disciples followed him. And behold a great tempest arose in the sea, so that the ship was covered with waves, but he was asleep. And they came to him and awaked him, saying, Lord, save us, we perish. And Jesus saith to them, Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying, what manner of man is this, for the winds and the sea obey him? **CREDO.**

SECRET. Grant, we beseech thee, Almighty God, that the gift of this sacrifice offered to thee, may ever purify and protect our frailty from all evil. Through our Lord, &c.

Second and third Secrets, as directed above.

POSTCOM. *Munera tua.* May thy gifts, O God, free us from earthly delights, and ever fill us with heavenly food. Through our Lord, &c.

Second and third Postcommunions as directed above.

Fifth Sunday after Epiphany.

Introit, Gradual, Offertory, and Communion, *as on the third Sunday, p. 97.*

PRAYER. *Familiam.* Preserve, we beseech thee, O Lord, thy family, by continued mercy: that relying solely on the hope of heavenly grace, it may be always defended by thy protection. Through our Lord, &c.

FOR THE INTERCESSION OF THE SAINTS. *A cunctis.* Defend us, we beseech thee, O Lord, from all dangers of mind and body: and by the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, with thy blessed Apostles Peter and Paul, and blessed N. and all the Saints, mercifully grant us safety and peace: that all adversities and errors being destroyed, thy church may serve thee with secure liberty.

The third Prayer at the choice of the Priest.

EPISTLE. COLOSS. iii. 12—17. Brethren, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so you also. But above all these things, have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

GOSPEL. ST MATTHEW, xiii. 24—30. At that time, Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came, and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming, said to him, Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up? And he said, No: lest perhaps gathering up the cockle, you root up the wheat also to-

gether with it. Suffer both to grow until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.
Credo.

SECRET. We offer to thee, O Lord, victims of propitiation: that thou mayest mercifully forgive our sins, and direct our inconstant hearts. Through our Lord, &c.

FOR THE INTERCESSION OF THE SAINTS. Graciously hear us, O God our Saviour, that by virtue of this sacrament, thou mayest defend us from all enemies of mind and body; granting grace now, and glory hereafter.

The third Secret at the choice of the Priest.

POSTCOM. Quæsumus. We beseech thee, Almighty God, that we may receive the effect of that salvation, of which we have received a pledge by these mysteries. Through, &c.

FOR THE INTERCESSION OF THE SAINTS. Mundet. May the gift of this divine sacrament which we have offered, cleanse and defend us, O Lord, we beseech thee: and by the intercession of the blessed Virgin Mary, Mother of God, with thy holy apostles Peter and Paul, and blessed N. and all the saints, render us purified from all sins, and delivered from all adversities.

The third Postcommunion at the choice of the Priest.

Sixth Sunday after Epiphany.

The Introit, Gradual, Offertory, and Communion, as on the third Sunday, p. 97.

PRAYER. Præsta quæsumus. Grant we beseech thee, Almighty God, that ever fixing our thoughts on reasonable things, we may perform, both in words and works, the things that are pleasing to thee. Through, &c.

Second Prayer, A cunctis, as on the Fifth Sunday, p. 102.

EPISTLE. 1 THESS. i. 2—10. Brethren, we give thanks to God for you all, making a remembrance of

you in our prayers without ceasing; being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election; for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe, in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place, your faith which is towards God, is gone forth; so that we need not to speak any thing. For they themselves relate of us, what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven (whom he raised from the dead) Jesus, who hath delivered us from the wrath to come.

GOSPEL. ST MATTHEW, xiii. 31—35. At that time, Jesus spoke this parable to the multitudes: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree; so that the birds of the air come, and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them; that it might be fulfilled which was spoken by the prophet saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world. **CREDO.**

SECRET. May this oblation, O God, we beseech thee, purify, and renovate, govern and protect us, Through, &c.

Second and third Secrets, as directed above.

POSTCOM. Coelestibus. Having fed on heavenly delights, we beseech thee, O Lord, that we may ever seek after these things by which we truly live. Through our Lord, &c.

Second and third Postcommunions as above.

Septuagesima Sunday.

INTROIT. Ps. xvii.

CIRCUMDEDERUNT me gemitus mortis, dolores inferni circumde-derunt me: et in tribulatione mea invocavi Dominum, et exaudivit de templo sancto suo vocem meam. Ps. Diligam te Domine fortitudo mea: Dominus firmamentum meum, et refugium meum, et liberator meus. V. Gloria.

THE groans of death surrounded me, the sorrows of hell encompassed me: and in my affliction I called upon the Lord, and he heard my voice, from his holy temple. I will love thee, O Lord, my strength: the Lord is my firmament, and my refuge and my deliverer. Glory, &c.

Gloria in excelsis is not said from this day till Maunday Thursday, except on Feasts.

PRAYER. Preces populi. Graciously hear the prayers of thy people, we beseech thee, O Lord, that we who are justly afflicted for our sins, may be mercifully delivered, for the glory of thy name. Through our Lord, &c.

Second Prayer, A cunctis, as on the Fifth Sunday after Epiphany, p. 102; third Prayer at the choice of the Priest.

EPISTLE. 1 COR. ix. 24, to x. 5. Brethren, know you not they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain. And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown, but

we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a cast-away. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all in Moses were baptized, in the cloud and in the sea; and all did eat the same spiritual food, and all drank the same spiritual drink, (and they drank of the spiritual rock that followed them: and the rock was Christ.) But with the most of them God was not well pleased.

GRADUAL. Adjutor in opportunitatibus, in tribulatione: sperent in te, qui noverunt te: quoniam non derelinquis quærentes te, Domine. V. Quoniam non in finem oblivio erit pauperis: patientia pauperum non peribit in æternum: exurge Domine, non prævaleat homo.

TRACT. De profundis clamavi ad te Domine; Domine exaudi vocem meam. V. Fiant aures tuæ intendentes in orationem servi tui. V. Si iniquitates observaveris Domine, Domine quis sustinebit? V. Quia apud te propitiatio est, et propter legem tuam, sustinui te Domine.

GOSPEL. ST MATTHEW, ix. 1—16. At that time, Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder, who went out early in the morning to hire labourers into his

The helper in due time, in tribulation: let them trust in thee, who know thee: for thou dost not forsake them that seek thee, O Lord. For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever: arise, O Lord, let not man be strengthened.

From the depths I have cried to thee, O Lord; Lord hear my voice. Let thine ears be attentive to the prayer of thy servant. If thou shalt observe iniquities, O Lord, Lord, who shall endure it? For with thee is propitiation, and by reason of thy law I have expected thee, O Lord.

vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle, and he said to them, Go you also into my vineyard, and I will give you what shall be just: and they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour, he went out, and found others standing; and he saith to them, Why stand you here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward, Call the labourers, and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving it, they murmured against the master of the house, saying, These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering said to one of them, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few are chosen.

CREDO.

OFFERTORY. Bonum It is good to give praise
est confiteri Domino, et to the Lord, and to sing to
psallere nomini tuo, Al- thy name, O Most High.
tissime.

SECRET. Receive, O Lord, we beseech thee, our offerings and prayers; and cleanse us by heavenly mysteries, and mercifully hear us. Through our Lord, &c.

Second and third Secrets, as directed above.

COMMUNION. Illumina faciem tuam super servum tuum, et salvum me fac in tua misericordia: Domine non confundar, quoniam invocavi te.

Make thy face to shine upon thy servant, and save me in thy mercy: Let me not be confounded, O Lord, for I have called upon thee.

POSTCOM. *Fideles tui.* May thy faithful, O God, be strengthened by thy gifts: that by receiving them they may seek after them, and by seeking, partake of them for ever. Through our Lord, &c.

Second and third Postcommunions as above.

Sexagesima Sunday.

INTROIT. *Psalm, xliii.*

EXURGE, quare obdormis Domine? exurge, et ne repellas in finem: quare faciem tuam avertis, oblivisceris tribulationem nostram? adhæsit in terra venter noster: exurge Domine, adjuva nos, et libera nos. *Ps. Deus, auribus nostris audivimus; patres nostri annuntiaverunt nobis. V. Gloria.*

ARISE, why sleepest thou, O Lord? arise, and cast us not off to the end: why turnest thou thy face away, and forgettest our trouble? our belly hath cleaved to the earth: arise, O Lord, help us and deliver us.—O God, we have heard with our ears; our fathers have declared to us. *Glory, &c.*

PRAYER. *Deus qui conspicias.* O God, who seest that we confide in no action of our own: grant in thy mercy, that we may be defended from all evils by the protection of the Doctor of the Gentiles. Through our Lord, &c.

Second Prayer, A cunctis, as on the Fifth Sunday after Epiphany, p. 102.

Third Prayer at the choice of the Priest.

EPISTLE. 2 COR. xi. 19, to xii. 9. Brethren, you gladly suffer the foolish; whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you in the face. I speak

according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly) I dare also. They are Hebrews; so am I. They are Israelites; so am I. They are the seed of Abraham; so am I. They are the ministers of Christ; (I speak as one less wise) I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren, In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed:) but I will come to the visions and revelations of the Lord, I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth:) such an one rapt even to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell; God knoweth:) that he was caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will sa

the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And he said to me, My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GRADUAL. Sciant Gentes, quoniam nomen tibi Deus: tu solus altissimus super omnem terram. V. Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti.

Let the Gentiles know that God is thy name: thou alone art the Most High over all the earth.— O my God, make them like a wheel, and as stubble before the face of the wind.

TRACT. Commovisti Domine terram, et conturbasti eam. V. Sana contritiones ejus, quia mota est. V. Ut fugiant a facie arcus: ut liberentur electi tui.

Thou hast moved the earth, O Lord, and hast troubled it: heal thou the breaches thereof, for it has been moved. That thy elect may flee from before the bow: that they may be delivered.

GOSPEL. ST LUKE, viii. 4—15. At that time, when a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude: The sower went out to sow his seed. And as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it, choked it. And other some fell upon good ground; and being sprung up, yielded fruit a hundred fold. Saying these things, he cried out, He that hath ears to hear, let him hear. And his disciples asked him what this parable might

be. To whom he said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables; that seeing they may not see, and hearing may not understand. Now the parable is this: The seed is the word of God. And they by the way side are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who when they hear, receive the word with joy; and these have no roots, for they believe for awhile, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground, are they who in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience. **CREDO.**

OFFERTORY. Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te Domine.

Perfect thou my goings in thy paths, that my footsteps be not moved: incline thine ear, and hear my words: shew forth thy wonderful mercies, thou who savest them that trust in thee, O Lord.

SECRET. May the sacrifice offered to thee, O Lord, ever enliven and defend us. Through our Lord, &c.

Second and Third Secrets, as directed above.

COMMUNION. Introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

I will go in to the altar of God: to God who giveth joy to my youth.

POSTCOM. Supplices. We humbly beseech thee, O Almighty God, that thou wouldst graciously grant us to serve thee in a manner pleasing in thy sight, whom thou refreshest with thy sacraments. Through, &c.

Second and Third Postcommunions as above.

Quinquagesima Sunday.

INTROIT. Ps. xxx.

ESTO mihi in Deum protectorem, et in locum refugii, ut saluum me facias: quoniam firmitamentum meum, et refugium meum es tu: et propter nomen tuum dux mihi eris, et enutries me. Ps. In te Domine speravi, non confundar in æternum: in iustitia tua libera me, et eripe me. V. Gloria.

BE thou unto me a God, a protector, and a place of refuge, to save me: for thou art my strength, and my refuge; and for thy name's sake thou wilt be my leader, and wilt nourish me.—In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice, and set me free. Glory, &c.

PRAYER. *Preces nostras.* Mercifully hear our prayers, O Lord, we beseech thee; and absolving us from the bonds of sin, preserve us from all adversity. Through our Lord, &c.

Second Prayer, A cunctis, as on the Fifth Sunday after Epiphany, p. 102.

Third Prayer at the choice of the Priest.

EPISTLE. 1 COR. xiii. 1—13. Brethren, if I speak with the tongues of men, and of angels, and have not charity; I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity; I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity; it profiteth me nothing. Charity is patient, is kind: charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in

part. But when ~~that~~ which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain, faith, hope, charity, these three; but the greatest of these is charity.

GRADUAL. Tu es Deus,
qui facis mirabilia solus:
notam fecisti in gentibus
virtutem tuam. V. Libe-
rasti in brachio tuo popu-
lum tuum, filios Israel et
Joseph.

Thou art the God that
alone dost wonders: thou
hast made thy power
known among the nations.
With thy arm thou hast
redeemed thy people, the
children of Israel and of
Joseph.

TRACT. Jubilate Deo.
omnis terra: servite Do-
mino in lætitia. V. In-
trate in conspectu ejus in
exultatione: scitote quod
Dominus ipse est Deus.
V. Ipse fecit nos, et non
ipsi nos: nos autem po-
pulus ejus, et oves pascuæ
ejus.

Sing joyfully to God
all the earth: serve ye
the Lord with gladness.—
Come in before his pre-
sence with exceeding great
joy: know ye that the Lord
he is God. He made us,
and not we ourselves: but
we are his people, and
the sheep of his pasture.

GOSPEL. ST LUKE, xviii. 31—43. At that time, Jesus took unto him the twelve, and said to them, Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man: for he shall be delivered to the gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged him, they will put him to death; and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way-side, begging: And when he

heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying, Jesus, son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace; but he cried out much more, Son of David, have mercy on me. And Jesus standing commanded him to be brought unto him; and when he was come near, he asked him, saying, What wilt thou that I do to thee? But he said, Lord, that I may see. And Jesus said to him, Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God: and all the people when they saw it, gave praise to God. **CREDO.**

<p>OFFERTORY. Benedictus es Domine, doce me justificationes tuas: in labiis meis pronuntiavi omnia judicia oris tui.</p>	<p>Blessed art thou, O Lord, teach me thy justifications: with my lips I have pronounced all the judgments of thy mouth.</p>
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SECRET. May this victim, O Lord, we beseech thee, cleanse away our sins; and sanctify the bodies and minds of thy servants to celebrate this sacrifice. Through, &c.

Second and Third Secrets, as directed above.

<p>COMMUNION. Manducaverunt, et saturati sunt nimis, et desiderium eorum attulit eis Dominus: non sunt fraudati a desiderio suo.</p>	<p>They did eat, and were filled exceedingly, and the Lord gave them their desire: they were not defrauded of that which they craved.</p>
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POSTCOM. Quæsumus. We beseech thee, Almighty God, that we who have received heavenly food may be defended by it against all adversities. Through, &c

Second and Third Postcommunions as above.

Ash Wednesday.

The BLESSING of the ASHES.

ANTIPHON. *Ps. lxxviii.*

<p>EXAUDI nos Domine, quoniam benigna est</p>	<p>HEAR us, O Lord, for thy mercy is kind:</p>
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miseriordia tua : secundum multitudinem miserationum tuarum respice nos Domine. Ps. Salvum me fac Deus ; quoniam intraverunt aquæ usque ad animam meam. Gloria Patri.

Exaudi nos, &c.

S. Dominus vobiscum.

R. Et cum spiritu tuo.

S. Oremus.

look upon us, O Lord, according to the multitude of thy tender mercies.— Save me, O God, for the waters have come in even unto my soul.

Gloria, &c.

Hear us, O Lord, &c.

The Lord be with you.

And with thy spirit.

Let us pray.

PRAYER. *Omnipotens*. O Almighty and eternal God, spare us penitents, be merciful to us thy supplicants; and vouchsafe to send thy holy angel from heaven, to bless ✠ and sanctify ✠ these ashes, that they may be a wholesome remedy to all who humbly implore thy holy name, and accuse themselves through a consciousness of their sins, deploring their crimes before thy divine clemency, or humbly and earnestly beseeching thy mercy: and grant through the invocation of thy most holy name that all who may be sprinkled with them, for the remission of their sins, may receive health of body and support of soul. Through Christ our Lord. R. Amen.

PRAYER. *Deus qui non mortem*. O God, who desirest not the death, but the repentance of sinners, look down with the greatest goodness upon the frailty of human nature, and in thy mercy vouchsafe to bless ✠ these ashes which we intend to put upon our heads, that we may exercise humility and deserve pardon; that we who know that we are dust, and for the demerits of our wickedness are to return to dust, may deserve to obtain of thy mercy the pardon of all sins, and the rewards promised to penitents. Through Christ our Lord. R. Amen.

PRAYER. *Deus qui humiliazione*. O God, who art moved by humiliation, and appeased by satisfaction, incline the ear of thy mercy to our prayers, and favourably pour forth upon the heads of thy servants sprinkled with these ashes the grace of thy blessing:

that thou mayest both fill them with the spirit of compunction, and effectually grant what they have justly prayed for: and decree that what thou hast granted may be permanently established and remain inviolate, Through Christ our Lord. R. Amen.

PRAYER. *Omnipotens*. Almighty and eternal God, who didst grant the remedy of thy pardon to the Ninivites doing penance in ashes and sackcloth, mercifully grant that we may so imitate them in our attire as to follow them in obtaining forgiveness. Through our Lord, &c.

Then the Priest sprinkles the ashes thrice with holy water, saying the Antiphon, Asperges, &c. and incenses them three times.

While the people are receiving the ashes, the choir sings as follows:

ANTIPHON. Immute-
mur habitu, in cinere et
cilicio: jejunemus et plo-
remus ante Dominum:
quia multum misericors
est dimittere peccata nos-
tra Deus noster.

Another ANTIPHON. In-
ter vestibulum et altare
plorabunt sacerdotes mi-
nistri Domini, et dicent:
Parce Domine, parce po-
pulo tuo; et ne claudas
ora canentium te Domine.

R. Emendemus in me-
lius quæ ignoranter pec-
cavimus: ne subito præoc-
cupati die mortis, quæra-
mus spatium poenitentiae,
et invenire non possimus.
Attende Domine, et mise-
rere: quia peccavimus tibi.

Let us change our gar-
ments for ashes and sack-
cloth: let us fast and la-
ment before the Lord: for
our God is plenteous in
mercy to forgive our sins.

Between the porch and
the altar the priests, the
Lord's ministers, shall
weep, and shall say, Spare,
O Lord, spare thy people;
and shut not the mouths
of them that sing to thee,
O Lord.

Let us amend and do
better for those things in
which we have sinned
through ignorance: lest
suddenly prevented by the
day of death, we seek time
for penance, and be not
able to find it. Attend, O

V. *Adjuva nos Deus salutaris noster: et propter honorem nominis tui Domine libera nos. Attende Domine.* Lord, and have mercy: for we have sinned against thee. Help us, O God, our Saviour: and for the honour of thy name, O

V. *Gloria Patri, &c. Attende, &c.* Lord, deliver us. Attend, O Lord, &c. Glory, &c. Attend, &c.

During these Antiphons, the Priest puts ashes on each one's forehead in the form of a cross, saying:

Memento homo, quia pulvis es, et in pulverem reverteris. Remember man, that thou art dust, and into dust thou shalt return.

When all have received ashes, the Priest says:

Dominus vobiscum. Et cum spiritu tuo. Oremus. The Lord be with you. And with thy spirit. Let us pray.

PRAYER. *Concede nobis.* Grant us, O Lord, to begin the defence of our Christian warfare with holy fasts; that, being about to fight against the spirits of wickedness, we may be defended by the help of self-denial. Through our Lord, &c. R. Amen.

Mass.

INTROIT. *Wisd. xi.*

MISERERIS omnium Domine, et nihil odisti eorum quæ fecisti, dissimulans peccata hominum propter pœnitentiam, et parcens illis; quia tu es Dominus Deus noster. Ps. Miserere mei Deus, miserere mei; quoniam in te confidit anima mea. THOU hast mercy upon all, O Lord, and hatest none of the things which thou hast made, winking at the sins of men for the sake of repentance, and sparing them; for thou art the Lord our God. Have mercy on me, O God, have mercy on me; for my soul trusteth in thee. Glory, &c.

V. *Gloria, &c.*

PRAYER. *Præsta Domine.* Grant to thy faithful, O Lord, that they may begin the venerable solemn-

ties of fasting with becoming piety, and perform them with secure devotion. Through our Lord, &c.

From this day till Passion Sunday, the two following prayers are said.

FOR THE INTERCESSION OF THE SAINTS. *A cunctis* as above, p. 102.

FOR LIVING AND DEAD. *Omnipotens.* O Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee that they for whom we have purposed to pour forth prayers, and whom either the present world still detains in the flesh, or the future has received already out of the body, may by the intercession of all thy saints, and the clemency of thy mercy obtain the pardon of all their sins. Through our Lord, &c.

LESSON. JOEL, ii. 12—19. Thus saith the Lord, Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God; for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion; sanctify a fast; call a solemn assembly; gather together the people; sanctify the church; assemble the ancients; gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep; and shall say, Spare, O Lord, spare thy people; and give not thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations, Where is their God? The Lord hath been zealous for his land, and hath spared his people. And the Lord answered, and said to his people, Behold I will send you corn,

and wine, and oil, and you shall be filled with them; and I will no more make you a reproach among the nations; saith the Lord Almighty.

GRADUAL. Miserere mei Deus, miserere mei: quoniam in te confidit anima mea. V. Misit de cælo, et liberavit me; dedit in opprobrium conculcantes me.

TRACT. Domine, non secundum peccata nostra, quæ fecimus nos: neque secundum iniquitates nostras retribuas nobis. V. Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiæ tuæ, quia pauperes facti sumus nimis. V.* Adjuva nos Deus salutaris noster: et propter gloriam nominis tui Domine libera nos: et propitius esto peccatis nostris, propter nomen tuum.

Have mercy on me, O God, have mercy on me: for my soul trusteth in thee. He hath sent from heaven, and delivered me; he hath made them a reproach that trod upon me.

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. O Lord, remember not our former iniquities: let thy mercies speedily prevent us, for we are become exceeding poor. Help us, O God our Saviour: and for the glory of thy name, O Lord, deliver us: and forgive us our sins for thy name's sake.

The above Tract is said every Monday, Wednesday, and Friday, till Wednesday in Holy Week, unless a proper one be appointed.

GOSPEL. ST MATTHEW, vi. 16—21. At that time, Jesus said to his disciples, When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face; that thou appear not to men to fast, but to thy Father who is in secret, and thy Father who seeth in secret

* Here the Priest kneels down.

will repay thee. Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

OFFERTORY. Exaltabo te Domine, quoniam suscepisti me; nec delectasti inimicos meos super me: Domine clamavi ad te, et sanasti me.

I will extol thee, O Lord, for thou hast upheld me; and hast not made my enemies to rejoice over me: O Lord, I have cried to thee, and thou hast healed me.

SECRET. We beseech thee, O Lord, to fit us for offering these gifts, by which we celebrate the beginning of the venerable Sacrament itself. Through, &c.

FOR THE INTERCESSION OF THE SAINTS, as above, p. 102.

FOR THE LIVING AND DEAD. O God, who alone knowest the number of the elect to be placed in the happiness of heaven, grant we beseech thee, that by the intercession of all thy saints, the book of blessed predestination may contain the names of all those who have been recommended to our prayers, and of all the faithful. Through our Lord, &c.

PREFACE, Qui corporali jejunio, *as in the Ordinary of the Mass, (p. 17,) which is said every day till Passion Sunday, except on Feasts which have a proper Preface.*

COMMUNION. Qui meditabitur in lege Domini die ac nocte, dabit fructum suum in tempore suo.

He who shall meditate upon the law of the Lord day and night, shall bring forth his fruit in due season.

POSTCOM. *Percepta* May the sacraments we have received, O Lord, afford us support, that our fasts may be pleasing to thee, and be a healing remedy to us. Through, &c.

FOR THE INTERCESSION OF THE SAINTS. *Mundet*, as above, p. 103.

FOR THE LIVING AND THE DEAD. *Purificent*. May the sacraments which we have received purify us, we beseech thee, O Almighty and merciful God; and by the intercession of all thy saints, grant that this thy sacrament may not be made to us a source of guilt and punishment, but salutary intercession for pardon: may it be the washing away of sins, the strength of the weak, a defence against all the dangers of the world, and a remission of all the sins of the faithful, living and dead. Through our Lord, &c.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra
Deo.

Bow down your heads
before God.

PRAYER. *Inclinantes*. Look down, O Lord, in thy mercy, upon those who bow before thy Majesty; that they who are nourished with a divine gift may be ever fed with heavenly succours. Through our Lord, &c.

Thursday.

INTROIT. *Ps.* liv.

DUM clamarem ad Dominum, exaudivit vocem meam ab his qui appropinquant mihi; et humiliavit eos, qui est ante sæcula, et manet in æternum: jacta cogitatum tuum in Domino, et ipse te enutriet. *Ps.* Exaudi Deus orationem meam, et ne despexeris deprecationem meam; intende mihi, et exaudi me. *V. Gloria.*

WHEN I cried to the Lord, he heard my voice from them that draw near to me; and he humbled them, who is before all ages, and remains for ever: cast thy care upon the Lord, and he shall sustain thee.—Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me. *Glory, &c.*

PRAYER. *Deus qui culpa*. O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee;

and turn away the scourges of thy anger, which we deserve for our sins. Through our Lord, &c.

Second and Third Prayers as on Ash Wednesday, p. 118.

LESSON. ISAIAS, xxxviii. 1—6. In those days, Ezechias was sick even to death; and Isaias the son of Amos the prophet came unto him, and said to him, Thus saith the Lord, Take order with thy house, for thou shalt die, and not live. And Ezechias turned his face toward the wall, and prayed to the Lord, and said, I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Ezechias wept with great weeping. And the word of the Lord came to Isaias, saying, Go, and say to Ezechias, Thus saith the Lord the God of David thy father, I have heard thy prayer and I have seen thy tears: behold I will add to thy days fifteen years; and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it; saith the Lord Almighty.

GRADUAL. Jacta cogitatum tuum in Domino, et ipse te enutriet. V. Dum clamarem ad Dominum, exaudivit vocem meam ab his, qui appropinquant mihi.

Cast thy care upon the Lord, and he shall sustain thee. When I cried to the Lord, he heard my voice from them that draw near to me.

GOSPEL. ST MATTHEW, viii. 5—13. At that time, when he had entered Capharnaum, there came to him a centurion, &c. *as on the Third Sunday after Epiphany, p. 98.*

OFFERTORY. Ad te Domine levavi animam meam: Deus meus in te confido; non erubescam: neque irrideant me inimici mei: etenim universi, qui te expectant, non confundentur.

To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust; let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

SECRET. Look down favourably on these sacrifices,

O Lord, we beseech thee, and be appeased, that it may be profitable to our devotion and salvation. Through, &c.

Second and Third Secrets as directed above, page 120.

COMMUNION. Accepta- Thou wilt accept the
bissacrificium justitiæ, ob- sacrifice of justice, obla-
lationes, et holocausta, su- tions and holocausts, upon
per altare tuum Domine. thy altar, O Lord.

POSTCOM. *Celestis.* Having received the blessing of a heavenly gift, we humbly beseech thee, Almighty God, that the same may procure us the sacrament and salvation. Through our Lord, &c.

Second and Third Postcommunions as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Deo. Bow down your heads before God.

PRAYER. *Parce Domine.* Spare, O Lord, spare thy people, that having been justly punished for their sins, they may find comfort in thy mercy. Through our Lord, &c.

Friday.

INTROIT. Ps. xxix.

AUDIVIT Dominus, et misertus est mihi: Dominus factus est adjutor meus. Ps. Exaltabo te Domine, quoniam suscepisti me; nec delectasti inimicos meos super me. V. Gloria.

THE Lord hath heard, and hath had mercy on me: the Lord became my helper.—I will extol thee, O Lord, for thou hast upheld me; and hast not made my enemies to rejoice over me. Glory, &c.

PRAYER. *Inchoata.* Regard the fast we have begun, we beseech thee, O Lord, with kind favour; that the observance we exhibit corporally, we may be able also to exercise with sincere minds. Through our Lord, &c.
Second and Third Collects as on Ash Wednesday, p. 118.

LESSON. ISAIAS, lviii. 1—9. Thus saith the Lord God, Cry, cease not, lift up thy voice like a trumpet, and shew my people their wicked doings, and the house

or Jacob their sins. For they seek me from day to day, and desire to know my ways, as a nation that hath done justice, and hath not forsaken the judgment of their God: they ask of me the judgments of justice; they are willing to approach to God. Why have we fasted, and thou hast not regarded: have we humbled our souls, and thou hast not taken notice? Behold in the day of your fast your own will is found, and you exact of all your debtors. Behold you fast for debates and strife, and strike with the fist wickedly. Do not fast as you have done until this day, to make your cry to be heard on high. Is this such a fast as I have chosen, for a man to afflict his soul for a day? is this it, to wind his head about like a circle, and to spread sackcloth and ashes? wilt thou call this a fast, and a day acceptable to the Lord? Is not this rather the fast that I have chosen? loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden. Deal thy bread to the hungry, and bring the needy and the harbourless into thy house; when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear; thou shalt cry, and he shall say, Here I am. For I the Lord thy God am merciful.

GRADUAL. Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini. V. Ut videam voluptatem Domini, et protegar a templo sancto ejus.

One thing I have asked of the Lord, that will I seek after, that I may dwell in the house of the Lord. That I may see the delight of the Lord, and be protected by his holy temple.

TRACT *as on Ash Wednesday, page 119.*

GOSPEL. ST MATTHEW, v. 43, to vi. 4. At that time, Jesus said to his disciples, You have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy. But I say to you, Love your enemies, do

good to them that hate you, and pray for them that persecute and calumniate you; that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect. Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. Therefore, when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth: that thy alms may be in secret, and thy Father who seeth in secret will repay thee.

<p>OFFERTORY. Domine, vivifica me secundum eloquium tuum, ut sciam testimonia tua.</p>	<p>Enliven me, O Lord, according to thy word, that I may know thy testimonies.</p>
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SECRET. We beseech thee, O Lord, to grant that the sacrifice of lenten observance which we offer may both render our minds acceptable to thee, and give us the power of more ready abstinence. Through, &c.
Second and Third Secrets as directed above, page 120.

<p>COMMUNION. Servite Domino in timore, et exultate ei cum tremore; apprehendite disciplinam, ne pereatis de via justa.</p>	<p>Serve ye the Lord with fear, and rejoice unto him with trembling; embrace discipline, lest you perish from the just way.</p>
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POSTCOM. Spiritum. Pour forth upon us, O Lord, the spirit of thy love; that, by thy mercy, thou mayest make those of one mind, whom thou hast fed with one celestial food. Through our Lord, &c., in the unity of the same Holy Ghost, &c.

Second and Third Postcommunions as above, page 121

OVER THE PEOPLE.

*Oremus.**Let us pray.*

Humiliate capita vestra Bow down your heads
Deo. before God.

PRAYER. *Tuere Domine.* Defend thy people, O Lord, and mercifully cleanse them from all sins : for no adversity will hurt them, if no iniquity enslave them. Through, &c.

Saturday.

INTROIT. *Ps. xxix.*

AUDIVIT Dominus, **T**HE Lord hath heard,
et misertus est mihi: and hath had mercy
Dominus factus est adju- on me: the Lord became
tor meus. *Ps. Exaltabo te* my helper. I will extol
Domine, quoniam susce- thee, O Lord, for thou hast
pisti me: nec delectasti upheld me; and hast not
inimicos meos super me. made my enemies to rejoice
V. Gloria. over me. Gloria, &c.

PRAYER. *Adesto.* Be attentive, O Lord, to our supplications: and grant that we may celebrate with devout homage this solemn fast, which is a wholesome institution to heal both our souls and bodies. Through, &c.
Second and Third Prayers as on Ash Wednesday, p. 118.

LESSON. *ISAIAH, lviii. 9—14.* Thus saith the Lord God, If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noon-day. And the Lord will give thee rest continually, and fill thy soul with brightness, and deliver thy bones; and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail. And the places that have been desolate for ages shall be built in thee; thou shalt raise up the foundations of generation and generation; and thou shalt be called the repairer of the fences, turning the paths into rest. If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful, and the holy of the

Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found, to speak a word; then shalt thou be delighted in the Lord, and I will lift thee above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.

GRADUAL. Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini. V. Ut videam voluptatem Domini, et protegar a templo sancto ejus.

One thing I have asked of the Lord, that will I seek after, that I may dwell in the house of the Lord. That I may see the delight of the Lord, and be protected by his holy temple:

GOSPEL. ST MARK, vi. 47—56. At that time, when it was late, the ship was in the midst of the sea, and Jesus alone on the land. And seeing them labouring in rowing (for the wind was against them), and about the fourth watch of the night he cometh to them walking upon the sea: and he would have passed by them. But they seeing him walking upon the sea, thought it was an apparition; and they cried out: for they all saw him, and were troubled. And immediately he spoke with them, and said to them, Have a good heart, it is I, fear ye not. And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves; for they understood not concerning the loaves, for their heart was blinded. And when they had passed over, they came into the land of Genesareth, and set to the shore. And when they were gone out of the ship, immediately they knew him. And running through that whole country, they began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into towns, or into villages, or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole.

OFFERTORY. Domine, vivifica me secundum elo-

O Lord, enliven me according to thy word, that

quium tuum, ut sciam tes- I may know thy testimo-
timonia tua. nies.

SECRET. Receive, O Lord, the sacrifice, by the immolation of which thou hast been graciously pleased to be pacified; and grant, we beseech thee, that, being cleansed by its operation, we may offer to thee an acceptable affection of mind. Through our Lord, &c.

Second and third Secrets as above, page 120.

COMMUNION. Servite Domino in timore, et ex- Serve ye the Lord with
ultate ei cum tremore; fear, and rejoice unto him
apprehendite disciplinam, with trembling; embrace
ne pereatis de via justa. discipline, lest you perish
from the just way.

POSTCOM. Cælestis. Being invigorated by the gift of heavenly life, we beseech thee, O Lord, that, what is in this life a mystery to us, may become a help for eternity. Through our Lord, &c.

Second and third Post-communions as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Deo. Bow down your heads before God.

PRAYER. Fideles. May thy faithful, O God, be confirmed by thy gifts; that by receiving them they may seek them, and by seeking receive them for ever. Through, &c.

First Sunday in Lent.

INTROIT. Ps. xc.

INVOCABIT me, et ego exaudiam eum; eripiam eum, et glorificabo eum; longitudine dierum adimplebo eum. Ps. Qui habitat in adjutorio Altissimi, in protectione Dei cæli commorabitur.

V. Gloria.

HE shall call upon me, and I will hear him; I will deliver him, and glorify him; I will fill him with length of days.—He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. Glory, &c.

PRAYER. Deus qui ecclesiam. O God, who dost purify thy Church by the annual observance of Lent;

grant to thy servants, that what they endeavour to obtain of thee by abstinence, they may pursue by good works. Through, &c.

Second and Third Prayers as on Ash Wednesday, p. 118.

EPISTLE. 2 COR. vi. 1—10. Brethren, we exhort you that you receive not the grace of God in vain. For he saith, In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold now is the acceptable time, behold now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God; in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of justice on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things.

GRADUAL. Angelis suis Deus mandavit de te, ut custodiant te in omnibus viis tuis. V. In manibus portabunt te, ne umquam offendas ad lapidem pedem tuum.

TRACT. Qui habitat in adiutorio Altissimi, in protectione Dei cœli commorabitur.

V. Dicet Domino, Susceptor meus es tu, et refugium meum: Deus meus, sperabo in eum.

V. Quoniam ipse liberavit me de laqueo venantium, et a verbo aspero.

V. Scapulis suis obumbrabit te. He will overshadow thee

God hath given his angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say to the Lord, Thou art my protector and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters, and from the sharp word.

bit tibi, et sub pennis ejus sperabis.

V. Scuto circumdabit te veritas ejus: non timebis a timore nocturno.

V. A sagitta volante per diem; a negotio perambulante in tenebris: a ruina et dæmonio meridiano.

V. Cadent a latere tuo mille, et decem millia a dextris tuis: tibi autem non appropinquabit.

V. Quoniam angelis suis mandavit de te, ut custodiant te in omnibus viis tuis.

V. In manibus portabunt te, ne umquam offendas ad lapidem pedem tuum.

V. Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem.

V. Quoniam in me speravit, liberalo eum; protegam eum, quoniam cognovit nomen meum.

V. Invocabit me, et ego exaudiam eum: cum ipso sum in tribulatione.

V. Eripiam eum, et glorificabo eum; longitudine dierum adimplebo eum, et ostendam illi salutare meum.

GOSPEL. ST MATTHEW, iv. 1—11. At that time, Jesus was led by the Spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming said to him, If thou be the Son of God, command that these stones be made bread. Who answered and said, It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him, If thou be the Son of God, cast thyself down: for it is written, That he hath given his angels charge over thee, and in

with his shoulders, and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day; of the business that walketh about in the dark: of ruin and the noon-day devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh to thee.

For he hath given his angels charge over thee, to keep thee in all thy ways.

In their hands they shall bear thee up, lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon.

Because he hath hoped in me, I will deliver him; I will protect him, because he hath known my name.

He shall call upon me, and I will hear him: I am with him in tribulation.

I will deliver him, and I will glorify him; I will fill him with length of days, and I will shew him my salvation.

their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain; and shewed him all the kingdoms of the world, and the glory of them; and said to him, All these will I give thee, if falling down thou wilt adore me. Then Jesus saith to him, Begone, Satan, for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve. Then the devil left him; and behold angels came, and ministered to him. CREDO.

<p>OFFERTORY. Scapulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis: scuto circumdabit te veritas ejus.</p>	<p>The Lord will overshadow thee with his shoulders, and under his wings thou shalt trust: his truth shall compass thee with a shield.</p>
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SECRET. We solemnly immolate the sacrifice of the beginning of Lent, beseeching thee, O Lord, that with the restriction of carnal feasting, we may likewise abstain from dangerous pleasures. Through, &c.
Second and Third Secrets as directed above, page 120.

<p>COMMUNION. Scapulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis: scuto circumdabit te veritas ejus.</p>	<p>The Lord will overshadow thee with his shoulders, and under his wings thou shalt trust: his truth shall compass thee with a shield.</p>
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POSTCOM. *Tui nos.* May the holy libation of thy sacrament revive us, O Lord, and purifying us from the old man, make us pass on to the fellowship of the saving mystery. Through, &c.
Second and Third Postcommunions as above, page 121.

Monday, First Week.

INTROIT. Ps. cxxii.

<p>SICUT oculi servorum in manibus dominorum suorum, ita oculi nostri ad Dominum Deum no-</p>	<p>AS the eyes of servants are on the hands of their masters, so are our eyes unto the Lord our</p>
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strum, donec misereatur nobis: miserere nobis Domine, miserere nobis. Ps. Ad te levavi oculos meos: qui habitas in coelis. V. Gloria. God, until he have mercy on us: have mercy on us, O Lord, have mercy on us.—To thee have I lifted up my eyes: who dwellest in heaven. Glory, &c.

PRAYER. Convertenos. Convert us, O God, our salvation: and that the fast of Lent may benefit us, instruct our minds with heavenly discipline. Through, &c.
Second and Third Prayers as on Ash Wednesday, page 118.

LESSON. EZECHIEL, xxxiv. 11—16. Thus saith the Lord, Behold, I myself will seek my sheep, and will visit them. As the shepherd visiteth his flock, in the day when he shall be in the midst of his sheep that were scattered; so will I visit my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land; and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land. I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel. I will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost; and that which was driven away I will bring again; and I will bind up that which was broken; and I will strengthen that which was weak; and that which was fat and strong I will preserve: and I will feed them in judgment, saith the Lord Almighty.

GRADUAL. Protector Behold, O God, our noster aspice Deus, et protector, and look upon respice super servos tuos. thy servants. O Lord V. Domine Deus virtutum, exaudi preces servorum tuorum. God of hosts, graciously hear the prayers of thy servants.

Tract as on Ash Wednesday, page 119.

GOSPEL. ST MATTHEW, XXV. 31—46. At that time Jesus, said to his disciples, When the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty; and all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say to them that shall be on his right hand, Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you covered me; sick, and you visited me; I was in prison, and you came to me. Then shall the just answer him, saying, Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee drink; and when did we see thee a stranger, and took thee in; or naked, and covered thee: or when did we see thee sick or in prison, and came to thee? And the king answering, shall say to them, Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. Then he shall say to them also that shall be on his left hand, Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink; I was a stranger, and you took me not in; naked, and you covered me not; sick, and in prison, and you did not visit me. Then they also shall answer him, saying, Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he shall answer them, saying, Amen I say to you, as long as you did it not to one of these least, neither did you it to me. And these shall go into everlasting punishment; but the just, into life everlasting.

OFFERTORY. Levabo I will lift up my eyes,
oculos meos, et conside- and consider thy wonders,

rabo mirabilia tua Domine, ut doceas me justitias tuas: da mihi intellectum, et discam mandata tua.

O Lord, that thou mayest teach me thy justices: give me understanding, and I will learn thy commandments.

SECRET. Sanctify, O Lord, the gifts offered to thee; and cleanse us from the stains of our sins.—Through, &c.

Second and Third Secrets, as directed above, page 120.

COMMUNION. Amen dico vobis: quod uni ex minimis meis fecistis, mihi fecistis: venite benedicti Patris mei, possidete paratum vobis regnum ab initio sæculi.

Amen I say to you: what you did to one of my least ones, you did to me: come ye blessed of my Father, possess the kingdom prepared for you from the beginning of the world.

POSTCOM. *Salutaris.* Filled with the gift of thy salvation, we humbly beseech thee, O Lord, that we may be renewed by the effect of that at the taste of which we rejoice. Through, &c.

Second and Third as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us Pray.

Humiliate capita vestra Deo.

Bow down your heads before God.

PRAYER. *Absolve.* Loosen, we beseech thee, O Lord, the chains of our sins; and, being appeased, avert whatever we deserve for them. Through our Lord, &c.

Tuesday, First Week.

INTROIT. *Ps. lxxxix.*

DOMINE, refugium factus es nobis a generatione et progenie: a sæculo et in sæculum tu es. *Ps.* Priusquam montes fierent, aut formaretur terra et orbis: a sæculo et usque in sæculum tu es Deus.

LORD, thou hast been our refuge from generation to generation: from eternity and to eternity thou art.—Before the mountains were made, or the earth and the world was formed: from eternity

V. Gloria, &c.

and to eternity thou art
God. Glory, &c.

PRAYER. *Respice.* Look down upon thy family, O Lord, and grant that our minds may shine in thy sight with the desire of thee, which are afflicted by the mortification of the flesh. Through our Lord, &c.
Second and Third Prayers as on Ash Wednesday, p. 118.

LESSON. ISAIAH, lv. 6—11. In those days the prophet Isaias spoke, saying, Seek ye the Lord while he may be found; call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him; and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts; nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth and water it, and make it to spring; and give seed to the sower and bread to the eater; so shall my word be which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it; saith the Lord Almighty.

GRADUAL. *Dirigatur oratio mea, sicut incensum in conspectu tuo Domine. Elevatio manuum mearum, sacrificium vespertinum.* Let my prayer be directed as incense in thy sight, O Lord. The lifting up of my hands as even sacrifice.

GOSPEL. ST MATTHEW, xxi. 10—17. At that time, when Jesus was come into Jerusalem, the whole city was moved, saying, Who is this? And the people said, This is Jesus the prophet, from Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves; and he saith to them, It is written, My house shall be called the house

of prayer, but you have made it a den of thieves. And there came to him the blind and the lame, in the temple; and he healed them. And the chief priests and scribes seeing the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, were moved with indignation, and said to him, Hearest thou what these say? And Jesus said to them, Yea, have you never read, Out of the mouth of infants and of sucklings thou hast perfected praise? And leaving them, he went out of the city into Bethania, and remained there.

OFFERTORY. In te speravi Domine: dixi: Tu es Deus meus, in manibus tuis tempora mea.	In thee, O Lord, have I hoped: I said: Thou art my God, my times are in thy hands.
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SECRET. Be appeased, O Lord, we beseech thee, with the gifts we offer; and defend us from all dangers. Through, &c.

Second and Third Secrets as directed above, page 120.

COMMUNION. Cum invocarem te, exaudisti me, Deus justitiæ meæ: in tribulatione dilatasti me: miserere mihi Domine, et exaudi orationem meam.	When I called upon thee, thou didst hear me, O God of my justice: when I was in distress, thou hast enlarged me: have mercy on me, O Lord, and hear my prayer.
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POSTCOM. *Quæsumus.* We beseech thee, Almighty God, that we may receive the effect of that salvation, of which we have received a pledge by these mysteries. Through our Lord, &c.

Second and Third as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Deo.

Bow down your heads before God.

PRAYER. *Ascendant.* May our prayers ascend to thee, O Lord; and repel all wickedness from thy church. Through our Lord &c

Wednesday, Ember Day.

INTROIT. *Ps.* xxiv.

REMINISCERE miserationum tuarum Domine, et misericordiæ tuæ, quæ a sæculo sunt: ne unquam dominantur nobis inimici nostri: libera nos Deus Israel ex omnibus angustiis nostris. *Ps.* Ad te Domine levavi animam meam: Deus meus in te confido; non erubescam. *V. Gloria.*

REMEMBER, O Lord, thy bowels of compassion, and thy mercies that are from the beginning of the world; lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations.--To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust; let me not be ashamed. *Glory, &c.*

*After Kyrie eleison, is said,**Oremus.**Let us pray.*

Flectamus genua.

Let us kneel down.

R. Levate.

Rise up again.

PRAYER. *Preces nostras.* Mercifully hear our prayers, we beseech thee, O Lord; and against all our adversaries extend the right hand of thy Majesty. Through our Lord, &c.

LESSON. *EXODUS, xxiv. 12—18.* In those days the Lord said to Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and the law, and the commandments which I have written, that thou mayest teach them. Moses rose up, and his minister Josue; and Moses going up into the mount of God, said to the ancients, Wait ye here till we return to you. You have Aaron and Hur with you; if any question shall arise, you shall refer it to them. And when Moses was gone up, a cloud covered the mount; and the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day he called him out of the midst of the cloud. And the sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel. And Moses entering into the midst of the

cloud, went up into the mountain: and he was there forty days and forty nights.

GRADUAL. Tribulationes cordis mei dilatatae sunt: de necessitatibus meis eripe me Domine. V. Vide humilitatem meam et laborem meum, et dimitte omnia peccata mea. The troubles of my heart are multiplied: deliver me from my necessities, O Lord. See my abjection and my labour, and forgive me all my sins.

Here is said,

Dominus vobiscum. The Lord be with you.
R. Et cum spiritu tuo. And with thy spirit.
Oremus. Let us pray.

PRAYER. *Devotionem.* Favourably look down, O Lord, upon the devotion of thy people, that we, who are afflicted in body by abstinence, may be refreshed in mind by the fruit of good works. Through our Lord, &c.

Second and Third Prayers as on Ash Wednesday, p. 118.

LESSON. 3 KINGS, xix. 3—8. In those days Elias came to Bersabee of Juda, and left his servant there, and he went forward, one day's journey into the desert. And when he was there, and sat under a juniper tree, he requested for his soul that he might die, and said, It is enough for me, Lord, take away my soul, for I am no better than my fathers. And he cast himself down, and slept in the shadow of the juniper tree; and behold an angel of the Lord touched him, and said to him, Arise and eat. He looked, and behold there was at his head a hearth-cake and a vessel of water, and he ate and drank, and fell asleep again. And the angel of the Lord came again the second time, and touched him, and said to him, Arise, eat, for thou hast yet a great way to go. And he arose, and ate and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.

TRACT. De necessitatibus meis eripe me Domine: vide humilitatem Deliver me, from my necessities, O Lord: see my abjection and my labour.

meam, et laborem meum,
et dimitte omnia peccata
mea. V. Ad te Domine
levavi animam meam:
Deus meus in te confido,
non erubescam: neque ir-
rideant me inimici mei.
V. Etenim universi qui te
expectant, non confunden-
tur: confundantur omnes
facientes vana.

and forgive me all my sins:
To thee, O Lord, have I
lifted up my soul: in thee,
O my God, I put my trust,
let me not be ashamed:
neither let my enemies
laugh at me. For none
of them that wait on thee
shall be confounded: let
all them be confounded
that do vain things.

GOSPEL. ST MATTHEW, xii. 38—50. At that
time, some of the Scribes and Pharisees answered him,
saying, Master, we would see a sign from thee. Who
answering, said to them, An evil and adulterous
generation seeketh a sign; and a sign shall not be
given it, but the sign of Jonas the prophet. For as
Jonas was in the whale's belly three days and three
nights, so shall the Son of man be in the heart of the
earth three days and three nights. The men of
Ninive shall rise in judgment with this generation,
and shall condemn it; because they did penance at the
preaching of Jonas: and behold a greater than Jonas
here. The queen of the south shall rise in judgment
with this generation, and shall condemn it; because
she came from the ends of the earth to hear the
wisdom of Solomon: and behold a greater than Solo-
mon here. And when an unclean spirit is gone out of
a man, he walketh through dry places, seeking rest,
and findeth none. Then he saith, I will return into
my house from whence I came out: and coming he
findeth it empty, swept, and garnished. Then he
goeth, and taketh with him seven other spirits more
wicked than himself, and they enter in and dwell
there: and the last state of that man is made worse
than the first. So shall it be also to this wicked gene-
ration. As he was yet speaking to the multitudes,
behold his mother and his brethren stood without,
seeking to speak to him. And one said unto him,
Behold thy mother and thy brethren stand without,

seeking thee. But he answering him that told him, said, Who is my mother, and who are my brethren? And stretching forth his hands towards his disciples, he said, Behold my mother and my brethren: for whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother.

OFFERTORY. *Meditabor* I will meditate on thy
in *mandatis tuis, quæ di-* commandments, which I
lexi valde: et levabo ma- have loved exceedingly:
nus meas ad mandata tua, and I will lift up my hands
quæ dilexi. to thy commandments,
which I have loved.

SECRET. We offer to thee, O Lord, victims of propitiation, that thou mayest mercifully forgive our sins, and direct our wandering hearts. Through, &c.
Second and Third Secrets, as directed above, page 120.

COMMUNION. *Intellige* Understand my cry:
clamorem meum: intende hearken to the voice of
voci orationis meæ, Rex my prayer, my King, and
meus, et Deus meus: quo- my God: for to thee will
niam ad te orabo Do- I pray, O Lord.
mine.

POSTCOM. *Tui Domine.* By the reception of thy sacrament, O Lord, may we both be cleansed from our hidden sins, and delivered from the snares of enemies. Through our Lord, &c.

Second and Third Postcommunions, as above, page 121

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Bow down your heads
Deo. before God.

PRAYER. *Mentes nostras.* Illuminate our minds, we beseech thee, O Lord, by the light of thy brightness, that we may be able to see what we ought to do, and have power to do what is right. Through our Lord, &c.

Thursday, First Week.

INTROIT. *Ps. xcv.*

CONFESSIO et pul- PRAISE and beauty are
chritudo in conspectu before him: holiness

ejus; sanctitas et magnificientia in sanctificatione ejus. Ps. Cantate Domino canticum novum: cantate Domino omnis terra. and majesty in his sanctuary.—Sing ye to the Lord a new canticle: sing to the Lord all the earth.

V. Gloria.

Glory, &c.

PRAYER. Devotionem. Favourably look down, O Lord, upon the devotion of thy people, that we, who are afflicted in body by abstinence, may be refreshed in mind by the fruit of good works Through our Lord, &c

Second and Third Prayers as on Ash Wednesday, p. 118.

LESSON. EZECHIEL, xviii. 1—9. In those days the word of the Lord came to me, saying, What is the meaning that you use among you this parable as a proverb in the land of Israel, saying, The fathers have eaten sour grapes, and the teeth of the children are set on edge? As I live, saith the Lord, this parable shall be no more to you a proverb in Israel. Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die. And if a man be just, and do judgment and justice, and hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel; and hath not defiled his neighbour's wife, nor come near to a menstruous woman; and hath not wronged any man, but hath restored the pledge to the debtor; hath taken nothing away by violence; hath given his bread to the hungry, and hath covered the naked with a garment; hath not lent upon usury, nor taken any increase; hath withdrawn his hand from iniquity, and hath executed true judgment between man and man; hath walked in my commandments, and kept my judgments, to do truth; he is just, he shall surely live, saith the Lord Almighty.

GRADUAL. Custodi me Domine ut pupillam oculi; sub umbra alarum tuarum protege me. V. De vultu

Keep me, O Lord, as the apple of thy eye; protect me under the shadow of thy wings. Let my

<p>two <i>judicium meum pro-</i> <i>deat: oculi tui videant</i> <i>æquitatem.</i></p>	<p>judgment come forth from thy countenance; let thy eyes behold the things that are equitable.</p>
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GOSPEL. ST MATTHEW, xv. 21—28. At that time, Jesus went forth, and retired into the coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts, crying out, said to him, Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil. Who answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us: and he answering, said, I was not sent but to the sheep that are lost of the house of Israel. But she came and adored him, saying, Lord, help me. Who answering, said, It is not good to take the bread of the children, and to cast it to the dogs. But she said, Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her, O woman, great is thy faith; be it done to thee as thou wilt: and her daughter was cured from that hour.

<p>OFFERTORY. Immittet angelus Domini in circui- tu timentium eum. et eri- piaeos: gustate et videte, quoniam suavisest Domi- nus.</p>	<p>The angel of the Lord shall encamp round about them that fear him, and shall deliver them: taste and see that the Lord is sweet.</p>
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SECRET. May these sacrifices, we beseech thee, O Lord, which are instituted with medicinal fasts, save us by thy grace. Through our Lord, &c.

Second and Third Secrets as above, page 120.

<p>COMMUNION. Panis quem ego dederò, caro mea est pro sæculi vita.</p>	<p>The bread that I will give, is my flesh for the life of the world.</p>
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POSTCOM. *Tuorum nos.* By the abundance of thy gifts, O Lord, support us by temporal protection, renovate us by that which will be everlasting. Through our Lord, &c.

Second and Third Postcommunions as above, p 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra
Deo.

Bow down your heads
before God.

PRAYER. *Da quæsumus.* Grant, we beseech thee, O Lord, to thy Christian people, to acknowledge what they profess; and to love the heavenly gift which they frequent. Through, &c.

Friday, Ember Day.

INTROIT. *Ps. xxiv.*

DE necessitatibus meis
eripeme Domine: vide
humilitatem meam et la-
borem meum, et dimitte
omnia peccata mea. Ps.
Ad te Domine levavi ani-
mam meam: Deus meus
in te confido, non erubes-
cam. V. Gloria.

DELIVER me from my
necessities, O Lord:
see my abjection and my
labour, and forgive me all
my sins.—To thee, O Lord,
have I lifted up my soul:
in thee, O my God, I put
my trust, let me not be
ashamed. Glory, &c.

PRAYER. *Esto Domine.* Be merciful, O Lord, to thy people; and as thou makest them devout to thee, mercifully refresh them with kind assistance. Through our Lord, &c.

*Second and Third Prayers as on
Ash-Wednesday. p. 118.*

LESSON. EZECHIEL, xviii. 20—28. Thus saith the Lord God, the soul that sinneth the same shall die; the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment and justice; living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live. Is it my will that a sinner should die, saith the Lord God, and

not that he should be converted from his ways, and live? But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work; shall he live? all his justices which he had done, shall not be remembered: in the prevarication by which he hath prevaricated, and in his sin which he hath committed, in them he shall die. And you have said, The way of the Lord is not right. Hear ye therefore, O house of Israel: Is it my way that is not right, and are not rather your ways perverse? For when the just turneth himself away from his justice; and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die. And when the wicked turneth himself away from his wickedness which he hath wrought, and doeth judgment and justice: he shall save his soul alive. Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die; saith the Lord Almighty.

GRADUAL. Salvum fac	Save thy servant, O my
servum tuum Deus meus	God, that trusteth in thee.
sperantem in te. V.	Give ear, O Lord, to my
Auribus percipe Domine	prayer.
orationem meam.	

Tract as on Ash-Wednesday, page 119.

GOSPEL. ST JOHN, v. 1—15. At that time there was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond. and the water was moved; and he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. And there was a certain man there, that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him,

Wilt thou be made whole? The infirm man answered him, Sir, I have no man, when the water is troubled, to put me into the pond; for whilst I am coming, another goeth down before me. Jesus saith to him, Arise, take up thy bed and walk: and immediately the man was made whole, and he took up his bed and walked. And it was the sabbath that day. The Jews therefore said to him that was healed, It is the sabbath; it is not lawful for thee to take up thy bed. He answered them, He that made me whole, he said to me, Take up thy bed and walk. They asked him therefore, Who is that man who said to thee, Take up thy bed and walk? But he who was healed knew not who it was: for Jesus went aside from the multitude standing in the place. Afterwards Jesus findeth him in the temple, and saith to him, Behold thou art made whole: sin no more, lest some worse thing happen to thee. The man went his way, and told the Jews that it was Jesus who had made him whole.

<p>OFFERTORY. Benedic anima mea Domino, et noli oblivisci omnes retributiones ejus: et renovabitur, sicut aquilæ, juvenus tua.</p>	<p>Bless the Lord, O my soul, and forget not all his benefits: and thy youth shall be renewed like the eagle's.</p>
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SECRET. Receive, we beseech thee, O Lord, the offerings made by our service, and mercifully sanctify thy gifts. Through our Lord, &c.

Second and Third Secrets, as above, page 120.

<p>COMMUNION. Erubescant et conturbentur omnes inimici mei: avertantur retrorsum, et erubescant valde velociter.</p>	<p>Let all my enemies be ashamed and troubled; let them be turned backward, and ashamed very speedily.</p>
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POSTCOM. *Per hujus.* By the operation of this mystery, O Lord, may our vices be cleansed away, and our just desires accomplished. Through our Lord, &c.

Second and Third Postcommunions as above, p. 121.

OVER THE PEOPLE.

*Oremus.**Let us pray.*

Humiliate capita vestra
Deo.

Bow down your heads
before God.

PRAYER. *Exaudi nos.* Graciously hear us, O merciful God, and shew to our minds the light of thy grace. Through, &c.

*Saturday. Ember Day.*INTROIT. *Ps. lxxxvii.*

INTRET oratio mea in
 conspectu tuo: inclina
aurem tuam ad precem
meam Domine. *Ps. Do-*
mine Deus salutis meæ:
in die clamavi, et nocte
coram te. *V. Gloria.*

LET my prayer come
 in before thee: incline
thy ear to my petition, O
Lord. O Lord the God
of my salvation: I have
cried in the day, and in
the night before thee.
Glory, &c.

*After Kyrie eleison, is said,**Oremus.**Let us pray.*

Flectamus genua.

Let us kneel down.

R. Levate.

Rise up again.

PRAYER. *Populum tuum.* Favourably look down upon thy people, we beseech thee, O Lord, and mercifully turn away from them the scourges of thy anger. Through, &c.

LESSON. DEUTERONOMY, xxvi. 12—19. In those days, Moses spoke to the people, saying, When thou hast made an end of tithing all thy fruits, thou shalt speak thus in the sight of the Lord thy God: I have taken that which was sanctified out of my house, and I have given it to the Levite and to the stranger, and to the fatherless and to the widow, as thou hast commanded me: I have not transgressed thy commandments, nor forgotten thy precepts. I have obeyed the voice of the Lord my God, and have done all things as thou hast commanded me. Look from thy sanctuary, and thy habitation of heaven, and bless thy people Israel, and the land which thou hast given us, as thou

didst swear to our fathers, a land flowing with milk and honey. This day the Lord thy God hath commanded thee to do these commandments and judgments; and to keep and fulfil them with all thy heart and with all thy soul. Thou hast chosen the Lord this day to be thy God and to walk in his ways, and keep his ceremonies, and precepts and judgments, and obey his command. And the Lord hath chosen thee this day, to be his peculiar people, as he hath spoken to thee, and to keep all his commandments; and to make thee higher than all nations which he hath created, to his own praise, and name, and glory: that thou mayest be a holy people of the Lord thy God, as he hath spoken.

<p>GRADUAL. Propitius esto Domine peccatis nos- tris: ne quando dicant gentes, Ubi est Deus eorum? V. Adjuva nos Deus salutaris noster; et propter honorem nominis tui Domine, libera nos.</p>	<p>Forgive us our sins, O Lord: lest the gentiles should say, where is their God? Help us, O God our Saviour; and, for the honour of thy name, O Lord, deliver us.</p>
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Oremus.

Flectamus genua.

R. Levate.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. *Protector noster.* Look upon us, O God, our protector; that we who are oppressed by the weight of our evils, having experienced thy mercy, may serve thee with a free mind. Through our Lord, &c.

LESSON. DEUTERONOMY, xi, 22—25. In those days, Moses said to the children of Israel, If you keep the commandments which I command you, and do them, to love the Lord your God, and walk in all his ways, cleaving unto him; the Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you. Every place that your foot shall tread upon, shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the western sea shall be your borders. None shall stand against you: The Lord your God shall lay the dread and fear of you upon all the land that you shall

tread upon, as he hath spoken to you; the Lord your God.

GRADUAL. Protector
noster aspice Deus, et
respice super servos tuos.
V. Domine Deus virtutum,
exaudi preces servorum
tuorum.

Behold, O God, our pro-
tector, and look upon thy
servants. O Lord God of
hosts, graciously hear the
prayers of thy servants.

Oremus

Flectamus genua.

R. Levate.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. *Adesto.* Have regard, we beseech thee, O Lord, to our supplications, that, by thy bounty, we may both deserve to be humble in prosperity and secure in adversity. Through, &c.

LESSON. 2 MACHABEES, i. 23—27. In those days all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest answering. And the prayer of Nehemias was after this manner: O Lord God, Creator of all things, dreadful and strong, just and merciful, who alone art the good king, who alone art gracious, who alone art just, and almighty, and eternal, who deliverest Israel from all evil, who didst choose the fathers, and didst sanctify them; receive the sacrifice for all thy people Israel, and preserve thy own portion, and sanctify it; that the gentiles may know that thou art our God.

GRADUAL. Convertere
Domine aliquantulum, et
deprecare super servos
tuos. V. Domine refu-
gium factus es nobis a ge-
neratione et progenie.

Return, O Lord, how
long? and be entreated in
favour of thy servants.
Lord, thou hast been our
refuge from generation to
generation.

Oremus.

Flectamus genua.

R. Levate.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. *Preces populi.* Graciously hear the prayers of thy people, we beseech thee, O Lord, that we, who are justly afflicted for our sins, may be mercifully delivered for the glory of thy name. Through, &c.

LESSON. ECCLESIASTICUS, xxxvi. 1—10. Have mercy upon us, O God of all, and behold us, and shew us the light of thy mercies: and send thy fear upon the nations, that have not sought after thee; that they may know that there is no God beside thee, and that they may shew forth thy wonders. Lift up thy hand over the strange nations, that they may see thy power. For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence, that they may know thee, as we also have known that there is no God beside thee, O Lord. Renew thy signs, and work new miracles. Glorify thy hand, and thy right arm. Raise up indignation, and pour out wrath. Take away the adversary, and crush the enemy. Hasten the time, and remember the end; that they may declare thy wonderful works, O Lord our God.

GRADUAL. Dirigatur oratio mea sicut incensum in conspectu tuo Domine. V. Elevatio manuum meorum sacrificium vespertinum.

Let my prayer be directed as incense in thy sight, O Lord. The lifting up of my hands as even sacrifice.

Oremus.

Flectamus genua.

R. Levate.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. *Actiones.* Prevent our actions, we beseech thee, O Lord, by thy grace, and carry them on by thy assistance, that all our prayers and works may always begin from thee, and by thee what we have begun may be accomplished. Through, &c.

LESSON. DANIEL, iii. 49. In those days, the Angel of the Lord went down with Azarias and his companions into the furnace, and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew. But the flame mounted up above the furnace nine and forty cubits: and it broke forth, and burnt such of the Chaldeans the king's servants as it found heating it. And the fire touched them not at all, not troubled them

nor did them any harm. Then these three, as with one mouth, praised, and glorified, and blessed God in the furnace, saying,

Blessed art thou, O Lord, the God of our fathers, and worthy to be praised and glorified for ever.

And blessed is the name of thy glory: which is holy, and worthy to be praised and glorified for ever.

Blessed art thou in the holy temple of thy glory: and worthy to be praised and glorified for ever.

Blessed art thou on the holy throne of thy kingdom: and worthy to be praised and glorified for ever.

Blessed art thou upon the sceptre of thy divinity: and worthy to be praised and glorified for ever.

Blessed art thou that sittest upon the cherubim, beholding the depths: and worthy to be praised and glorified for ever.

Blessed art thou who walkest upon the wings of the wind, and upon the waves of the sea: and worthy to be praised and glorified for ever.

Let all thy angels and saints bless thee. And praise thee and glorify thee for ever.

Let the heavens, the earth, the sea, and all things that are in them bless thee, and praise thee and glorify thee for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost: who is worthy to be praised and glorified for ever.

As it was in the beginning, is now, and ever shall be, world without end, Amen: And worthy to be praised and glorified for ever.

Blessed art thou, O Lord, the God of our fathers. And worthy to be praised and glorified for ever.

Here is said, Dominus vobiscum.

Oremus.

Let us pray.

PRAYER. *Deus qui tribus.* O God, who didst cool the flames of fire in behalf of the three children, mercifully grant that the flame of vice may not consume us thy servants. Through our Lord, &c.

Second and Third Prayers as on Ash Wednesday, p. 118.

EPISTLE. 1 **THESS.** v. 14—23. Brethren, we beseech you, rebuke the unquiet, comfort the feeble minded, support the weak, be patient towards all men. See that none render evil for evil to any man; but ever follow that which is good towards each other, and towards all men. Always rejoice. Pray without ceasing. In all things give thanks; for this is the will of God in Christ Jesus concerning you all. Extinguish not the spirit. Despise not prophecies. But prove all things; hold fast that which is good. From all appearance of evil refrain yourselves. And may the God of Peace himself sanctify you in all things, that your whole spirit, and soul, and body, may be preserved blameless, for the coming of our Lord Jesus Christ.

TRACT. Laudate Dominum omnes gentes: et collaudate eum omnes populi. V. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

O praise the Lord all ye nations: and praise him together all ye people. For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

GOSPEL. At that time Jesus took Peter, &c. (*as on the Second Sunday of Lent, page 153.*)

OFFERTORY. Domine Deus salutis meæ, in die clamavi, et nocte coram te: intret oratio mea in conspectu tuo Domine.

O Lord the God of my salvation, I have cried in the day, and in the night before thee: let my prayer come in before thee, O Lord.

SECRET. Sanctify, we beseech thee, O Lord, our fasts by this sacrifice, that what our observance exteriorly professes, it may effect interiorly. Through our Lord, &c.

Second and Third Secrets as above, page 120.

COMMUNION. Domine Deus meus in te speravi; libera me ab omnibus per-

O Lord, my God, in thee have I put my trust; save me from all them

sequentibus me, et eripe that persecute me, and
me. deliver me.

POSTCOM. *Sanctificationibus.* O Almighty God, may our vices be cured by thy sacred mysteries, and may we receive everlasting remedies. Through our Lord, &c.

Second and Third Postcommunions as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Bow down your heads
Deo. before God.

PRAYER. *Fideles.* May the desired blessing confirm thy faithful, O God, which may keep them from ever departing from thy will, and grant them ever to rejoice in thy benefits. Through our Lord, &c.

Second Sunday in Lent.

INTROIT. *Ps. xxiv.*

REMINISCERE miserationum tuarum Domine, et misericordiæ tuæ, quæ a sæculo sunt: ne umquam dominantur nobis inimici nostri: libera nos Deus Israel ex omnibus angustiis nostris. *Ps.* Ad te Domine levavi animam meam: Deus meus in te confido, non erubescam. V. Gloria.

REMEMBER, O Lord, thy bowels of compassion, and thy mercies that are from the beginning of the world, lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations.--To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust; let me not be ashamed. Glory, &c.

PRAYER. *Deus qui conspicias.* O God, who beholdest us destitute of every virtue, preserve us interiorly and exteriorly, that we may be defended from all adversities in body, and be purified from all evil thoughts in mind. Through our Lord, &c.

Second and Third Prayers, as on Ash Wednesday, p. 118.

EPISTLE. 1 THESS. iv. 1—7. Brethren, we pray and beseech you in the Lord Jesus, that as you have

received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, like the Gentiles that know not God: and that no man over-reach, nor deceive his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification; in Christ Jesus our Lord.

GRADUAL. Tribulationes cordis mei dilatatae sunt: de necessitatibus meis eripe me Domine. V. Vide humilitatem meam, et laborem meum: et dimitte omnia peccata mea.

TRACT. Confitemini Domino quoniam bonus: quoniam in saeculum misericordiae ejus. V. Quis loquetur potentias Domini: auditas faciet omnes laudes ejus? V. Beati qui custodiunt judicium, et faciunt justitiam in omni tempore. V. Memento nostri Domine in beneplacito populi tui: visita nos in salutari tuo.

The troubles of my heart are multiplied; deliver me from my necessities, O Lord. See my abjection and my labour, and forgive all my sins.

Give glory to the Lord for he is good: for his mercy endureth for ever. Who shall declare the powers of the Lord; who shall set forth all his praises? Blessed are they that keep judgment, and do justice at all times. Remember us, O Lord, in the favour of thy people: visit us with thy salvation.

GOSPEL. ST MATTHEW, xvii. 1—9. At that time, Jesus took Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun, and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus, Lord, it is good for us to be here; if thou wilt, let us ma^l

here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them; and lo a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And the disciples hearing, fell upon their face, and were very much afraid: and Jesus came and touched them, and said to them, Arise and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of man be risen from the dead. **CREDO.**

OFFERTORY. Meditabor in mandatis tuis, quæ dilexi valde: et levabo manus meas ad mandata tua, quæ dilexi.

I will meditate on thy commandments, which I have loved exceedingly: and I will lift up my hands to thy commandments, which I have loved.

SECRET. Look down, we beseech thee, O Lord, upon these sacrifices, and be appeased, that they may be profitable both to our devotion and salvation.

Through, &c.

Second and Third Secrets, as above, page 120.

COMMUNION. Intellige clamorem meum: intende voci orationis meæ, Rex meus, et Deus meus: quoniam ad te orabo Domine.

Understand my cry: hearken to the voice of my prayer, O my King and my God: for to thee will I pray, O Lord.

POSTCOM. *Supplices.* We humbly beseech thee, O Almighty God, that thou wouldst grant those to serve thee with pure lives, whom thou refreshest with thy sacraments. Through our Lord, &c.

Second and Third Postcommunions as above, p. 121.

~~Monday, Second Week.~~

INTROIT. *Ps. xxv.*

REDIME me Domine, et miserere mei; pes enim meus stetit in via recta; in ecclesiis benedi-

REDEEM me, O Lord, and have mercy on me; for my foot hath stood in the direct way: in the

cam Dominum. Ps. Judica me Domine, quoniam ego in innocentia mea ingressus sum; et in Domino sperans, non infirmabor.

V. Gloria.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, O Almighty God, that thy family, who afflicting their flesh abstain from food, by following justice may fast from sin. Through our Lord, &c.

Second and Third Prayers as on Ash Wednesday, p. 118.

LESSON. DANIEL, ix. 15—19. In those days, Daniel prayed to the Lord, saying, O Lord our God, who hast brought forth thy people out of the land of Egypt with a strong hand, and hast made thee a name as at this day; we have sinned, we have committed iniquity, O Lord, against all thy justice: let thy wrath and thy indignation be turned away, I beseech thee, from thy city Jerusalem, and from thy holy mountain. For by reason of our sins, and the iniquities of our fathers, Jerusalem and thy people are a reproach to all that are round about us. Now therefore, O our God, hear the supplication of thy servant, and his prayers; and shew thy face upon thy sanctuary which is desolate, for thy own sake. Incline, O my God, thy ear, and hear; open thine eyes, and see our desolation, and the city upon which thy name is called: for it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies. O Lord, hear; O Lord, be appeased; hearken and do; delay not for thy own sake, O my God; because thy name is invoked upon thy city, and upon thy people, O Lord our God.

GRADUAL. Adjutor meus, et liberator meus esto; Domine ne tardaveris. V. Confundantur, et revereantur inimici mei, qui quærun animam meam.

Be thou my helper and my deliverer; O Lord, make no delay. Let my enemies be confounded and ashamed, that seek my soul.

TRACT, as on Ash Wednesday, p. 119.

GOSPEL. ST JOHN, viii. 21—29. At that time

Jesus said to the multitudes of the Jews, I go and you shall seek me, and you shall die in your sin. Whither I go, you cannot come. The Jews therefore said, Will he kill himself? because he said, Whither I go, you cannot come. And he said to them, You are from beneath, I am from above; you are of this world, I am not of this world. Therefore I said to you, that you shall die in your sins; for if you believe not that I am he, you shall die in your sin. They said therefore to him, Who art thou? Jesus said to them, The beginning, who also speak to you. Many things I have to speak and judge of you; but he that sent me is true, and the things I have heard of him, these same I speak in the world. And they understood not that he called God his Father. Jesus therefore said to them, When you shall have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself, but as the Father hath taught me, these things I speak: and he that sent me is with me, and he hath not left me alone; for I do always the things that please him.

<p>OFFERTORY. <i>Benedicam Dominum qui tribuit mihi intellectum: providebam Dominum in conspectu meo semper; quoniam a dextris est mihi, ne commovear.</i></p>	<p>I will bless the Lord who hath given me understanding: I set the Lord always in my sight; for he is at my right hand, that I be not moved.</p>
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SECRET. May this sacrifice, O Lord, of propitiation and praise, make us worthy of thy protection. Through, &c.

Second and Third Secrets as above, page 120.

<p>COMMUNION. <i>Domine Dominus noster, quam admirabile est nomen tuum in universa terra.</i></p>	<p>O Lord, our Lord, how wonderful is thy name in all the earth!</p>
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POSTCOM. *Hæc nos.* May this communion, O Lord, purify us from crime, and make us partakers of a heavenly remedy. Through our Lord, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

*Oremus.**Let us pray.*

Humiliate capita vestra Bow down your heads
Deo. before God.

PRAYER. *Adesto.* Attend to our supplications, O Almighty God, and graciously grant the effect of thy wonted mercy to us, to whom thou grantest confidence to hope for forgiveness. Through our Lord, &c.

*Tuesday, Second Week.*INTROIT. *Ps. xxvi.*

TIBI dixit cor meum,
quæsi vultum tuum,
vultum tuum Domine re-
quiram: ne avertas faciem
tuam a me.

MY heart hath said to
thee, I have sought
thy face; thy face, O Lord,
will I seek: turn not
away thy face from me.

*Ps. Dominus illuminatio
mea, et salus mea: quem
timebo? V. Gloria.*

The Lord is my light and
my salvation: whom shall
I fear? Glory, &c.

PRAYER. *Perfice.* Perfect, we beseech thee, O Lord, in thy mercy, the help of this holy observance within us; that what by thy instruction we know we are to do, by thy grace we may be enabled to accomplish. Through our Lord, &c.

Other Prayers as on Ash Wednesday, page 118.

LESSON. 3 KINGS, xvii. 8—16. In those days the word of the Lord came to Elias the Thesbite, saying, Arise and go to Sarephta of the Sidonians, and dwell there; for I have commanded a widow-woman there to feed thee. He arose, and went to Sarephta: and when he was come to the gate of the city, he saw the widow-woman gathering sticks, and he called her, and said to her, Give me a little water in a vessel, that I may drink. And when she was going to fetch it, he called after her, saying, Bring me also, I beseech thee, a morsel of bread in thy hand; and she answered, As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse; behold I am gathering two sticks, that I may go in and dress it, for me and my son, that we may eat it, and die. And Elis

said to her, Fear not, but go and do as thou hast said; but first make for me of the same meal a little hearth-cake, and bring it to me; and after make for thyself and thy son. For thus saith the Lord the God of Israel, The pot of meal shall not waste, nor the cruse of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth. She went, and did according to the word of Elias; and he ate, and she, and her house; and from that day the pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord, which he spoke in the hand of Elias.

GRADUAL. *Jacta cogitatum tuum in Domino, et ipse te enutriet. V. Dum clamarem ad Dominum, exaudivit vocem meam ab his, qui appropinquant mihi.*

Cast thy care upon the Lord, and he shall sustain thee. When I cried to the Lord, he heard my voice from them that draw near to me.

GOSPEL. ST MATTHEW, xxiii 1—12. At that time, Jesus spoke to the multitudes and to his disciples, saying, the Scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not; for they say and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them. And all their works they do for to be seen of men; for they make their phylacteries broad, and enlarge their fringes; and they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men Rabbi. But be not you called Rabbi; for one is your master, and all you are brethren: and call none your father upon earth; for one is your father, who is in heaven: neither be ye called masters; for one is your master, Christ. He that is the greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

OFFERTORY. Miserere mei Domine, secundum magnam misericordiam tuam: dele Domine iniquitatem meam. Have mercy on me, O Lord, according to thy great mercy: O Lord, blot out my iniquity.

SECRET. Be appeased by these mysteries, O Lord, and effect thy sanctification within us: which may both purify us from earthly vices, and bring us to heavenly gifts. Through our Lord, &c.

Other Secrets as above, page 120.

COMMUNION. Narrabo omnia mirabilia tua: lætabor et exultabo in te: psallam nomini tuo, Altissime. I will relate all thy wonders: I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High.

POSTCOM. *Ut sacris.* That we may be made worthy O Lord, of thy sacred gifts, grant us, we beseech thee to be ever obedient to thy commandments. Through our Lord, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Deo. Bow down your heads before God.

PRAYER. *Propitiare.* Be propitious, O Lord, to our prayers, and heal the diseases of our souls; that having received forgiveness, we may ever rejoice in thy benediction. Through, &c.

~~Wednesday, Second Week.~~

INTROIT. *Ps. xxxvii.*

NE derelinquas me Domine Deus meus, ne discedas a me; intende in adjutorium meum, Domine virtus salutis meæ. *Ps.* Domine, ne in furore tuo arguas me: neque in ira tua corripas me.

FORSAKE me not, O Lord my God, do not thou depart from me; attend unto my help, O Lord, the power of my salvation. Rebuke me not, O Lord, in thy indignation: nor chastise me in thy wrath.

V. Gloria.

Glory, &c.

PRAYER. *Populum tuum.* Mercifully regard thy people, O Lord, we beseech thee, and grant that we, whom thou commandest to abstain from carnal food, may also cease from hurtful vices. Through our Lord, &c.

Other Prayers, as on Ash-Wednesday, page 118.

LESSON. *ESTHER*, xiii. 9—17. In those days Mardochai prayed to the Lord, saying, O Lord, Lord, Almighty King, for all things are in thy power; and there is none that can resist thy will, if thou determine to save Israel. Thou hast made heaven and earth, and all things that are under the cope of heaven. Thou art Lord of all, and there is none that can resist thy majesty. And now, O Lord, O King, O God of Abraham, have mercy on thy people, because our enemies resolve to destroy us, and extinguish thy inheritance. Despise not thy portion, which thou hast redeemed for thyself out of Egypt. Hear my supplication, and be merciful to thy lot and inheritance, and turn our mourning into joy, that we may live and praise thy name, O Lord: and shut not the mouths of them that sing to thee, O Lord our God.

GRADUAL. *Salvum fac populum tuum Domine, et benedic hereditati tuæ. V. Ad te Domine clamavi; Deus meus, ne sileas a me, et ero similis descendenti-bus in lacum.*

Save thy people, O Lord, and bless thy inheritance. Unto thee have I cried, O Lord my God; be not thou silent to me, lest I become like to them that go down into the pit.

TRACT, as on Ash-Wednesday, page 119.

GOSPEL. *ST MATTHEW*, xx. 17—28. At that time, Jesus going up to Jerusalem, took the twelve disciples apart, and said to them, Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death, and shall deliver him to the gentiles to be mocked, and scourged, and crucified: and the third day he shall rise again. Then came to him the mother of the sons of Zebedee with her sons, adoring and asking something of him. Who said to her, What wilt thou? She saith to him, Say that these my two sons may sit,

the one on thy right hand, and the other on thy left, in thy kingdom. And Jesus answering, said, You know not what you ask. Can you drink the chalice that I shall drink? They say to him, We can. He saith to them, My chalice indeed you shall drink: but to sit on my right or left hand, is not mine to give to you, but to them for whom it is prepared by my Father. And the ten hearing it, were moved with indignation against the two brethren. But Jesus called them to him, and said, You know that the princes of the gentiles lord it over them; and they that are the greater, exercise power upon them. It shall not be so among you: but whosoever will be the greater among you, let him be your minister; and he that will be first among you, shall be your servant. Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many.

OFFERTORY. Ad te Domine levavi animam meam; Deus meus in te confido, non erubescam: neque irideant me inimici mei: etenim universi, qui te expectant, non confundentur.

To thee, O Lord, have I lifted up my soul; in thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

SECRET. Favourably regard, O Lord, the sacrifices which we offer to thee: and by this holy intercourse, absolve the bonds of our sins. Through our Lord, &c.

Other Secrets as above, page 120.

COMMUNION. Justus Dominus, et justitiam dilexit: æquitatem vidit vultus ejus.

The Lord is just, and hath loved justice: his countenance hath beheld righteousness.

I OSTCOM. Sumptis. Having received thy sacraments, O Lord, we beseech thee, that we may profit to the increase of eternal redemption. Through, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

*Oremus.**Let us pray.*Humiliate capita vestra
Deo.Bow down your heads
before God.

PRAYER. *Deus innocentiae.* O God, the restorer and lover of innocence, direct to thyself the hearts of thy servants; that having conceived the fervour of thy spirit, they may be found both steadfast in faith, and efficacious in works. Through, &c. . . . in the unity of the same Holy Ghost, &c.

Thursday, Second Week.

INTROIT. *Ps. lxi.*

DEUS in adjutorium meum intende, Domine ad adjuvandum me festina: confundantur et revereantur inimici mei, ui quærent animam meam. *Ps.* Avertantur re-rorsum et erubescant, qui cogitant mihi mala.

O GOD, come to my assistance, O Lord, make haste to help me: let my enemies be confounded and ashamed that seek my soul.—Let them be turned backward and blush for shame, that desire evils to me.

V. Gloria, &c.

Glory, &c.

PRAYER. *Præsta nobis.* Grant us, we beseech thee, O Lord, the help of thy grace: that being diligent on fasts and prayers, we may be delivered from enemies of mind and body. Through our Lord, &c.

Other Prayers as on Ash-Wednesday, page 118.

LESSON. JEREM. xvii. 5—10. Thus saith the Lord God: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like tamaric in the desert, and he shall not see when good shall come: but he shall dwell in dryness in the desert, in a salt land, and not inhabited. Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. And he shall be as a tree that is planted by the waters, that spreadeth out its roots towards moisture; and it shall not fear when the heat cometh.

And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit. The heart is perverse above all things, and unsearchable; who can know it? I am the Lord who search the heart, and prove the reins: who give to every one according to his way, and according to the fruit of his devices: saith the Lord Almighty.

<p>GRADUAL. Propitius esto Domine peccatis nostris, nequando dicant Gentes, ubi est Deus eorum? V. Adjuva nos Deus salutaris noster; et propter honorem nominis tui Domine, libera nos.</p>	<p>Forgive us our sins, O Lord, lest the Gentiles should say, Where is their God? Help us, O God, our Saviour; and for the honour of thy name, O Lord, deliver us.</p>
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GOSPEL. ST LUKE, xvi. 19—31. At that time, Jesus said to the Pharisees, There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate full of sores; desiring to be filled with the crumbs that fell from the rich man's table; and no one did give him: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in hell. And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue; for I am tormented in this flame. And Abraham said to him, Son, remember that thou didst receive good things in thy life-time, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither. And he said; Then, father, I beseech

thee that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torments. And Abraham said to him, They have Moses and the prophets; let them hear them. But he said, No, father Abraham, but if one shall go to them from the dead, they will do penance. And he said to him, If they hear not Moses and the prophets, neither will they believe if one rose again from the dead.

OFFERTORY. Precatus est Moyses in conspectu Domini Dei sui, et dixit: Quare Domine irascaris in populo tuo? parce iræ animæ tuæ: memento Abraham, Isaac, et Jacob, quibus jurasti dare terram fluentem lac et mel. Et placatus est Dominus de malignitate, quam dixit facere populo suo.

Moses prayed in the sight of the Lord his God, and said: Why, O Lord, art thou angry with thy people? let the anger of thy soul be appeased: remember Abraham, Isaac, and Jacob, to whom thou sworest that thou wouldst give the land flowing with milk and honey. And the Lord was appeased from the evil which he had threatened to do to his people.

SECRET. May the fast we have devoted to thy name, O Lord, sanctify us by means of this sacrifice; that what our observance professes exteriorly, it may effectually operate internally. Through, &c.

Other Secrets as above, page 120.

COMMUNION. Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo, dicit Dominus.

He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, saith the Lord.

POSTCOM. *Gratia tua.* Let not thy grace forsake us, O Lord, we beseech thee: but may it render us devoted to thy holy service, and ever procure for us thy assistance. Through, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

*Oremus.**Let us pray.*Humiliate capita vestra
Deo.Bow down your heads
before God.

PRAYER. *Adesto.* Attend, O Lord, to thy servants, and grant continual favours to those who beseech thee; that thou mayest gather and restore what they have lost, and preserve what thou hast restored to those who glory in thee their Creator and Ruler. Through, &c.

*Friday, Second Week.*INTROIT. *Ps. xvi.*

EGO autem cum justitia
apparebo in conspectu
tuo: satiabor cum mani-
festabitur gloria tua.

Ps. Exaudi Domine justitiam meam: intende deprecationi meæ. V. Gloria, &c.

BUT I will appear before thy sight in justice: I shall be satisfied when thy glory shall be made manifest.

Hear, O Lord, my justice: attend to my supplication. Glory, &c.

PRAYER. *Da quæsumus.* Grant, we beseech thee, Almighty God, that purified by a holy fast, we may arrive by thy grace with sincere minds at the festivals to come. Through our Lord, &c.

Other Prayers as on Ash-Wednesday, page 118.

LESSON. GENESIS, xxxvii. 6—22. In those days, Joseph said to his brethren: Hear my dream which I dreamed. I thought we were binding sheaves in the field; and my sheaf arose, as it were, and stood, and your sheaves standing about, bowed down before my sheaf. His brethren answered, Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred. He dreamed also another dream, which he told his brethren, saying, I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me. And when he had told this to his father and brethren, his father rebuked him, and said, What meaneth this dream that thou hast

dreamed? shall I and thy mother, and thy brethren worship thee upon the earth? His brethren therefore envied him; but his father considered the thing with himself. And when his brethren abode in Sichem, feeding their father's flocks, Israel said to him, Thy brethren feed the sheep in Sichem: come, I will send thee to them; and when he answered, I am ready; he said to him, Go, and see if all things be well with thy brethren, and the cattle, and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem: and a man found him there wandering in the field, and asked what he sought. But he answered, I seek my brethren; tell me where they feed the flocks. And the man said to him, They are departed from this place, for I heard them say, Let us go to Dothain: and Joseph went forward after his brethren, and found them in Dothain. And when they saw him afar off, before he came nigh them, they thought to kill him; and said one to another, Behold the dreamer cometh. Come, let us kill him, and cast him into some old pit; and we will say, Some evil beast hath devoured him; and then it shall appear what his dreams avail him. And Ruben hearing this, endeavoured to deliver him out of their hands, and said, Do not take away his life, nor shed his blood; but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands, and to restore him to his father.

<p>GRADUAL. Ad Domi- num cum tribularer clama- vi, et exaudivit me. V. Domine libera animam meam a labiis iniquis, et a lingua dolosa.</p>	<p>In my trouble I cried to the Lord, and he heard me. O Lord, deliver my soul from wicked lips, and a deceitful tongue.</p>
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TRACT, as on *Ash-Wednesday*, page 119.

GOSPEL. ST MATT. xxi. 33—46. At that time, Jesus spoke this parable to the multitude of the Jews and the chief priests, There was a certain householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower,

and let it out to husbandmen, and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof: and the husbandmen laying hands on the servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former, and they did to them in like manner; and last of all he sent to them his son, saying, They will reverence my son. But the husbandmen seeing the son, said among themselves, This is the heir: come, let us kill him, and we shall have his inheritance; and taking him, they cast him forth out of the vineyard, and killed him. When therefore the Lord of the vineyard shall come, what will he do to those husbandmen? They say to him, He will bring those evil men to an evil end, and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. Jesus saith to them, Have you never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner. By the Lord this has been done, and it is wonderful in our eyes. Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder. And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them; and seeking to lay hands on him, they feared the multitudes, because they held him as a prophet.

<p>OFFERTORY. Domine in auxilium meum respice: confundantur et revereantur, qui quærunt animam meam ut auferant eam: Domine in auxilium meum respice.</p>	<p>Look down, O Lord, to help me; let them be con- founded and ashamed who seek my soul to take it away: O Lord, look down to help me.</p>
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SECRET. May this sacrifice, O God, both remain in us in action, and be strengthened by effect. Through, &c.

Other Secrets as above, page 120.

<p>COMMUNION. Tu Do-</p>	<p>Thou, O Lord, wilt pre-</p>
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mine servabis nos, et custodies nos a generatione hac in æternum. serve us, and keep us from this generation for ever.

POSTCOM. *Fac nos.* Grant, we beseech thee, O Lord, that having received the pledge of eternal salvation, we may in such manner tend towards it, as to be able to arrive thither. Through our Lord, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Deo. Bow down your heads before God.

PRAYER. *Da quæsumus.* Grant, we beseech thee, O Lord, to thy people health of mind and body, that, by labouring in good works, they may deserve to be ever defended by the protection of thy power. Through, &c.

Saturday, Second Week.

INTROIT. *Ps. xviii.*

LEX Domini irreprehensibilis, convertens animas; testimonium Domini fidele, sapientiam præstans parvulis. *Ps. Coeli enarrant gloriam Dei; et opera manuum ejus annuntiat firmamentum.*

THE law of the Lord is unspotted, converting souls; the testimony of the Lord is faithful, giving wisdom to little ones.—The heavens shew forth the glory of God; and the firmament declareth the work of his hands.

V. Gloria, &c.

Glory, &c.

PRAYER. *Da quæsumus.* Grant, we beseech thee, O Lord, a salutary effect to our fasts: that the chastisement of the flesh, which we have taken upon us, may promote the vigour of our souls. Through, &c.

Other Prayers as on Ash-Wednesday, page 118.

LESSON. *GENESIS, xxvii. 6—40.* In those days, Rebecca said to her son Jacob, I heard thy father talking with Esau thy brother, and saying to him, Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die. Now, therefore, my son, follow my counsel; and

go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth; which when thou hast brought in, and he hath eaten, he may bless thee before he die. And he answered her, Thou knowest that Esau my brother is a hairy man, and I am smooth: if my father shall feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing. And his mother said to him, Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said. He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked; and she put on him very good garments of Esau, which she had at home with her; and the little skins of the kids she put about his hands, and covered the bare of his neck; and she gave him the savoury meat, and delivered him bread, that she had baked. Which when he had carried in, he said, My father? But he answered, I hear. Who art thou, my son? And Jacob said, I am Esau thy first-born: I have done as thou didst command me: arise, sit, and eat of my venison, that thy soul may bless me. And Isaac said to his son, How couldst thou find it so quickly, my son? He answered, It was the will of God that what I sought came quickly in my way: and Isaac said, Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau or not. He came near to his father, and when he had felt him, Isaac said, The voice indeed is the voice of Jacob, but the hands are the hands of Esau; and he knew him not, because his hairy hands made him like to the elder: then blessing him, he said, Art thou my son Esau? He answered, I am. Then he said, Bring me the meats of thy hunting, my son, that my soul may bless thee; and when they were brought, and he had eaten, he offered him wine also, which after he had drunk, he said to him, Come near me, and give me a kiss, my son. He came near, and kissed him; and immediately as he smelled the fragrant smell of his garments, blessing him, he said, Behold the

smell of my son is as the smell of a plentiful field which the Lord hath blessed. God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine; and let people serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee, and let him that blesseth thee be filled with blessings. Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came, and brought in to his father meats made of what he had taken in hunting, saying, Arise, my father, and eat of thy son's venison, that thy soul may bless me. And Isaac said to him, Why! who art thou? He answered, I am thy first-born son, Esau. Isaac was struck with fear, and astonished exceedingly; and wondering beyond what can be believed, said, Who is he then that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed. Esau having heard his father's words, roared out with a great cry; and being in a great consternation, said, Bless me also, my father: and he said, Thy brother came deceitfully, and got thy blessing. But he said again, Rightly is his name called Jacob, for he hath supplanted me so this second time; my first birth-right he took away before, and now this second time he hath stolen away my blessing. And again he said to his father, Hast thou not reserved me also a blessing? Isaac answered, I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son? and Esau said to him, Hast thou only one blessing, father? I beseech thee, bless me also; and when he wept with a loud cry, Isaac being moved, said to him, In the fat of the earth, and in the dew of heaven from above, shall thy blessing be.

GRADUAL. Bonum est
confiteri Domino, et psal-
lerenominis tuo, Altissime.
V. Ad annuntiandum

It is good to give praise
to the Lord, and to sing
to thy name, O Most
High. To shew forth thy

manemisericordiamtuam, mercy in the morning,
et veritatem tuam per and thy truth in the
noctem. night.

GOSPEL. ST LUKE xv. 11—32. At that time, Jesus spoke to the Pharisees and Scribes this parable: A certain man had two sons; and the younger of them said to his father, Father, give me the portion of substance that falleth to me: and he divided unto them his substance. And not many days after, the younger son gathering all together, went abroad into a far country, and there wasted his substance, living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want: and he went, and cleaved to one of the citizens of that country, and he sent him into his farm to feed swine; and he would fain have filled his belly with the husks the swine did eat, and no man gave unto him. And returning to himself, he said, How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise, and will go to my father, and say to him, Father, I have sinned against heaven, and before thee; I am not now worthy to be called thy son, make me as one of thy hired servants. And rising up, he came to his father: and when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck and kissed him; and the son said to him, Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. And the father said to his servants, Bring forth quickly the first robe, and put it on him, and put a ring on his hand and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat and make merry: because this my son was dead, and is come to life again; he was lost, and is found. And they began to be merry. Now his elder son was in the field; and when he came, and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said to him, Thy brother is come, and thy father hath killed the fatted calf, because he hath

received him safe. And he was angry, and would not go in. His father therefore coming out, began to entreat him: and he answering, said to his father, Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends. But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him, Son, thou art always with me, and all I have is thine; but it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost, and is found.

OFFERTORY. *Illumina oculos meos, ne umquam obdormiam in morte: ne quando dicat inimicus meus, prævalui adversus eum.* Enlighten my eyes, that I never sleep in death: lest at any time my enemy say, I have prevailed against him.

SECRET. Be appeased, O Lord, by this sacrifice, and grant that we who pray to be absolved from our own sins, may not be burthened with those of others. Through our Lord, &c.

Other Secrets as above, page 120.

COMMUNION. *Oportet te, fili, gaudere, quia frater tuus mortuus fuerat, et revixit; perierat, et inventus est.* Thou oughtest to rejoice, my son, because thy brother was dead, and is come to life again: he was lost, and is found.

POSTCOM. *Sacramenti.* May the divine libation of thy sacrament, O Lord, be infused into the inmost recesses of our hearts; and powerfully render us partakers thereof, &c. Through, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Deo.

Bow down your heads before God.

PRAYER. *Familiam.* Preserve we beseech thee, O Lord, thy family, by continued mercy: that, relying

solely on the hope of heavenly grace, it may be also defended by thy protection. Through our Lord, &c.

Third Sunday in Lent.

INTROIT. *Ps. xxiv.*

OCULI mei semper ad Dominum, quia ipse evellet de laqueo pedes meos: respice in me, et miserere mei, quoniam unicus et pauper sum ego.

Ps. Ad te Domine levavi animam meam: Deus meus in te confido; non erubescam.

V. Gloria, &c.

MY eyes are ever towards the Lord: for he shall pluck my feet out of the snare: look thou upon me, and have mercy on me, for I am alone and poor.

To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust; let me not be ashamed.

Glory, &c.

PRAYER. *Quæsumus.* We beseech thee, Almighty God, regard the prayers of thy humble servants; and stretch forth in our defence the right hand of thy majesty. Through, &c.

Other Prayers as on Ash-Wednesday, page 118.

EPISTLE. *EPHES. v. 1—9.* Brethren, be ye followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose; but rather giving of thanks: for know ye this, and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness; but now light in the Lord. Walk ye as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

GRADUAL. Exurge Domine, non prævaleat homo; judicentur gentes in conspectu tuo. V. In convertendo inimicum meum retrorsum, infirmabuntur et peribunt a facie tua.

TRACT. Ad te levavi oculos meos, qui habitas in cœlis. V. Ecce sicut oculi servorum in manibus dominorum suorum. V. Et sicut oculi ancillæ in manibus dominæ suæ: ita oculi nostri ad Dominum Deum nostrum, donec miseretur nostri. V. Miserere nobis Domine, miserere nobis.

GOSPEL. ST LUKE. xi. 14—28. At that time, Jesus was casting out a devil, and the same was dumb; and when he had cast out the devil the dumb spoke, and the multitude were in admiration at it; but some of them said, he casteth out devils by Beelzebub the prince of devils. And others tempting, asked of him a sign from heaven. But he seeing their thoughts, said to them, Every kingdom divided against itself shall be brought to desolation and house upon house shall fall; and if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things which he possesseth are in peace; but if a stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and will distribute

Arise, O Lord, let not man be strengthened; let the gentiles be judged in thy sight.—When my enemy shall be turned back, they shall be weakened and perish before thy face.

To thee have I lifted up my eyes, who dwellest in heaven.—Behold as the eyes of servants are on the hands of their masters,—And as the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until he have mercy on us.—Have mercy on us O Lord, have mercy on us.

his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of the man, he walketh through places without water, seeking rest: and not finding, he saith, I will return into my house whence I came out: and when he is come, he findeth it swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man becometh worse than the first. And it came to pass, as he spoke these things, that a certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that bore thee, and the breasts that gave thee suck. But he said, Yea rather, blessed are they who hear the word of God, and keep it.

CREDO.

OFFERTORY. *Justitiæ Domini rectæ, lætificantes corda, et judicia ejus dulciora super mel et favum: nam et servus tuus custodit ea.*

The justices of the Lord are right, rejoicing hearts, and his judgments are sweeter than honey and the honey-comb: for thy servant keepeth them.

SECRET. May this victim, we beseech thee, O Lord, cleanse away our sins: and sanctify the bodies and minds of thy servants to celebrate the sacrifice. Through, &c.

Other Secrets as above, page 120.

COMMUNION. *Passer invenit sibi domum, et turtur nidum, ubi reponat pullos suos: altaria tua Domine virtutum, Rex meus, et Deus meus: beati qui habitant in domo tua, in sæculum sæculi laudabunt te.*

The sparrow hath found herself a house, and the turtle a nest, where she may lay her young ones: thy altars O Lord of Hosts, my King, and my God: blessed are they that dwell in thy house, they shall praise thee for ever and ever.

POSTCOM. *A cunctis.* Mercifully absolve us, we beseech thee, O Lord, from all guilt and dangers.

whom thou grantest to be partakers of so great a mystery, &c.

Other Postcommunions as above, page 121.

Monday, Third Week.

INTROIT. Ps. lv.

IN Deo laudabo verbum,
in Domino laudabo
sermonem: in Deo spe-
rabo, non timebo quid
faciat mihi homo. Ps.
Miserere mei, Deus, quoniam
conculcavit me
homo: tota die bellans
tribulavit me. V. Glo-
ria, &c.

IN God I will praise the
word, in the Lord I will
praise his speech: in God
I will trust, I will not fear
what man can do against
me.—Have mercy on me,
O God, for man hath trod-
den me under foot: all the
day long he hath afflicted
me, fighting against me.
Glory, &c.

PRAYER. Cordibus. Pour forth in thy mercy, we beseech thee, O Lord, thy grace into our hearts, that as we abstain from flesh, we may also restrain our senses from hurtful excesses. Through, &c.

Other Prayers as on Ash Wednesday, page 118.

LESSON. 4 KINGS, v. 1—15. In those days, Naaman, general of the army of the king of Syria, was a great man with his master, and honourable; for by him the Lord gave deliverance to Syria: and he was a valiant man and rich, but a leper. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife; and she said to her mistress, I wish my master had been with the prophet that is in Samaria; he would certainly have healed him of the leprosy which he hath. Then Naaman went in to his lord, and told him, saying, Thus and thus said the girl from the land of Israel: and the king of Syria said to him, Go, and I will send a letter to the king of Israel; and he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment; and brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that

I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy. And when the king of Israel had read the letter, he rent his garments, and said, Am I God, to be able to kill, and give life, that this man hath sent to me, to heal a man of his leprosy? mark and see how he seeketh occasions against me. And when Eliseus the man of God had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying, Why hast thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel. So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus: and Eliseus sent a messenger to him, saying, Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean. Naaman was angry, and went away, saying, I thought he would have come out to me, and standing would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. Are not the Abana, and the Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation, his servants came to him, and said to him, Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee, Wash, and thou shalt be clean? Then he went down, and washed in the Jordan seven times, according to the word of the man of God; and his flesh was restored, like the flesh of a little child, and he was made clean: and returning to the man of God with all his train, he came, and stood before him, and said, In truth, I know there is no other God in all the earth, but only in Israel.

GRADUAL. Deus vitam meam annuntiavi tibi: posuisti lachrymas meas in conspectu tuo. V. Misere mei Domine, quoniam consuleavit me homo:

O God, I have declared to thee my life: thou hast set my tears in thy sight. Have mercy on me, O Lord, for man hath trodden me under foot: all the de-

totalis bellans tribulavit long he hath afflicted me.
me. fighting against me.

TRACT *as on Ash Wednesday, page 119.*

GOSPEL. ST LUKE iv. 23—30. At that time, Jesus said to the Pharisees, Doubtless you will say to me this similitude; Physician heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country. And he said, Amen I say to you, that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the land; and to none of them was Elias sent, but to a widow at Sarepta of Sidon. And there were many lepers in Israel in the time of Eliseus the prophet; and none of them was cleansed but Naaman the Syrian. And all they in the synagogue hearing these things were filled with anger: and they rose up and thrust him out of the city; and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong. But he passing through the midst of them, went his way.

OFFERTORY. Exaudi	Hear, O God, my
Deus orationem meam, et	prayer, and despise not
ne despexeris deprecationem	mysupplication: be attentive
meam: intende in	to me, and hear me.
me, et exaudi me.	

SECRET. Do thou, O Lord, perfect as a salutary sacrament for us, the gift of our services which we offer to thee. Through, &c.

Other Secrets as above, page 120.

COMMUNION. Quis dabit ex Sion salutare Israel: cum averterit Dominus captivitatem plebis sue; exultabit Jacob, et lætabitur Israel.	Who shall give out of Sion the salvation of Israel: when the Lord shall have turned away the captivity of his people, Jacob shall rejoice and Israel shall be glad.
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POSTCOOM. *Præta.* Grant, we beseech thee, O

Almighty and merciful God, that what we receive with our mouths, we may take with pure minds.

Through, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra
Deo.

Bow down your heads
before God.

PRAYER. *Subveniat.* Let thy mercy, O Lord, assist us, that, by thy protection, we may deserve to be delivered from the threatening dangers of our sins, and by thy deliverance be saved. Through, &c.

Tuesday. Third Week.

INTROIT. *Ps. xvi.*

EGO clamavi, quoniam
exaudisti me Deus:
inclina aurem tuam, et ex-
audi verba mea: custodi
me Domine, ut pupillam
oculi: sub umbra alarum
tuarum protege me. *Ps.*
Exaudi Domine justitiam
meam: intende deprecationem meam. *V. Gloria,*
&c.

I Have cried, for thou,
O God, hast heard me:
O incline thine ear and
hear my words: keep me,
O Lord, as the apple of
thy eye: protect me under
the shadow of thy
wings. Hear, O Lord,
my justice: attend to my
prayer.

Glory, &c.

PRAYER. *Exaudi nos.* Graciously hear us, O Almighty and merciful God; and favourably grant to us the gifts of wholesome self-denial. Through, &c.

Other Prayers as on Ash Wednesday, page 118.

LESSON. 4 KINGS, iv. 1—7. In those days, a certain woman cried to the prophet Eliseus, saying, Thy servant my husband is dead, and thou knowest that thy servant was one that feared God; and behold the creditor is come to take away my two sons to serve him: and Eliseus said to her, What wilt thou have me do for thee? Tell me, what hast thou in thy house? And she answered, I thy handmaid have nothing in my house but a little oil, to anoint me: and he said to her,

Go, borrow of all thy neighbours empty vessels not a few; and go in and shut thy door, when thou art within. and thy sons; and pour out thereof into all those vessels, and when they are full take them away. So the woman went, and shut the door upon her, and upon her sons; they brought her the vessels, and she poured in; and when the vessels were full, she said to her son, Bring me yet a vessel; and he answered, I have no more: and the oil stood. And she came, and told the man of God; and he said, Go, sell the oil, and pay thy creditor; and thou and thy sons live of the rest.

GRADUAL. Ab occultis meis munda me, Domine: et ab alienis parce servo tuo. V. Si mei non fue- rint dominati, tunc im- maculatus ero; et emun- dabor a delicto maximo.	From my secret sins cleanse me, O Lord; and from those of others spare thy servant. If they shall have no dominion over me, then shall I be without spot; and I shall be cleansed from the greatest sin.
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GOSPEL. ST MATT. xviii. 15—22. At that time, Jesus said to his disciples, If thy brother shall offend thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother; but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand; and if he will not hear them, tell the church; and if he will not hear the church, let him be to thee as the heathen and the publican. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again I say to you, that if two of you shall agree upon earth, concerning anything whatsoever they shall ask, it shall be done for them by my Father who is in heaven: for where there are two or three gathered in my name, there am I in the midst of them. Then came Peter unto him and said, Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him, I say not to thee, till seven times; but till seventy times seven times.

OFFERTORY. *Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar sed vivam, et narrabo opera Domini.*

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

SECRET. May the effect of our redemption come to us, we beseech thee, O Lord, by means of this sacrament; and let it ever restrain us from human excesses, and conduct us to salutary gifts. Through our Lord, &c.

Other Secrets as above, page 120.

COMMUNION. *Domine, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo? Qui ingreditur sine macula, et operatur justitiam.*

Lord, who shall dwell in thy tabernacle? or who shall rest in thy holy hill? He that walketh without blemish, and worketh justice.

POSTCOM. *Sacris Domine.* Being expiated by the holy mysteries, O Lord, we beseech thee, that we may obtain both pardon and grace.

Through our Lord, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Deo.

Bow down your heads before God.

PRAYER. *Tua nos Domine.* Defend us, O Lord, by thy protection; and always preserve us from all iniquity. Through our Lord, &c.

Wednesday, Third Week.

INTROIT. *Ps. xxx.*

EGO autem in Domino sperabo: exultabo, et lætabor in tua misericordia: quia respexisti humilitatem meam. *Ps. In te Domine speravi, non confundar in æternum: in*

BUT I will hope in the Lord: I will be glad, and rejoice in thy mercy; for thou hast regarded my humility.—In thee O Lord have I hoped, let me never be confounded: deliver me

justitia tua libera me, et in thy justice, and rescue eripe me. V. Gloria, &c. me.—Glory, &c.

PRAYER. *Præsta nobis.* Grant us, we beseech thee, O Lord, that instructed by wholesome fasting, and abstaining from dangerous vices, we may more easily obtain thy favour. Through our Lord, &c.

Other Prayers as on Ash Wednesday, page 118.

LESSON. EXODUS, xx. 12—24. Thus saith the Lord God, Honour thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house; neither shalt thou desire his wife, nor his servant, nor his hand-maid, nor his ox, nor his ass, nor any thing that is his. And all the people saw the voices, and the flames, and the sound of the trumpet, and the mount smoking: and being terrified and struck with fear, they stood afar off, saying to Moses, Speak thou to us, and we will hear; let not the Lord speak to us, lest we die. And Moses said to the people, Fear not, for God is come to prove you, and that the dread of him might be in you, and you should not sin. And the people stood afar off; but Moses went to the dark cloud wherein God was: and the Lord said to Moses, Thus shalt thou say to the children of Israel, You have seen that I have spoken to you from heaven. You shall not make gods of silver, nor shall you make to yourselves gods of gold. You shall make an altar of earth unto me, and you shall offer upon it your holocausts and peace-offerings, your sheep and oxen, in every place where the memory of my name shall be.

GRADUAL. Miserere mei Domine, quoniam infirmus sum: sana me Domine. V. Conturbata sunt omnia ossa mea: et anima mea turbata est valde.

Have mercy on me, O Lord, for I am weak: heal me, O Lord.—All my bones are troubled: and my soul is troubled exceedingly.

TRACT as on Ash Wednesday, page 119.

GOSPEL. ST MATT. xv. 1—20. At that time the Scribes and Pharisees came to Jesus from Jerusalem, saying, Why do thy disciples transgress the tradition of the ancients? for they wash not their hands when they eat bread. But he answering, said to them, Why do you also transgress the commandment of God for your tradition? For God said, Honour thy father and mother; and he that shall curse father or mother, let him die the death. But you say, Whosoever shall say to his father or mother, The gift, whatsoever proceedeth from me, shall profit thee; and he shall not honour his father or his mother: and you have made void the commandment of God for your tradition. Ye hypocrites, well hath Isaias prophesied of you, saying, This people honoureth me with their lips, but their heart is far from me; and in vain do they worship me, teaching doctrines and commandments of men. And having called together the multitudes unto him, he said to them, Hear ye and understand: not that which goeth into the mouth defileth a man, but what cometh out of the mouth, this defileth a man. Then came his disciples and said to him, Dost thou know that the Pharisees, when they heard this word, were scandalized? But he answering, said, Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone, they are blind and leaders of the blind; and if the blind lead the blind, both fall into the pit. And Peter answering said to him, Explain to us this parable. But he said, Are you also yet without understanding? do you not understand, that whatsoever entereth into the mouth goeth into the belly, and is cast into the privy? but the things which proceed out of the mouth come forth from the heart, and those things defile a man: for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man: but to eat with unwashed hands doth not defile a man.

OFFERTORY. Domine, O Lord, be merciful to
fac mecum misericordiam me for thy name's sake

tuam propter nomen because thy mercy is
tuum, quia suavis est sweet.
misericordia tua.

SECRET. Accept, we beseech thee, O Lord, the prayers of thy people with the oblation of sacrifice: and defend us, who celebrate thy mysteries, from all dangers. Through our Lord Jesus, &c.

Other Secrets as above, page 120.

COMMUNION. *Notas* Thou hast made known
mihi fecisti vias vitæ: to me the ways of life:
adimplebis me lætitia thou shalt fill me with
cum vultu tuo, Domine. joy with thy countenance,
O Lord.

POSTCOM. *Sanctificet.* May the heavenly table, of which we have partaken, sanctify us, O Lord; and purifying us from all errors, render us worthy of the heavenly promises. Through our Lord, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Bow down your heads
Deo. before God.

PRAYER. *Concede.* Grant we beseech thee, O Almighty God, that we who seek the favour of thy protection, being delivered from all evils, may serve thee with secure minds. Through our Lord, &c.

Thursday. Third Week.

INTROIT.

SALUS populi ego sum,
dicit Dominus: de quacumque tribulatione clamaverint ad me, exaudiam eos; et ero illorum Dominus in perpetuum. Ps. Attendite, popule meus, legem meam: inclinate aurem vestram in verba oris mei.

I AM the salvation of the people, saith the Lord: from whatever tribulation they shall cry to me, I will hear them; and I will be their Lord for ever. Attend, O my people, to my law; incline your ear to the words of my mouth.

Glory, &c.

V. Gloria, &c.

PRAYER. *Magnificet.* May the blessed solemnity of thy saints Cosmas and Damian magnify thee, O Lord: by which thou hast both granted eternal glory to them, and assistance to us in thy ineffable providence. Through our Lord, &c.

Other prayers as on Ash Wednesday, page 118.

LESSON. JEREMIAS, vii. 1—7. In those days the word of the Lord came to me, saying, Stand in the gate of the house of the Lord; and proclaim there this word, and say, Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord. Thus saith the Lord of hosts the God of Israel, Make your ways and your doings good; and I will dwell with you in this place. Trust not in lying words, saying, The temple of the Lord, the temple of the Lord, it is the temple of the Lord. For if you will order well your ways and your doings; if you will execute judgment between a man and his neighbour; if you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt; I will dwell with you in this place; in the land which I gave to your fathers from the beginning, and for evermore: saith the Lord Almighty.

GRADUAL. Oculi omnium in te sperant Domine; et tu das illis escam in tempore opportuno. V. Aperis tu manum tuam, et implebis omne animal benedictione.

The eyes of all hope in thee, O Lord; and thou givest them meat in due season. Thou openest thy hand, and fillest every living creature with blessing.

GOSPEL. ST LUKE, iv. 33—44. At that time, Jesus rising up out of the synagogue, went into Simon's house: and Simon's wife's mother was taken with a great fever, and they besought him for her. And standing over her, he commanded the fever, and it left her: and immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to him: but he laying his hands on every one of them, healed them.

And devils went out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, for they knew that he was Christ. And when it was day, going out he went into a desert place; and the multitudes sought him, and came unto him; and they stayed him that he should not depart from them. To whom he said, To other cities also I must preach the kingdom of God, for therefore am I sent. And he was preaching in the synagogues of Galilee.

OFFERTORY. Si ambu-
laverō in medio tribula-
tionis, vivificabis me Do-
mine: et super iram inimi-
corum meorum extendes
manum tuam; et salvum
me faciet dextera tua.

If I shall walk in the
midst of tribulation, thou
wilt quicken me, O Lord;
and thou wilt stretch forth
thy hand against the wrath
of my enemies; and thy
right hand shall save me.

SECRET. In the precious death of thy just, O Lord, we offer to thee that sacrifice which was the genuine source of martyrdom. Through, &c.

Other Secrets as above, page 120.

COMMUNION. Tu man-
dasti mandata tua custo-
diri nimis: utinam dirigantur
viæ meæ ad custodi-
endas justificationes tuas.

Thou hast commanded
thy commandments to be
kept exceedingly: O that
my ways may be directed
to keep thy justifications.

POSTCOM. *Sit nobis.* May we experience, O Lord, the sure salvation of thy sacrament: which we implore by the merits of thy blessed martyrs, Cosmas and Damian. Through our Lord, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra
Deo.

Bow down your heads
before God,

PRAYER. *Subjectum.* May heavenly propitiation increase thy people subject to thee, O Lord, we beseech thee, and make them ever servants of thy commandments. Through our Lord, &c.

*Friday, Third Week.*INTROIT. *Ps. lxxxv.*

FAC mecum, Domine, signum in bonum; ut videant qui me oderunt, et confundantur: quoniam tu Domine adjuvisti me, et consolatus es me. *Ps. Inclina Domine aurem tuam, et exaudi me: quoniam inops et pauper sum ego.*

V. Gloria, &c.

SHEW me, O Lord, a token for good; that they who hate me may see, and be confounded: because thou, O Lord, hast helped me, hast comforted me.—Bow down thy ear, O Lord, and hear me: for I am needy and poor.

Glory, &c.

PRAYER. *Jejunia.* Look down on our fasts, we beseech thee, O Lord, with merciful favour; that as we abstain from food in body, so we may fast from vice in mind. Through our Lord, &c.

Other Prayers as on Ash Wednesday, page 118.

LESSON. NUMBERS, xx. 2—13. In those days the children of Israel came together against Moses and Aaron; and making a sedition, they said, Give us water that we may drink. And Moses and Aaron having dismissed the multitude, going into the tabernacle of the covenant, fell flat upon the ground, and cried to the Lord and said, O Lord God, hear the cry of this people, and open to them thy treasure, a fountain of living water, that, being satisfied, they may cease to murmur. And the glory of the Lord appeared over them. And the Lord spake to Moses, saying, Take the rod and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters; and when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink. Moses therefore took the rod which was before the Lord, as he had commanded him; and having gathered together the multitude before the rock, he said to them, Hear, ye rebellious and incredulous: Can we bring you forth water out of this rock? And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance,

so that the people and their cattle drank. And the Lord said to Moses and Aaron, Because you have not believed me, to sanctify me before the children of Israel, you shall not bring these people into the land which I will give them. This is the water of contradiction, where the children of Israel strove with words against the Lord, and he was sanctified in them.

GRADUAL. In Deo speravit cor meum, et adjutus sum, et reffloruit caro mea, et ex voluntate mea confitebor illi. V. Ad te Domine clamavi; Deus meus ne sileas, ne discedas a me.

In God hath my heart confided, and I have been helped, and my flesh hath flourished again, and with my will I will give praise to him.—Unto thee have I cried, O Lord; O my God, be not thou silent, do not thou depart from me.

TRACT as on Ash Wednesday, page 119.

GOSPEL, ST JOHN, iv. 5—42. At that time, Jesus came to a city of Samaria which is called Sichar, near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus said to her, Give me to drink. (For his disciples were gone into the city to buy meats.) Then that Samaritan woman saith to him, How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered and said to her, If thou didst know the gift of God, and who he is that saith to thee, Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water. The woman saith to him, Sir, thou hast nothing wherein to draw, and the well is deep; from whence then hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said to her, Whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I will give

him shall not thirst for ever; but the water that I will give him shall become in him a fountain of water, springing up into life everlasting. The woman saith to him, Sir, give me this water, that I may not thirst, nor come hither to draw. Jesus saith to her, Go, call thy husband and come hither. The woman answered and said, I have no husband. Jesus said to her, Thou hast said well, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband. This thou hast said truly. The woman saith to him, Sir, I perceive that thou art a prophet. Our fathers adored on this mountain; and you say that at Jerusalem is the place where men must adore. Jesus saith to her, Woman, believe me, that the hour cometh, when you shall neither on this mountain nor in Jerusalem adore the Father. You adore that which you know not; we adore that which we know: for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. God is a spirit; and they that adore him, must adore him in spirit and in truth. The woman saith to him, I know that the Messiah cometh (who is called Christ); therefore when he is come, he will tell us all things. Jesus saith to her, I am he who am speaking with thee. And immediately his disciples came: and they wondered that he talked with the woman; yet no man said, What seekest thou, or why talkest thou with her? The woman therefore left her water-pot and went her way into the city, and saith to the men there, Come, and see a man who has told me all things whatsoever I have done: Is not he the Christ? They went therefore out of the city, and came unto him. In the mean time, the disciples prayed him, saying, Rabbi, eat. But he said to them, I have meat to eat which you know not. The disciples therefore said one to another, Hath any man brought him to eat? Jesus saith to them, My meat is to do the will of him that sent me, that I may perfect his work. Do you not say, there are yet four months, and then the harvest

cometh? Behold I say to you, lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting; that both he that soweth and he that reapeth may rejoice together. For in this is the saying true, that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours. Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony, He told me all things whatsoever I have done. So when the Samaritans were come to him, they desired him that he would tarry there. And he abode there two days. And many more believed in him, because of his own word. And they said to the woman, We now believe, not for thy saying; for we ourselves have heard him, and know that this is indeed the Saviour of the world.

OFFERTORY. Intende Hearken to the voice of
voci orationis meæ, Rex my prayer, O my King and
meus, et Deus meus: quo- my God: for to thee will I
niam ad te orabo, Domine. pray, O Lord.

SECRET. Look down favourably, we beseech thee, O Lord, upon the offerings we consecrate; that they may be pleasing to thee, and ever prove salutary to us. Through our Lord, &c.

Other Secrets as above, page 120.

COMMUNION. Qui bi- He that shall drink the
berit aquam, quam ego water which I shall give
dabo ei, dicit Dominus, him, saith the Lord, it shall
fiet in eo fons aquæ sali- become in him a fountain
entis in vitam æternam. of water springing up into
life everlasting.

POSTCOM. *Hujus nos.* May the reception of this sacrament, O Lord, cleanse us from sin, and conduct us to an everlasting kingdom. Through our Lord, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

*Oremus.**Let us pray.*

Humiliate capita vestra Bow down your heads
Deo. before God.

PRAYER. *Præsta quæsumus.* Grant we beseech thee, O Almighty God, that we who confide in thy protection may, by thy assistance, overcome all that is opposed to us. Through our Lord, &c.

Saturday, Third Week.

INTROIT. *Ps. v.*

VERBA mea auribus GIVE ear, O Lord, to
percipe Domine, intel- my words, understand
lige clamorem meum: in- my cry: hearken to the
tende voci orationis meæ, voice of my prayer, O my
Rex meus, et Deus meus. King and my God.—For
Ps. Quoniam ad te orabo: to thee will I pray: O
Domine, mane exaudies Lord, in the morning thou
vocem meam. V. Glo- shalt hear my voice.—
ria, &c. Glory, &c.

PRAYER. *Præsta.* Grant we beseech thee, O Almighty God, that they who, afflicting their flesh, abstain from food, may, following justice, fast from sin. Through our Lord, &c.

Other Prayers as on Ash Wednesday, page 118.

LESSON. DANIEL, xiii. 1—62. In those days, There was a man that dwelt in Babylon, and his name was Joakim; and he took a wife whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God; for her parents being just, had instructed their daughter according to the law of Moses. Now Joakim was very rich, and had an orchard near his house; and the Jews resorted to him, because he was the most honourable of them all. And there were two of the ancients of the people appointed judges that year, of whom the Lord said, Iniquity came out from Babylon from the ancient judges, that seemed to govern the people. These men frequented the house of Joakim, and all that had any matters of judgment came to them. And when the people departed away

at noon, Susanna went in and walked in her husband's orchard. And the old men saw her going in every day, and walking; and they were inflamed with lust towards her: and they perverted their own mind, and turned away their eyes that they might not look unto heaven, nor remember just judgments. And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard, for it was hot weather. And there was nobody there, but the two old men that had hid themselves and were beholding her. So she said to the maids, bring me oil and washing balls, and shut the doors of the orchard, that I may wash me. Now when the maids were gone forth, the two elders arose and ran to her, and said, Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee; wherefore consent to us and lie with us. But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee. Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death to me; and if I do it not, I shall not escape your hands. But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord. With that Susanna cried out with a loud voice; and the elders also cried out against her. And one of them ran to the door of the orchard and opened it. So when the servants of the house heard the cry in the orchard, they rushed in by the back door to see what was the matter. But after the old men had spoken, the servants were greatly ashamed; for never had there been any such word said of Susanna. And on the next day, when the people were come to Joakim her husband, the two elders also came full of wicked device against Susanna, to put her to death. And they said before the people: Send to Susanna daughter of Helcias the wife of Joakim. And presently they sent; and she came with her parents, and children, and all her kindred. Now her friends and all her acquaintance

wept. But the two elders rising up in the midst of the people, laid their hands upon her head; and she weeping looked up to heaven, for her heart had confidence in the Lord. And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her. Then a young man that was there hid came to her, and lay with her. But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together; and him indeed we could not take, because he was stronger than we, and opening the doors he leaped out; but having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses. The multitude believed them as being the elders and the judges of the people, and they condemned her to death. Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass: thou knowest that they have borne false witness against me, and behold I must die, whereas I have done none of these things which these men have maliciously forged against me. And the Lord heard her voice. And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel. And he cried out with a loud voice, I am clear from the blood of this woman. Then the people turning themselves towards him, said, What meaneth this word that thou hast spoken? But he standing in the midst of them, said, Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel? Return to judgment; for they have borne false witness against her. So all the people turned again in haste. And Daniel said to them, Separate these two far from one another, and I will examine them. So when they were put asunder one from the other, he called one of them, and said to him, O thou that art grown old in evil days, now are thy sins come out, which thou hast committed before, in judgin

unjust judgments, oppressing the innocent, and letting the guilty to go free, whereas the Lord saith, The innocent and the just, thou shalt not kill. Now then, if thou sawest her, tell me under what tree thou sawest them conversing together. He said: Under a mastie tree. And Daniel said, Well hast thou lied against thy own head, for behold the angel of God having received the sentence of him, shall cut thee in two. And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart. Thus did you do to the daughters of Israel, and they for fear conversed with you; but a daughter of Juda would not abide your wickedness. Now therefore tell me, under what tree didst thou take them conversing together. And he answered, Under a holm tree. And Daniel said to him, Well hast thou also lied against thy own head, for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you. With that all the assembly cried out with a loud voice, and they blessed God, who saveth them that trust in him. And they rose up against the two elders (for Daniel had convicted them of false witness by their own mouth) and they did to them as they had maliciously dealt with their neighbour, to fulfil the law of Moses; and they put them to death, and innocent blood was saved in that day.

GRADUAL. Si ambulem
in medio umbræ mortis,
non timebo mala: quoniam
tu mecum es, Domine.
V. Virga tua, et baculus
tuus, ipsa me consolata sunt.

If I should walk in the
midst of the shadow of
death I will fear no evils;
for thou art with me, O
Lord.—Thy rod and thy
staff they have comforted
me.

GOSPEL. ST JOHN, viii. 1—11. At that time, Jesus went to mount Olivet; and early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them. And the scribes and Pharisees bring unto him a woman

taken in adultery; and they set her in the midst, and said to him, Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest thou? And this they said tempting him, that they might accuse him. But Jesus bowing himself down, wrote with his finger on the ground. When therefore they continued asking him, he lifted up himself, and said to them, He that is without sin among you, let him first cast a stone at her; and again stooping down he wrote on the ground. But they hearing this, went out one by one, beginning at the eldest; and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up himself, said to her, Woman, where are they that accused thee? Hath no man condemned thee? Who said, No man, Lord. And Jesus said, Neither will I condemn thee. Go, and now sin no more.

<p>OFFERTORY. Gressus meos dirige secundum eloquium tuum: ut non dominetur mei omnis in- justitia, Domine,</p>	<p>Direct my steps ac- cording to thy word: that no iniquity may have dominion over me, O Lord.</p>
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SECRET. Grant, we beseech thee, O Almighty God, that the gift of this sacrifice, which we offer, may ever purify and preserve our frailty from all evil. Through our Lord, &c.

Other Secrets as above, page 120.

<p>COMMUNION. Nemo te condemnavit, mulier? nemo Domine: nec ego te condemnabo: jam am- plius noli peccare.</p>	<p>Hath no man con- demned thee, woman? no man, Lord: neither will I condemn thee: now sin no more.</p>
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POSTCOM. Quæsumus. We beseech thee, Almighty God, that we may be numbered among his members, of whose body and blood we communicate. Who lives and reigns, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE:

*Oremus.**Let us Pray.*

Humiliate capita vestra Deo.

Bow down your heads before God.

PRAYER. *Prætende.* Extend, O Lord, to thy faithful the right hand of heavenly succour: that they may seek thee with their whole hearts, and deserve to obtain what they ask for worthily. Through our Lord, &c.

Fourth Sunday in Lent.

INTROIT. *Isaias, lxvi.*

LÆTARE Jerusalem, et conventum facite omnes qui diligitis eam: gaudete cum lætitia, qui in tristitia fuistis: ut exultetis, et satiemini ab uberibus consolationis vestræ. Ps. Lætatus sum in his, quæ dicta sunt mihi: in domum Domini ibimus.

REJOICE O Jerusalem, and come together all you that love her; rejoice with joy, you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation.—I rejoiced at the things that were said to me: we shall go into the house of the Lord.—Glory, &c.

V. Gloria, &c.

PRAYER. *Concede.* Grant, we beseech thee, O Almighty God, that we who are afflicted for our deeds as we deserve, may be relieved by the comfort of thy grace. Through our Lord, &c.

Other Prayers as on Ash Wednesday, page 118.

EPISTLE. GALAT. iv. 22—31. Brethren: it is written that Abraham had two sons; the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman was born according to the flesh; but he of the free-woman was by promise. Which things are said by an allegory. For these are the two testaments; the one from mount Sina, engendering unto bondage, which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jeru-

salem which now is, and is in bondage with her children: but that Jerusalem which is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit, so also it is now. But what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

GRADUAL. *Lætatus sum in his, quæ dicta sunt mihi: in domum Domini ibimus. V. Fiat pax in virtute tua, et abundantia in turribus tuis.*

TRACT. *Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat in Jerusalem. V. Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc nunc et usque in sæculum.*

I rejoiced at the things that were said to me; we shall go into the house of the Lord.—Let peace be in thy strength, and abundance in thy towers.

They that trust in the Lord shall be as mount Sion: he shall not be moved for ever that dwelleth in Jerusalem.—Mountains are round about it: so the Lord is round about his people, from henceforth now and for ever.

GOSPEL. *ST JOHN, vi. 1—15.* At that time, Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip

Whence shall we buy bread that these may eat? And this he said to try him; for he himself knew what he would do. Philip answered, two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him, There is a boy here that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said, Make the men sit down. Now there was much grass in the place. The men therefore sat down in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples, Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said, This is of a truth the prophet that is to come into the world. Jesus therefore when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone. **CREDO.**

OFFERTORY. Laudate Dominum, quia benignus est: psallite nomini ejus, quoniam suavis est: om- nia quaecunque voluit, fe- cit in coelo et in terra.	Praise ye the Lord, for he is good: sing ye to his name, for he is sweet: whatsoever he pleased he hath done in heaven and in earth.
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SECRET. Look down favourably upon these sacrifices, O Lord, we beseech thee; that they may be profitable to our devotion and salvation. Through our Lord, &c.

Other Secrets as above, page 120.

COMMUNION. Jerusa- lem, quae edificatur ut civitas, ejus participatio ejus in id ipsum; illuc enim	Jerusalem, which is built as a city, which is compact together; for thither did the tribes go up, the tribes
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ascenderunt tribus, tribus of the Lord, to praise thy
Domini, ad confitendum name, O Lord.
nomini tuo, Domine.

POSTCOM. *Da nobis.* Grant us, we beseech thee,
O merciful God, that we may celebrate with sincere
homage, and ever receive with faithful minds thy holy
mysteries, of which we are continually allowed to
partake. Through our Lord, &c.

Other Postcommunions as above, page 121.

Monday, Fourth Week.

INTROIT. *Ps.* liii.

<p>DEUS in nomine tuo salvum me fac, et in virtute tua libera me: Deus exaudi orationem meam; auribus percipe verba oris mei. <i>Ps</i> Quoniam alieni insur- rexerunt in me: et for- tes quæsierunt animam meam. <i>V. Gloria.</i></p>	<p>SAVE me, O God, by thy name, and in thy strength deliver me: O God, hear my prayer; give ear to the words of my mouth.—For stran- gers have risen up against me: and the mighty have sought after my soul. Glory, &c.</p>
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PRAYER. *Præsta.* Grant, we beseech thee, Al-
mighty God, that keeping with yearly devotion these
sacred observances, we may please thee both in body
and mind. Through, &c.

Other Prayers as on Ash Wednesday, page 118.

LESSON. 3 KINGS, iii. 16—28. In those days,
there came two women that were harlots, to king
Solomon, and stood before him: and one of them said,
I beseech thee, my lord, I and this woman dwelt in one
house, and I was delivered of a child with her in the
chamber; and the third day after that I was delivered,
she also was delivered: and we were together, and no
other person with us in the house, only we two; and
this woman's child died in the night, for in her sleep she
overlaid him; and rising in the dead time of the night,
she took my child from my side, while I thy handmaid
was asleep, and laid it in her bosom, and laid her dead

child in my bosom. And when I rose in the morning to give my child suck, behold it was dead: but considering him more diligently when it was clear day, I found that it was not mine which I bore. And the other woman answered, It is not so as thou sayest, but thy child is dead and mine is alive. On the contrary she said, thou liest, for my child liveth and thy child is dead: and in this manner they strove before the king. Then said the king, the one saith, My child is alive, and thy child is dead; and the other answereth, Nay, but thy child is dead, and mine liveth. The king therefore said, Bring me a sword; and when they had brought a sword before the king, Divide, said he, the living child in two, and give half to the one, and half to the other. But the woman whose child was alive said to the king (for her bowels were moved upon her child) I beseech thee, my lord, give her the child alive, and do not kill it. But the other said, Let it be neither mine nor thine, but divide it. The king answered and said, Give the living child to this woman, and let it not be killed; for she is the mother thereof. And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.

<p>GRADUAL. Esto mihi in Deum protectorem, et in locum refugii; ut salvum me facias. V. Deus in te speravi; Domine non confundar in æternum.</p>	<p>Be thou unto me a God, a protector, and a place of refuge, to save me. O God, I have hoped in thee: O Lord, let me never be confounded.</p>
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TRACT as on Ash Wednesday, page 119.

GOSPEL. ST JOHN, ii. 13—25. At that time, The pasch of the Jews was at hand, and Jesus went up to Jerusalem: and he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting; and when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he over-

threw; and to them that sold doves he said, Take these things hence, and make not the house of my Father a house of traffic. And his disciples remembered that it was written, The zeal of thy house hath eaten me up. The Jews therefore answered and said to him, What sign dost thou shew unto us, seeing thou dost these things. Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. The Jews then said, Six and forty years was this temple in building; and wilt thou raise it up in three days? But he spoke of the temple of his body. When therefore he was risen again from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had said. Now when he was at Jerusalem at the pasch, upon the festival day, many believed in his name, seeing his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any should give testimony of man, for he knew what was in man.

OFFERTORY. Jubilate Sing joyfully to God all
Deo omnis terra, servite the earth, serve ye the
Domino in lætitia: intrate Lord with gladness: come
in conspectu ejus in exul- in before his presence
tatione: quia Dominus with exceeding great joy:
ipse est Deus. for the Lord he is God.

SECRET. May the sacrifice we offer to thee, O Lord, ever enliven and defend us. Through our Lord, &c.

Other Secrets as above, page 120.

COMMUNION. Ab oc- From my secret sins
cultis meis munda me Do- cleanse me, O Lord; and
mine: et ab alienis parce from those of others spare
servo tuo. thy servant.

POSTCOM. *Sumptis.* Having received thy salutary sacraments, O Lord, may we profit to the increase of eternal redemption. Through our Lord, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita ves-
tra Deo.

Bow down your heads
before God.

PRAYER. *Deprecationem.* Mercifully hear our prayer, O Lord, we beseech thee; and to those to whom thou givest a mind to pray, grant the help of thy protection, Through our Lord, &c.

Tuesday, Fourth Week.

INTROIT. *Ps. liv.*

EXAUDI Deus orationem meam, et ne despexeris deprecationem meam: intende in me, et exaudi me. *Ps. Contristatus sum in exercitatione mea: et conturbatus sum a voce inimici, et a tribulatione peccatoris. V. Gloria, &c.*

HEAR, O God, my prayer, and despise not my supplication: be attentive to me, and hear me.—I am grieved in my exercise; and am troubled at the voice of the enemy, and at the tribulation of the sinner. Glory, &c.

PRAYER. *Sacræ nobis.* We beseech thee, O Lord, that the fasts of this holy observance may procure us an increase of piety in our lives, and the continual help of thy mercy. Through our Lord, &c.

Other Prayers as on Ash Wednesday, page 118.

LESSON. *EXODUS, xxxii. 7—14.* In those days, the Lord spoke to Moses, saying, Go down from the mountain; thy people, which thou hast brought out of the land of Egypt, hath sinned. They have quickly strayed from the way which thou didst shew them; and they have made to themselves a molten calf, and have adored it and sacrificing victims to it, have said, These are thy gods, O Israel, that have brought thee out of the land of Egypt. And again the Lord said to Moses, I see that this people is stiff-necked: let me alone, that my wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation. But Moses besought the Lord his God, saying, Why, O Lord, is thy indignation enkindled against thy people, whom thou hast brought out of the land of Egypt, with great power and with a mighty hand? Let not the Egyptians say, I beseech thee, He craftily brought them out, that he might kill them in the mountains and destroy them from the earth; let thy anger cease;

and be appeased upon the wickedness of thy people: remember Abraham, Isaac, and Israel, thy servants, to whom thou sworest by thy own self, saying, I will multiply your seed as the stars of heaven, and this whole land that I have spoken of I will give to your seed, and you shall possess it for ever. And the Lord was appeased from doing the evil which he had spoken against his people.

GRADUAL. *Exurge Domine, fer opem nobis, et libera nos propter nomen tuum. V. Deus auribus nostris audivimus; et patres nostri annuntiaverunt nobis opus. quod operatus es in diebus eorum, in diebus antiquis.*

Arise, O Lord, bring help to us, and deliver us for thy name's sake.—O God, we have heard with our ears; and our fathers have declared to us the work which thou didst work in their days, in the days of old.

GOSPEL. *ST JOHN, vii. 14—31.* At that time, about the middle of the feast, Jesus went up into the temple, and taught. And the Jews wondered, saying, How doth this man know letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do the will of him, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law, and yet none of you keepeth the law? Why seek you to kill me? The multitude answered and said, Thou hast a devil: who seeketh to kill thee? Jesus answered and said to them, One work I have done, and you all wonder. Therefore Moses gave you circumcision, (not because it is of Moses, but of the fathers) and on the sabbath-day you circumcise a man. If a man receive circumcision on the sabbath-day, that the law of Moses may not be broken, are you angry at me because I have healed the whole man on the sabbath-day? Judge not according to the appearance, but judge just judgment. Some therefore of Jerusalem

said, Is not this he whom they seek to kill? and behold he speaketh openly, and they say nothing to him. Have the rulers known for a truth that this is the Christ? But we know this man whence he is; but when the Christ cometh, no man knoweth whence he is. Jesus therefore cried out in the temple, teaching, and saying, you both know me, and you know whence I am: and I am not come of myself, but he that sent me is true, whom you know not. I know him, because I am from him and he hath sent me. They sought therefore to apprehend him. and no man laid hands on him because his hour was not yet come. But of the people many believed in him.

OFFERTORY. Expectans expectavi Dominum, et respexit me: et exaudivit deprecationem meam: et immisit in os meum canticum novum, hymnum Deo nostro.

With expectation I have waited for the Lord, and he looked upon me: and he heard my prayer: and he put a new canticle into my mouth, a song to our God.

SECRET. May this victim, O Lord, we beseech thee, cleanse away our sins; and sanctify the bodies and minds of thy servants, to celebrate this sacrifice. Through our Lord, &c.

Other Secrets as above, page 120.

COMMUNION. Lætabor in salutari tuo, et in nomine Domini Dei nostri magnificabimur.

We will rejoice in thy salvation, and in the name of our God we shall be exalted.

POSTCOM. *Hujus nos.* May the reception of this sacrament, O Lord, cleanse us from sin, and conduct us to an eternal kingdom. Through our Lord, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Deo.

Bow down your heads before God.

PRAYER. *Miserere.* Have mercy, O Lord, on thy

people, and mercifully grant them relief, who labour under continual tribulations. Through our Lord, &c.

~~Wednesday.~~ *Fourth Week.*

INTROIT. *Ezech. xxxvi.*

CUM sanctificatus fuero in vobis, congregabo vos de universis terris: et effundam super vos aquam mundam, et mundabimini ab omnibus inquinamentis vestris: et dabo vobis spiritum novum. Ps. Benedicam Dominum in omni tempore: semper laus ejus in ore meo. V. Gloria.

WHEN I shall be sanctified in you, I will gather you from every land: and I will pour upon you clean water, and you shall be cleansed from all your filthiness: and I will give you a new spirit—I will bless the Lord at all times: his praise shall be ever in my mouth. Glory, &c.

After Kyrie Eleison, is said,

Oremus.

Let us pray.

Flectamus genua. R. Levate.

Let us kneel down.—
Rise up again.

PRAYER. *Deus qui.* O God who grantest to the just the reward of their merits, and to sinners pardon by means of fasting, have mercy on thy supplicants, that the confession of our guilt may enable us to receive the forgiveness of our sins. Through, &c.

LESSON. *EZECHIEL, xxxvi. 23—28.* Thus saith the Lord God, I will sanctify my great name, which was profaned among the gentiles, which you have profaned in the midst of them; that the gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified in you before their eyes. For I will take you from among the gentiles, and will gather you together out of all countries, and will bring you into your own land; and I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols, and will give you a new heart, and put a new spirit within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh, and I will put my spirit in the midst of you, and I will cause you to walk in my commandments, and to keep my judgments, and do them;

and you shall dwell in the land which I gave to your fathers, and you shall be my people, and I will be your God; saith the Lord Almighty.

GRADUAL. Venite filii Come, children, hearken
audite me; timorem Do- to me: I will teach you the
mini docebo vos. V. Ac- fear of the Lord.— Come
cedite ad eum, et illumina- ye to him, and be en-
mini; et facies vestrae non lightened; and your faces
confundentur. shall not be confounded.

Here is said,

Dominus vobiscum. R. The Lord be with you.
Et cum spiritu tuo. And with thy spirit.

PRAYER. *Præsta.* Grant we beseech thee, Almighty God, that we who are chastised by the fasts we have undertaken, may rejoice also with holy devotion; that, our earthly affections being weakened, we may more easily apprehend heavenly things. Through our Lord, &c.

Other Prayers as on Ash-Wednesday, page 118.

LESSON. ISAIAH, i. 16—19. Thus saith the Lord God, Wash yourselves, be clean, take away the evil of your devices from my eyes; cease to do perversely, learn to do well; seek judgment, relieve the oppressed, judge for the fatherless, defend the widow, and then come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool. If you be willing, and will hearken to me, you shall eat the good things of the land; saith the Lord Almighty.

GRADUAL. Beata gens, Blessed is the nation
cujus est Dominus Deus whose God is the Lord:
eorum: populus quem ele- the people whom he hath
git Dominus in heredita- chosen for his inheri-
tem sibi. V. Verbo tance.—By the word of
Domini cœli firmatisunt; the Lord the heavens were
et spiritu oris ejus omnis established; and all the
virtus eorum. power of them by the
spirit of his mouth.

TRACT as on Ash-Wednesday, page 119.

GOSPEL. ST JOHN, ix. 1—38. At that time, Jesus passing by, saw a man who was blind from his birth: and his disciples asked him, Rabbi, who hath sinned, this man or his parents, that he should be born blind? Jesus answered, Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him. I must work the works of him that sent me, whilst it is day; the night cometh, when no man can work. As long as I am in the world I am the light of the world. When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes; and said to him, Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed, and he came seeing. The neighbours therefore, and they who had seen him before that he was a beggar, said, Is not this he that sat and begged? Some said, This is he. But others said, No, but he is like him. But he said, I am he. They said therefore to him, How were thy eyes opened? He answered, That man that is called Jesus, made clay, and anointed my eyes, and said to me, Go to the pool of Siloe, and wash: and I went, I washed, and I see. And they said to him, Where is he? He saith, I know not. They bring him that had been blind to the Pharisees. Now it was the sabbath when Jesus made the clay, and opened his eyes. Again therefore the Pharisees asked him how he had received his sight. But he said to them, He put clay upon my eyes, and I washed, and I see. Some therefore of the Pharisees said, This man is not of God, who keepeth not the sabbath. But others said, How can a man that is a sinner do such miracles? And there was a division among them. They say therefore to the blind man again, What sayest thou of him that hath opened thy eyes? And he said, He is a prophet. The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who you say was born

blind? How then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but how he seeth we know not, or who hath opened his eyes we know not: ask himself; he is of age, let him speak for himself. These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore did his parents say, He is of age, ask him. They therefore called the man again that had been blind, and said to him, Give glory to God. We know that this man is a sinner. He said therefore to them, If he be a sinner, I know not; one thing I know, that whereas I was blind, now I see. They then said to him, What did he to thee? How did he open thine eyes? He answered them, I have told you already, and you have heard; why would you hear it again? will you also become his disciples? They reviled him therefore, and said, Be thou his disciple: but we are the disciples of Moses. We know that God spoke to Moses; but as to this man, we know not from whence he is. The man answered and said to them, Why, herein is a wonderful thing that you know not from whence he is, and he hath opened my eyes. Now we know that God doth not hear sinners; but if a man be a server of God, and doth his will, him he heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do anything. They answered and said to him, Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said to him, Dost thou believe in the Son of God? He answered and said, Who is he, Lord, that I may believe in him? And Jesus said to him, Thou hast both seen him, and it is he that talketh with thee. And he said, I believe, Lord; and falling down, he adored him.

OFFERTORY. Benedicite gentes Dominum Deum nostrum, et obaudite vocem laudis ejus; qui posuit animam meam ad vitam, et non dedit commoveri pedes meos: benedictus Dominus, qui non amovit deprecationem meam, et misericordiam suam a me.

O ye gentiles, bless the Lord our God, and make the voice of his praise to be heard; who hath set my soul to live, and hath not suffered my feet to be moved: 'blessed be the Lord, who hath not turned away my prayer, nor his mercy from me.

SECRET. We humbly beseech thee, Almighty God, that, by this sacrifice, our sins may be cleansed away; for then thou givest us true health of soul and body. Through our Lord, &c.

Other Secrets as above, page 120.

COMMUNION. Lutum fecit ex sputo Dominus, et linivit oculos meos: et abii, et lavi, et vidi, et credidi Deo.

The Lord made clay of spittle, and anointed my eyes; and I went, and I washed, and I saw, and I have believed in God.

POSTCOM. Sacramenta. May the sacrament we have received, O Lord our God, both fill us with spiritual food, and defend us by bodily succour. Through our Lord, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Deo.

Bow down your heads before God.

PRAYER. *Pateant aures.* Let the ears of thy mercy, O Lord, be open to the prayers of thy suppliants; and that thou mayest grant what thy petitioners desire, make them ask what is pleasing to thee. Through our Lord.

Thursday, Fourth Week.

INTROIT. *Ps. civ.*

LÆTETUR cor quarentium Dominum: querite Dominum, et con-

LET the heart of them rejoice that seek the Lord: seek the Lord, and

firmamini: quærite faciem ejus semper. Ps. Confitemini Domino, et invocate nomen ejus; annuntiate inter gentes opera ejus. be strengthened: seek his face evermore. Give glory to the Lord, and call upon his name; declare his deeds among the gentiles.

V. Gloria.

Glory, &c.

PRAYER. Præsta. Grant we beseech thee, Almighty God, that we who are chastised by the fasts we have undertaken, may rejoice with holy devotion; that our earthly affections being weakened, we may more easily apprehend heavenly things. Through our Lord, &c.

Other Prayers as on Ash-Wednesday, page 118.

LESSON. 4 KINGS, iv. 25—33. In those days, a Sunamite woman came to Eliseus to mount Carmel: and when the man of God saw her coming towards, he said to Giezi his servant, Behold that Sunamitess. Go therefore to meet her, and say to her, Is all well with thee, and with thy husband, and with thy son? And she answered, Well. And when she came to the man of God to the mount, she caught hold on his feet; and Giezi came to remove her. And the man of God said, Let her alone, for her soul is in anguish, and the Lord hath hid it from me and hath not told me. And she said to him, Did I ask a son of my lord? did I not say to thee, Do not deceive me? Then he said to Giezi, Gird up thy loins, and take my staff in thy hand and go. If any man meet thee, salute him not; and if any man salute thee, answer him not; and lay my staff upon the face of the child. But the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose, therefore, and followed her. But Giezi was gone before them, and laid the staff upon the face of the child, and there was no voice nor sense; and he returned to meet him, and told him, saying, The child is not risen. Eliseus therefore went into the house, and behold the child lay dead on his bed; and going in he shut the door upon him, and upon the child, and prayed to the Lord; and he went up and lay upon the child: and he put his mouth upon his

mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himself upon him, and the child's flesh grew warm. Then he returned, and walked in the house, once to and fro; and he went up, and lay upon him; and the child gaped seven times, and opened his eyes. And he called Giezi, and said to him, Call this Sunamitess. And she being called, went in to him; and he said, Take up thy son. She came and fell at his feet, and worshipped upon the ground; and took up her son, and went out; and Eliseus returned to Galgal.

GRADUAL. Respice Domine in testamentum tuum, et animas pauperum tuorum ne obliviscaris in finem. V. Exurge Domine, judica causam tuam: memor esto opprobrii servorum tuorum.

Have regard, O Lord, to thy covenant, and forget not to the end the souls of thy poor.—Arise O Lord, judge thy own cause: remember the reproaches of thy servants.

GOSPEL. ST LUKE, vii. 11—16. *As on the 15th Sunday after Pentecost.*

OFFERTORY. Domine ad adjuvandum me festina: confundantur omnes, qui cogitant servis tuis mala.

O Lord make haste to help me: let all those be confounded that desire evils to thy servants.

SECRET. Purify us, O merciful God; that the prayers of thy Church, which are pleasing to thee, bringing pious offerings, may purify our minds, and become still more pleasing in thy sight.

Through our Lord, &c.

Other Secrets as above, page 120.

COMMUNION. Domine, memorabor justitiæ tuæ solius: Deus docuisti me a juventute mea; et usque in senectam et senium, Deus ne derelinquas me.

O Lord, I will be mindful of thy justice alone; thou hast taught me, O God, from my youth; and unto old age and gray hairs, O God, forsake me not.

POSTCOM. *Cælestia.* Suffer not, O Lord, thy heavenly gifts, which thou hast provided as a remedy for thy faithful, to become the judgment of those who receive them. Through our Lord, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Bow down your heads
Deo. before God.

PRAYER. *Populi tui.* O God, the creator and ruler of thy people, drive away the sins by which they are assaulted, that they may be ever pleasing to thee, and secure by thy protection. Through our Lord, &c.

Friday, Fourth Week.

INTROIT. *Psalm xviii.*

MEDITATIO cordis
mei in conspectu tuo
semper: Domine adjutor
meus, et redemptor meus.
Ps. Cœli enarrant gloriam
Dei; et opera manuum
ejus annuntiat firmamen-
tum.

THE meditation of my
heart is always in thy
sight: O Lord, my helper
and my redeemer.—The
heavens shew forth the
glory of God; and the
firmament declareth the
work of his hands.

V. Gloria.

Glory, &c.

PRAYER. *Deus qui.* O God, who renewest the world by unspeakable mysteries, grant, we beseech thee, that thy Church may profit by thy eternal institutions, and not be deprived of temporal assistance. Through, &c.

Other Prayers as on Ash Wednesday, page 118.

LESSON. 3 KINGS xvii. 17—24. In those days, The son of the woman, the mistress of the house, fell sick, and the sickness was very grievous, so that there was no breath left in him. And she said to Elias, What have I to do with thee, thou man of God? art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son? And Elias said to her, Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where

he abode, and laid him, upon his own bed. And he cried to the Lord, and said, O Lord my God, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son? And he stretched, and measured himself upon the child three times, and cried to the Lord, and said, O Lord my God, let the soul of this child, I beseech thee, return into his body. And the Lord heard the voice of Elias; and the soul of the child returned unto him, and he revived. And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth. And the woman said to Elias, Now by this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

GRADUAL. Bonum est
confidere in Domino, quam
confidere in homine. V.
Bonum est sperare in Do-
mino, quam sperare in
principibus.

It is good to confide in
the Lord, rather than to
have confidence in man.—
It is good to trust in the
Lord, rather than to trust
in princes.

TRACT *as on Ash-Wednesday, page 119.*

GOSPEL. ST JOHN, xi. 1—45. At that time, there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair; whose brother Lazarus was sick.) His sisters therefore sent to him, saying, Lord, behold he whom thou lovest is sick. And Jesus hearing it, said to them, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When he had heard therefore that he was sick, he still remained in the same place two days. Then after that, he said to his disciples, Let us go into Judea again. The disciples say to him, Rabbi, the Jews but now sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this

world: but if he walk in the night he stumbleth, because the light is not in him. These things he said, and after that he said to them, Lazarus our friend sleepeth; but I go that I may awake him out of sleep. His disciples therefore said, Lord, if he sleep he shall do well; but Jesus spoke of his death, and they thought that he spoke of the repose of sleep. Then therefore Jesus said to them plainly, Lazarus is dead; and I am glad for your sakes that I was not there, that you may believe: but let us go to him. Thomas therefore, who is called Didymus, said to his fellow-disciples, Let us also go that we may die with him. Jesus therefore came, and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet him: but Mary sat at home. Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her, Thy brother shall rise again. Martha saith to him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life: he that believeth in me, although he be dead, shall live; and every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him, Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world. And when she had said these things, she went, and called her sister Mary secretly, saying, The master is come, and calleth for thee. She, as soon as she heard this, riseth quickly, and cometh to him. For Jesus was not yet come into the town, but he was still in that place where Martha had met him. The Jews therefore, who were with her in the house and comforted her, when they saw Mary that she rose up speedily, and went out, followed her, saying, She goeth to the grave to weep there. When Mary therefore was come where Jesus was, seeing him, she fell

down at his feet, and saith to him. Lord, if thou hadst been here, my brother had not died. Jesus therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself; and said, Where have you laid him? They say to him, Lord, come and see. And Jesus wept. The Jews therefore said, Behold how he loved him! But some of them said, Could not he that opened the eyes of the man born blind, have caused that this man should not die? Jesus therefore again groaning in himself, cometh to the sepulchre. Now it was a cave; and a stone was laid over it. Jesus saith, Take away the stone. Martha, the sister of him that was dead, saith to him, Lord, by this time he stinketh; for he is now of four days. Jesus saith to her, Did not I say to thee that if thou believe, thou shalt see the glory of God. They took therefore the stone away: and Jesus lifting up his eyes said, Father, I give thee thanks that thou hast heard me; and I knew that thou hearest me always, but because of the people who stand about have I said it, that they may believe that thou hast sent me. When he had said these things, he cried with a loud voice, Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them, Loose him, and let him go. Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

<p>OFFERTORY. Populum humilem saluum facies Domine, et oculos superbiorum humiliabis: quoniam quis Deus præter te, Domine?</p>	<p>Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud: for who is God but thee, O Lord?</p>
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SECRET. May the gifts we offer purify us, we beseech thee, O Lord, and ever make thee appeased towards us. Through our Lord, &c.

Others Secrets as above, page 120.

COMMUNION. Videns Dominus flentes sorores Lazari ad monumentum, lacrymatus est coram Judæis, et exclamavit: Lazare, veni foras: et prodiit, ligatis manibus et pedibus, qui fuerat quatuordecim annis mortuus.

The Lord, seeing the sisters of Lazarus weeping at the monument, wept before the Jews, and cried out, Lazarus, come forth: and he came forth, with his hands and feet bound, who had been dead four days.

POSTCOM. *Hæc nos.* May the participation of this sacrament, O Lord, we beseech thee, ever cleanse us from our own faults, and defend us from all adversity. Through, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

Oremus,

Let us pray.

Humiliate capita vestra Deo.

Bow down your heads before God.

PRAYER. *Da nobis.* Grant us, we beseech thee, Almighty God, that we, who conscious of our weakness, confide in thy power, may ever rejoice under thy merciful protection. Through, &c.

Saturday, Fourth Week.

INTROIT. *Isaias* lv.

SITIENTES venite ad aquas, dicit Dominus; et qui non habetis pretium, venite, et bibite cum lætitia. Ps. Attendite popule meus legem meam: inclinate aurem vestram in verba oris mei.

YOU that thirst come to the waters, saith the Lord; and you that have no money, come and drink with joy.—Attend, O my people, to my law: incline your ears to the words of my mouth.

V. Gloria Patri, &c.

Glory, &c.

PRAYER. *Fiat Domine.* May the affection of our devotion be made fruitful by thy grace, we beseech thee, O Lord, for then will the fasts we have undertaken become profitable to us, if they are pleasing to thy mercy. Through, &c.

Other Prayers as on Ash Wednesday, page 118.

LESSON. ISAIAS, xlix. 8—15. Thus saith the Lord, In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed; that thou mightest say to them that are bound, Come forth; and to them that are in darkness, Show yourselves. They shall not hunger, nor thirst, neither shall the heat nor the sun strike them; for he that is merciful to them shall be their shepherd, and at the fountains of waters he shall give them drink. And I will make all my mountains a way, and my paths shall be exalted. Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country. Give praise, O ye heavens, and rejoice, O earth; ye mountains, give praise with jubilation: because the Lord hath comforted his people, and will have mercy on his poor ones. And Sion said, The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee; saith the Lord Almighty.

<p>GRADUAL. Tibi Domine derelictus est pauper: pupillo tu eris adjutor. V. Ut quid Domine recessisti longe, despicias in opportunitatibus in tribulatione? dum superbit impius, incenditur pauper.</p>	<p>To thee, O Lord, is the poor man left; thou wilt be a help to the orphan — Why, O Lord, hast thou retired afar off; why dost thou slight us in our wants in time of trouble? whilst the wicked man is proud, the poor is set on fire.</p>
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GOSPEL. ST JOHN, viii. 12—20. At that time Jesus spoke to the multitudes of the Jews, saying, I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life. The Pharisees therefore said to him, Thou givest testimony of thyself; thy testimony is not true. Jesus answered, and said to them, Although I give

testimony of myself, my testimony is true, for I know whence I come, and whither I go; but you know not whence I come, or whither I go. You judge according to the flesh: I judge not any man. And if I do judge, my judgment is true: because I am not alone, but I and the Father that sent me. And in your law it is written, that the testimony of two men is true. I am one that give testimony of myself; and the Father that sent me giveth testimony of me. They said therefore to him, Where is thy Father? Jesus answered, neither me do you know, nor my Father: if you did know me, perhaps you would know my Father also. These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on him; because his hour was not yet come.

OFFERTORY. Factus est Dominus firmamentum meum, et refugium meum, et liberator meus: et sperabo in eum. The Lord is become my firmament, and my refuge, and my deliverer: and in him will I put my trust.

SECRET. Be appeased, O Lord, and accept our offerings, and mercifully compel our rebellious wills to be subject to thee. Through our Lord, &c.

Other Secrets as above, page 120.

COMMUNION. Dominus regit me, et nihil mihi deerit: in loco pascuæ ibi me collocavit: super aquam refectionis educavit me. The Lord ruleth me, and I shall want nothing: he hath set me in a place of pasture: he hath brought me up on the water of refreshment.

POSTCOM. *Tua nos.* May thy holy mysteries purify us, O Lord, we beseech thee: and by their operation render us pleasing to thee. Through our Lord, &c.

Other Postcommunions as above, page 121.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Deo.

Bow down your heads before God.

PRAYER. *Deus qui.* O God who choosest rather to have mercy than to be angry with those who hope in thee, grant us worthily to lament the evils we have done, that we may deserve to find the grace of thy consolation. Through our Lord, &c.

Before Vespers, the Crosses and Pictures are covered with a mourning colour.

From this day till Holy Saturday, the Psalm Judica me Deus, and Gloria Patri at the end of the Introit and Lavabo are omitted except on Feasts.

Passion Sunday.

INTROIT. *Ps. xlii.*

JUDICA me Deus, et
discerne causam meam
de gente non sancta: ab
homine iniquo et doloso
eripe me, quia tu es Deus
meus et fortitudo mea.

Ps. Emitte lucem tuam
et veritatem tuam: ipsa me
deduxerunt, et adduxerunt
in montem sanctum tuum,
et in tabernacula tua.

Judica, &c.

JUDGE me, O God, and
distinguish my cause
from the nation that is not
holy: deliver me from the
unjust and deceitful man,
for thou art God and my
strength.

Send forth thy light and
thy truth: they have con-
ducted me, and brought
me unto thy holy hill, and
into thy tabernacles.

Judge me, &c.

PRAYER. *Quæsumus.* We beseech thee, Almighty God, mercifully look upon thy family: that by thy bounty, it may be governed in body, and, by thy preservation, be kept in mind. Through, &c.

From this day till Maunday Thursday, after the Prayer of the day, is said either of the two following.

FOR THE CHURCH. *Ecclesiæ tuæ.* Page 39.

OR, FOR THE POPE. *Deus omnium.* Page 39.

No third Prayer is said.

EPISTLE. **HEBREWS, ix. 11—15.** Brethren, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not

made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works, to serve the living God? And therefore he is the mediator of the new testament; that by means of his death, for the redemption of those transgressions which were under the former testament; they that are called may receive the promise of eternal inheritance; in Christ Jesus our Lord.

GRADUAL. Eripe me de inimicis meis: doce me facere voluntatem tuam.

V. Liberator meus Domine de gentibus iracundis: ab insurgentibus in me exaltabis me: a viro iniquo eripies me.

TRACT. Sæpe expugnaverunt me a juventute mea. V. Dicat nunc Israel: sæpe expugnaverunt me a juventute mea. V. Etenim non potuerunt mihi: supra dorsum meum fabricaverunt peccatores. V. Prolongaverunt iniquitates suas: Dominus justus concidet cervices peccatorum.

Deliver me from my enemies, O Lord: teach me to do thy will—My deliverer, O Lord, from the angry nations: thou wilt lift me up above them that rise up against me: from the unjust man thou wilt deliver me.

Often have they fought against me from my youth. Let Israel now say: often have they fought against me from my youth—But they could not prevail over me: the wicked have wrought upon my back.—They have lengthened their iniquities: the Lord who is just will cut the necks of sinners.

GOSPEL. ST JOHN, viii. 46—59. At that time Jesus said to the multitudes of the Jews, Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered, and

said to him, Do not we say well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and you have dishonoured me. But I seek not my own glory; there is one that seeketh and judgeth. Amen, amen, I say to you, If any man keep my word, he shall not see death for ever. The Jews therefore said, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself? Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. And you have not known him; but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews therefore said to him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them, Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

OFFERTORY. Confitebor tibi Domine in toto corde meo: retribue servo tuo, vivam et custodiam sermones tuos: vivifica me secundum verbum tuum Domine.

I will confess to thee, O Lord, with my whole heart: render to thy servant, I shall live and keep thy words: enliven me according to thy word, O Lord.

SECRET. May these offerings, we beseech thee, O Lord, absolve the bonds of our wickedness, and procure for us the gifts of thy mercy. Through our Lord, &c.

Second Secret as in page 40.

PREFACE of the Cross, Qui salutem, &c. as in the Ordinary of the Mass, page 17, which is said every day till Maunday Thursday, except on Feasts having proper Prefaces.

COMMUNION. Hoc corpus quod pro vobis traditur: hic calix novi Testamenti est in meo sanguine, dicit Dominus: hoc facite, quotiescumque sumitis, in meam commemorationem.

This is my body which shall be delivered for you: this is the chalice of the new Testament in my blood, saith the Lord: do this, as often as you receive it, in commemoration of me.

POSTCOM. *Adesto.* Assist us, O Lord our God, and defend with continual support those whom thou hast refreshed with thy mysteries. Through our Lord, &c.

Second Postcommunion as in page 41.

Monday, Passion Week.

INTROIT. *Ps. lv.*

MISERERE mihi Domine, quoniam conculcavit me homo: tota die bellans tribulavit me.

HAVE mercy on me, O Lord, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me.

Ps. Conculcaverunt me inimici mei tota die; quoniam multi bellantes adversum me.

My enemies have trodden on me all the day long: for they are many that make war against me.

Miserere, &c.

Have mercy, &c.

PRAYER. *Sanctifica.* Sanctify our fasts, we beseech thee, O Lord, and mercifully grant us the pardon of all our faults. Through our Lord, &c.

Second Prayer as in page 39.

LESSONS. JONAS, iii. 1—10. In those days the word of the Lord came to Jonas the second time, saying; Arise, and go to Ninive the great city; and preach in it the preaching that I bid thee. And Jonas arose and went to Ninive according to the word of the Lord. Now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey; and he cried, and said, Yet forty days, and Ninive shall

be destroyed. And the men of Ninive believed in God, and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes; and he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying, Let neither men, nor beasts, nor oxen, nor sheep, taste any thing; let them not feed, nor drink water, and let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive, and will turn away from his fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way; and the Lord our God had mercy upon his people.

<p>GRADUAL. Deus exaudi orationem meam: auribus percipe verba oris mei. V. Deus in nomine tuo sal- vum me fac: et in virtute tua libera me.</p>	<p>O God, hear my prayer: give ear to the words of my mouth.—Save me, O God, by thy name: and in thy power deliver me.</p>
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Tract as on Ash-Wednesday, page 119.

GOSPEL. ST JOHN, vii. 32—39. At that time, the rulers and Pharisees sent ministers to apprehend Jesus. Jesus therefore said to them, Yet a little while I am with you; and then I go to him that sent me. You shall seek me, and shall not find me; and where I am, thither you cannot come. The Jews therefore said among themselves, Whither will he go, that we shall not find him? will he go to the dispersed among the gentiles, and teach the gentiles? What is this saying that he hath said: You shall seek me, and shall not find me; and where I am, you cannot come? And on the last and great day of the festivity, Jesus stood and cried, saying, If any man thirst, let him come to me, and drink. He that believeth in me, as the scripture saith, Out of his belly shall flow rivers of

living water. Now this he said of the Spirit which they should receive who believed in him.

OFFERTORY. Domine Turn to me, O Lord; convertere, et eripe ani- and deliver my soul; O mam meam; salvum me save me for thy mercy's fac propter misericordiam sake. tuam.

SECRET. Grant us, O Lord, our God, that this saving victim may become the expiation of our sins, and a propitiation with thy Majesty. Through, &c.

Second Secret, as in page 40.

COMMUNION. Dominus The Lord of Hosts he virtutum ipse est Rex is the King of Glory. gloriæ.

POSTCOM. Sacramenti. May the salutary participation of thy sacrament, we beseech thee, O Lord, grant us purification and healing. Through, &c.

Second Postcommunion as in page 41.

OVER THE PEOPLE

Oremus.

Let us pray.

Humiliate capita vestra Bow down your heads Deo. before God.

PRAYER. Da quæsumus. Grant to thy people, we beseech thee, O Lord, health of mind and body; that, attending to good works, they may ever deserve to be defended by thy protection. Through our Lord, &c.

Tuesday Passion Week.

INTROIT.

Ps. xvi.

EXPECTA Dominum, viriliter age: et confortetur cor tuum, et sustine Dominum.

EXPECT the Lord, do manfully: and let thy heart take courage, and wait thou for the Lord.

Ps. Dominus illuminatio mea, et salus mea; quem timebo? Expecta, &c.

The Lord is my light and my salvation; whom shall I fear? Expect, &c.

PRAYER. Nostra tibi. May our fasts be acceptable,

to thee, O Lord; and by expiating our sins, may they make us worthy of thy grace, and conduct us to eternal remedies. Through our Lord, &c.

Second Prayer, as in page 39.

LESSON. DANIEL, xiv. 28—42. In those days, the Babylonians came to the king and said to him, Deliver us Daniel, who hath destroyed Bel, and slain the dragon; or else we will destroy thee and thy house. And the king saw that they pressed upon him violently; and, being constrained by necessity, he delivered Daniel to them; and they cast him into the den of lions, and he was there six days. And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep; but then they were not given unto them, that they might devour Daniel. Now there was in Judea a prophet called Habacuc: and he had boiled pottage, and had broken bread in a bowl, and was going into the field to carry it to the reapers. And the Angel of the Lord said to Habacuc, Carry the dinner which thou hast into Babylon to Daniel, who is in the lions' den. And Habacuc said, Lord, I never saw Babylon, nor do I know the den. And the Angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon, over the den, in the force of his spirit. And Habacuc cried, saying, O Daniel, thou servant of God, take the dinner that God hath sent thee. And Daniel said, Thou hast remembered me, O God, and thou hast not forsaken them that love thee. And Daniel arose, and ate. And the Angel of the Lord presently set Habacuc again in his own place. And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions. And the king cried out with a loud voice, saying, Great art thou, O Lord, the God of Daniel. And he drew him out of the lions' den; but those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him. Then

the king said, Let all the inhabitants of the whole earth fear the God of Daniel; for he is the Saviour, working signs, and wonders in the earth; who hath delivered Daniel out of the lions' den.

<p>GRADUAL. Discerne causam meam Domine: ab homine iniquo et doloso eripe me.</p>	<p>Distinguish my cause O Lord; deliver me from the unjust and deceitful man.</p>
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<p>V. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et addux- erunt in montem sanctum tuum.</p>	<p>Send forth thy light, and thy truth: they have conducted me, and brought me unto thy holy hill.</p>
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GOSPEL. ST JOHN, vii. 1—13. At that time, Jesus walked in Galilee, for he would not walk in Judea, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand: and his brethren said to him, Depart from hence, and go into Judea, that thy disciples also may see thy works which thou dost: for there is no man that doth any thing in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world. For neither did his brethren believe in him. Then Jesus said to them, My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I gave testimony of it, that the works thereof are evil. Go you up to this festival-day, but I go not up to this festival-day; because my time is not accomplished. When he had said these things, he himself staid in Galilee. But after his brethren were gone up, then he also went up to the feast, not openly, but as it were in secret. The Jews therefore sought him on the festival-day, and said, Where is he? And there was much murmuring among the multitude concerning him: for some said, He is a good man; and others said, No, but he seduceth the people. Yet no man spoke openly of him, for fear of the Jews.

<p>OFFERTORY, Sperent</p>	<p>Let all those trust in</p>
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in te omnes, qui noverunt
nomen tuum Domine:
quoniam non derelinquis
quærentes te: psallite Do-
mino qui habitat in Sion:
quoniam non est oblitus
orationes pauperum.

thee who know thy name,
O Lord: for thou dost not
forsake them that seek
thee: sing ye to the Lord
who dwelleth in Sion: for
he hath not forgotten the
prayers of the poor.

SECRET. We bring before thee, O Lord, victims
to be immolated, which we pray may bring us temporal
consolation, that we may not despair of the eternal
promises. Through our Lord, &c.

Second Secret as in page 40.

COMMUNION. Redime me Deus Israel, ex omni-
bus angustiis meis. Redeem me, O God of
Israel, from all my tribu-
lations.

POSTCOM. *Da quæsumus.* Grant, we beseech
thee, Almighty God, that ever following after divine
things, we may deserve to draw near to celestial
goods. Through our Lord, &c.

Second Postcommunion as in page 41.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Deo. Bow down your heads
before God.

PRAYER. *Da nobis.* Grant us, we beseech thee, O
Lord, to persevere in the service of thy will; that in
our days the people who serve thee may increase both
in merit and number. Through our Lord, &c.

~~Wednesday.~~ ~~Passion Week.~~

INTROIT. *Ps. xvii.*

LIBERATOR meus de
gentibus iracundis: ab
insurgentibus in me ex-
altabis me: a viro iniquo
eripies me Domine. Ps.
Diligam te Domine virtus
mea: Dominus firmamen-
tum meum, et refugium

MY deliverer from the
angry nations: thou
wilt lift me up above them
that rise up against me:
from the unjust man thou
wilt deliver me, O Lord.—
I will love thee, O Lord,
my strength: the Lord is

meum, et liberator meus. my firmament, and my refuge, and my deliverer.

Liberator, etc. My deliverer, &c.

PRAYER. *Sanctificato.* Sanctify this fast, O God, and mercifully enlighten the hearts of thy faithful; and to those to whom thou grantest the grace of devotion, mercifully grant when they pray to thee, a favourable hearing. Through our Lord, &c.

Second prayer as in page 39.

LESSON. LEVITICUS, xix. 10—19. In those days the Lord spoke to Moses, saying, Speak to all the multitude of the children of Israel, and thou shalt say to them, I am the Lord your God, You shall not steal. You shall not lie: neither shall any man deceive his neighbour. Thou shalt not swear falsely by my name, nor profane the name of thy God: I am the Lord. Thou shalt not calumniate thy neighbour, nor oppress him by violence. The wages of him that has been hired by thee shall not abide with thee until the morning. Thou shalt not speak evil of the deaf, nor put a stumbling-block before the blind; but thou shalt fear the Lord thy God, because I am the Lord. Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor, nor honour the countenance of the mighty; but judge thy neighbour according to justice. Thou shalt not be a detractor, nor a whisperer among the people: Thou shalt not stand against the blood of thy neighbour. I am the Lord. Thou shalt not hate thy brother in thy heart; but reprove him openly, lest thou incur sin through him. Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord. Keep ye my laws; for I am the Lord your God.

GRADUAL. Exaltabo te Domine, quoniam suscepisti me: nec delectasti inimicos meos super me. I will extol thee, O Lord, for thou hast upheld me, and hast not made my enemies to rejoice over me.— O Lord my God, I

clamavi ad te, et sanasti
me: Domine, abstraxisti
ab inferis animam meam,
salvast; me a descendentibus
in lacum.

have cried to thee, and
thou hast healed me: thou
hast brought forth, O
Lord, my soul from hell;
thou hast saved me from
them that go down into
the pit.

TRACT *as on Ash-Wednesday, page 119.*

GOSPEL. ST JOHN, x. 22—38. At that time, It was the feast of the dedication at Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon's porch. The Jews therefore came round about him, and said to him, How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly. Jesus answered them, I speak to you, and you believe not: the works that I do in the name of my Father they give testimony of me; but you do not believe, because you are not of my sheep. My sheep hear my voice, and I know them, and they follow me. And I give them life everlasting, and they shall not perish for ever, and no man shall pluck them out of my hand. That which my Father hath given me is greater than all, and no one can snatch them out of the hand of my Father. I and the Father are one. The Jews then took up stones to stone him. Jesus answered them, Many good works I have shewed you from my Father; for which of those works do you stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, you are gods? If he called them gods to whom the word of God was spoken, and the scripture cannot be broken, do you say of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not: but if I do, though you will not believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father.

1 OFFERTORY. Eripe me Deliver me from my ene-

de inimicis meis, Deus meus, O my God: and defend me from them that in me libera me Domine. rise up against me, O Lord.

SECRET. Grant, O merciful God, that we may bring to thee with sincere minds a sacrifice of propitiation and praise. Through our Lord, &c.

Second Secret as in page 40.

COMMUNION. Lavabo inter innocentes manus meas, et circuibo altare tuum Domine: ut audiam vocem laudis tuæ, et enarrem universa mirabilia tua. I will wash my hands among the innocent, and will compass thy altar, O Lord: that I may hear the voice of thy praise, and tell of all thy wondrous works.

POSTCOM. *Cælestis doni.* Having received the blessing of a heavenly gift, we humbly beseech thee, Almighty God, that the same may procure us the sacrament and salvation. Through our Lord, &c.

Second Postcommunion as in page 41.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Deo.

Bow down your heads before God.

PRAYER. *Adesto.* Attend to our supplications, O Almighty God, and graciously grant the effect of thy wonted mercy to us, to whom thou grantest confidence to hope for forgiveness. Through our Lord, &c.

Thursday, Passion Week.

INTROIT. *Daniel, iii.*

OMNIA quæ fecisti nobis Domine, in vero iudicio fecisti: quia peccavimus tibi, et mandatis tuis non obedivimus: sed da gloriam nomini tuo, et fac nobiscum secundum multitudinem misericordiæ tuæ. Ps. Beati immacu-

ALL that thou hast done to us, O Lord, thou hast done in true judgment: because we have sinned against thee, and have not obeyed thy commandments: but give glory to thy name, and deal with us according to the multi-

lati in via: qui ambulant in lege Domini. Omnia quæ, &c. tude of thy mercy. Blessed are the undefiled in the way: who walk in the law of the Lord. All that thou, &c.

PRAYER. *Præsta.* Grant, we beseech thee, Almighty God, that the dignity of human nature, wounded by excess, may be reformed by attention to medicinal temperance. Through, &c.

Second Prayer as in page 39.

LESSON. DANIEL, iii. 34—45. In those days Azarias prayed to the Lord, saying, O Lord our God, Deliver us not up for ever, we beseech thee, for thy name's sake, and abolish not thy covenant, and take not away thy mercy from us, for the sake of Abraham thy beloved, and Isaac thy servant, and Israel thy holy one; to whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea-shore: for we, O Lord, are diminished more than any nation, and are brought low in all the earth this day, for our sins. Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first-fruits before thee, that we may find thy mercy; nevertheless in a contrite heart and humble spirit let us be accepted. As in holocausts of rams, and bullocks, and as in thousands of fat lambs, so let our sacrifice be made in thy sight this day, that it may please thee; for there is no confusion to them that trust in thee. And now we follow thee with all our heart, and seek thy face. Put us not to confusion, but deal with us according to thy meekness, and according to the multitude of thy mercies, and deliver us according to thy wonderful works, and give glory to thy name, O Lord; and let all them be confounded that shew evils to thy servants; let them be confounded in all thy might, and let their strength be broken, and let them know that thou art the Lord the only God, and glorious over all the world, O Lord our God.

GRADUAL. Tollite hostias, et introite in atri-
ejus: adorete Dominum
in aula sancta ejus. V.
Revelabit Dominus con-
densa: et in templo ejus
omnes dicent gloriam.

Bring up sacrifices, and
come into his courts: adore
the Lord in his holy court.
The Lord will discover the
thick woods: and in his
temple all shall speak his
glory.

GOSPEL. ST LUKE, vii. 36—50. At that time,
One of the Pharisees desired Jesus to eat with him; and
he went into the house of the Pharisee, and sat down
to meat. And behold a woman that was in the city,
a sinner, when she knew that he sat at meat in the
Pharisee's house, brought an alabaster box of ointment;
and standing behind at his feet, she began to wash his
feet with tears, and wiped them with the hairs of her
head, and kissed his feet, and anointed them with the
ointment. And the Pharisee, who had invited him,
seeing it, spoke within himself, saying, This man, if he
were a prophet, would know surely who and what
manner of woman this is that toucheth him, that she
is a sinner. And Jesus answering, said to him, Simon,
I have somewhat to say to thee: but he said, Master,
say it. A certain creditor had two debtors, the one
owed five hundred pence, and the other fifty. And
whereas they had not wherewith to pay, he forgave
them both. Which therefore of the two loveth him
most? Simon answering said, I suppose that he to
whom he forgave most. And he said to him, Thou
hast judged rightly. And turning to the woman, he
said unto Simon, Dost thou see this woman? I entered
into thy house: thou gavest me no water for my feet;
but she with tears hath washed my feet, and with her
hairs hath wiped them. Thou gavest me no kiss; but
she, since she came in, hath not ceased to kiss my feet.
My head with oil thou didst not anoint; but she with
ointment hath anointed my feet. Wherefore I say to
thee, Many sins are forgiven her, because she hath
loved much: but to whom less is forgiven, he loveth
less. And he said to her, Thy sins are forgiven thee.
And they that sat at meat with him began to say within

themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath made thee safe, go in peace.

OFFERTORY. Super flumina Babylonis illic sedimus, et flevimus, dum recordaremur tui Sion. Upon the rivers of Babylon, there we sat and wept, when we remembered thee O Sion.

SECRET. O Lord our God, who in these creatures, which thou hast created for the support of our weakness, hast commanded gifts to be appointed and dedicated to thy name; grant, we beseech thee, that they may be made the support of this our present life, and a sacrament for eternity. Through our Lord, &c.

Second Secret as in page 40.

COMMUNION. Memento verbi tui servo tuo Domine, in quo mihi spem dedisti: hæc me consolata est in humilitate mea. Remember thy word to thy servant, O Lord, in which thou gavest me hope: this consoled me in my humiliation.

POSTCOM. *Quod ore.* May we receive with a pure mind, O Lord, what we have taken with our mouth, and of a temporal gift, may it become to us an eternal remedy. Through our Lord, &c.

Second Postcommunion as in page 41.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Deo. Bow down your heads before God.

PRAYER. *Esto quæsumus.* Be merciful to thy people, O Lord, we beseech thee, that rejecting those things which displease thee, they may be rather filled with the delight of thy commandments. Through our Lord, &c.

FRIDAY, PASSION WEEK.

The Feast of the Seven Dolours of the B. Virgin Mary.

INTROIT. *St John, xix.*

STABANT juxta crucem Jesu, mater ejus, et HERE stood by the cross of Jesus, his

soror matris ejus Maria
Cleophae, et Salome, et
Maria Magdalene. V. Mu-
lier ecce filius tuus, dixit
Jesus; ad discipulum au-
tem, ecce mater tua.

V. Gloria.

mother, and his mother's
sister Mary of Cleophas,
and Salome, and Mary
Magdalen.—Woman, be-
hold thy son, said Jesus;
to the disciple however,
behold thy mother.

Glory, &c.

PRAYER. *Deus in cœlis.* O God, in whose passion, according to the prophecy of Simeon, a sword of sorrow pierced the most sweet soul of the glorious Mary mother and virgin; grant in thy mercy, that we who call to mind with veneration her transfixion and suffering, by the glorious merits and prayers of all the saints faithfully standing by the cross interceding for us, may obtain the happy effect of thy passion. Who livest, &c.

Commemoration of the Feria.

PRAYER. *Cordibus.* Mercifully infuse thy grace into our hearts, we beseech thee, O Lord; that refraining from sin by voluntary chastisement, we may be rather afflicted in time, than condemned to punishment for eternity. Through our Lord, &c.

LESSON. JUDITH, xiii. 22—25. The Lord hath blessed thee by his power, who by thee hath brought our enemies to nought. Blessed art thou by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever; for that thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

GRADUAL. Dolorosa et
lacrymabilis es virgo Ma-
ria stans juxta crucem
Domini Jesu filii tui Re-
demptoris.

Thou art sorrowful and
worthy of tears, O virgin
Mary, standing near the
cross of the Lord Jesus,
thy son, our Redeemer.

TRACT. Stabat sancta
Maria cœli Regina, et
mundi domina, juxta cru-
cem Domini nostri Jesu
Christi dolorosa. V. O vos
omnes, qui transitis per
viam, attendite et videte
si est dolor sicut dolor
meus.

Holy Mary, the queen
of heaven, and mistress of
the world, stood by the
cross of our Lord Jesus
Christ, full of sadness.—
O all you that pass by the
way, attend and see if
there be sorrow like to my
sorrow.

SEQUENCE.

STABAT mater dolorosa;
Juxta crucem lacrymosa;
Dum pendebat Filius:

The pious mother mourned her
loss;
She stood and wept beneath
the cross,
Which bore her much loved
Son:

CUJUS animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

And through her deeply
wounded breast,
With sorrow's heaviest weight
oppressed,
The sword of grief was run.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!

Then how full of deep-felt
anguish,
Did that blessed mother
languish,
For him, her only love!

QUÆ mœrebat et dolebat,
Et tremebat, cum videbat
Nati pœnas inclyti.

With trembling and with sad-
ness worn,
How deeply did that mother
mourn
His pangs, who bled above.

QUIS est homo qui non flet,
Christi matrem si videret
In tanto supplicio?

Where is the man, who all
unmoved,
Could see her, who so truly
loved,
Thus sunk in bitter grief?

QUIS posset non contristari,
Piam matrem contemplari,
Dolentem cum Filio?

The painful scene who could
have borne?
So pure a soul with anguish
torn,
And none to yield relief?

Pro peccatis sua gentis;
Vidit Jesum in tormentis,
Et flagellis subditum.

She saw his blood profusely
shed,
For his own people's crimes
he bled,
From stripes and cruel
blows:

Vidit suum dulcem Natum
Morientem, desolatum,
Dum emisit spiritum.

She saw her sweet and only
Child,
In desolation calm, and mild
In life's expiring throes.

Eia mater, fons amoris,
Me sentire vim doloris,
Fac ut tecum lugeam.

Hear then, O mother! source
of love,
Let me thy bitter sorrows
prove,
And let me weep with thee.

Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

May my poor heart be all on
fire,
With Christ's bright love, let
my desire
To please him ever be.

SANCTA mater istud agas,
Crucifixi fige plagas
Gordi meo valide.

Let his wounds make deep
impression,
Let them hold a sweet posses-
sion,
Firm in my faithful heart;

Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Let no joys my fond love
sever;
In his pains O let me ever
Suffer with thee a part.

Fac me vere tecum flere,
Crucifixo condolere,
Dones ego vixero.

O make me truly weep with
thee;
Mourning with him who died
for me,
Let me in grief expire:

JUXTA crucem tecum stare
Te libenter sociare,
In planctu desidero.

By his loved cross, with thee
to stay,
With thee to tread thy pain-
ful way.
Such is my fond desire.

VIRGO virginum præclara,
Mihi jam non sis amara,
Fac me tecum plangere.

Virgin, above all virgins blest!
All my poor longing heart's
request
Is with thy grief to mourn.

FAC ut portem Christi mortem, tem,	O may I bear my Saviour's death,
PASSIONIS fac consortem, Et plagas recolere.	Treasuring until my latest breath,
	All that his love has borne.
FAC me plagis vulnerari, CRUCE hac inebriari, Ob amorem Filii:	Let me my Saviour's suffer- ings share, And his sweet cross devoutly bear, For thy own Son's pure love:
	And, burning with love's holy fire,
INFLAMMATUS et accensus, Per te Virgo sim defensus, In die judicii.	O screen me from the venge- ful ire Of my great Judge above.
	May the bright cross my guardian be, My Saviour's death, defence to me, And source of every grace.
FAC me cruce custodiri, Morte Christi præmuniri, Confoveri gratia.	
	And when my body meets decay,
QUANDO corpus morietur, Fac ut animæ donetur Paradisi gloria. Amen.	Obtain my soul in that dread day, In Paradise a place. Amen.

GOSPEL. ST JOHN, xix. 25—27. At that time, there stood by the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen his mother and the disciple standing, whom he loved, he saith to his mother, Woman, behold thy son. After that, he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own. **CREDO.**

OFFERTORY. Recordare Be mindful; O virgin
virgo Mater Dei, dum Mother of God, when thou
steteris in conspectu Do- standest in the sight of the
mini, ne avertas indigna- Lord, to turn away his
tionem suam a nobis. anger from us.

SECRET. We offer to thee prayers and sacrifices, O Lord Jesus Christ, humbly beseeching, that we who pray in remembrance of the transfixion of the most

sweet soul of blessed Mary thy mother; by the multiplied and most pious intercession of her and her holy companions under the cross, may have a reward with the blessed, by the merits of thy death. Who livest, &c.

OF THE FERIA. Grant us, O merciful God, ever to deserve worthily to minister at thy altars; and to be saved by a constant participation of them. Through our Lord, &c.

PREFACE of *B. Virgin*. Et te in transfixione, as in the *Ordinary of the Mass*, page 21.

COMMUNION. Felices	Happy senses of the
sensus beatæ Mariæ vir-	blessed Virgin Mary;
ginis, qui sine morte	which without dying de-
meruerunt martyrii pal-	served the palm of mar-
lam sub cruce Domini.	tyrdom beneath the cross
	of our Lord.

POSTCOM. *Sacrificia*. O Lord Jesus Christ, may the sacrifices of which we have partaken, in the devout celebration of the transfixion of thy virgin mother, obtain for us of thy clemency, the effect of every salutary good. Who livest and reignest, &c.

OF THE FERIA. *Sumpti*. May the perpetual protection of the sacrifice we have received not forsake us, O Lord; and ever drive from us all that is hurtful. Through our Lord, &c.

At the end is said the GOSPEL of the *Feria*.

ST JOHN, xi. 47—54. At that time, the chief priests and the Pharisees gathered a council against Jesus, and said, What do we; for this man doth many miracles? If we let him alone so, all will believe in him, and the Romans will come, and take away our place and nation. But one of them, named Caiaphas, being the high-priest that year, said to them, You know nothing: neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself; but being the high-priest of that year, he prophesied that Jesus should die for the nation, and not only for the nation, but to gather together in one

the children of God that were dispersed. From that day therefore they devised to put him to death. Wherefore Jesus walked no more openly among the Jews; but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

Saturday, Passion Week.

INTROIT. *Ps. xxi.*

MISERERE mihi Domine, quoniam tribulor: libera me, et eripe me de manibus inimicorum meorum, et a persecutibus me: Domine non confundar, quoniam invocavi te. *Ps. In te Domine speravi, non confundar in æternum: in justitia tua libera me. Miserere, &c.*

HAVE mercy on me, O Lord, for I am afflicted: deliver me out of the hands of my enemies, and from them that persecute me: let me not be confounded, O Lord, for I have called upon thee.—In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice. Have mercy, &c.

PRAYER. *Proficiat.* We beseech thee, O Lord, may the people prosper who are devoted to thee by the affection of pious devotion: that, instructed by holy actions, they may be blessed with better gifts, as they are made more pleasing in the sight of thy majesty. Through our Lord, &c.

Second Prayer as in page 39.

LESSON. JEREMIAS, xviii. 18—23. In those days, the wicked Jews said one to another, Come, and let us invent devices against the just; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us strike him with the tongue, and let us give no heed to all his words. Give heed to me, O Lord, and hear the voice of my adversaries. Shall evil be rendered for good; because they have digged a pit for my soul? Remember that I have stood in thy sight, to speak good for them, and to turn away thy indignation from them. Therefore deliver up their children to famine, and bring their

into the hands of the sword; let their wives be bereaved of children, and widows; and let their husbands be slain by death: let their young men be stabbed with the sword in battle. Let a cry be heard out of their houses; for thou shalt bring the robber upon them suddenly, because they have digged a pit to take me, and have hid snares for my feet. But thou, O Lord, knowest all their counsel against me unto death: forgive not their iniquity, and let not their sin be blotted out from thy sight; let them be overthrown before thy eyes; in the time of thy wrath do thou destroy them, O Lord our God.

GRADUAL. *Pacificæ loquebantur mihi inimici mei: et in ira molesti erant mihi. V. Vidisti Domine, ne sileas: ne discedas a me.* My enemies spoke peaceably to me: and in anger they were troublesome to me.—Thou hast seen, O Lord, be not thou silent: depart not from me.

GOSPEL. *ST JOHN, xii. 10—36.* At that time, The chief priests thought to kill Lazarus also; because many of the Jews, by reason of him, went away and believed in Jesus. And on the next day, a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel. And Jesus found a young ass, and sat upon it; as it is written, Fear not, daughter of Sion; behold thy king cometh, sitting on an ass's colt. These things his disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they did these things to him. The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet him; because they heard that he had done this miracle. The Pharisees therefore said among themselves, Do you see that we prevail nothing? behold, the whole world is gone after him. Now there were

certain gentiles among them, who came up to adore on the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him saying: Sir, we would see Jesus. Philip cometh and telleth Andrew. Again Andrew and Philip told Jesus. But Jesus answered them, saying, The hour is come that the Son of man should be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground die, it remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world keepeth it unto life eternal. If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. Now is my soul troubled. And what shall I say? Father save me from this hour. Father, glorify thy name. A voice therefore came from heaven, I have both glorified it, and will glorify it again. The multitude therefore that stood and heard, said that it thundered. Others said, An angel spoke to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. (Now this he said, signifying what death he should die.) The multitude answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light; that you may be the children of light. These things Jesus spoke, and he went away, and hid himself from them.

OFFERTORY. Benedictus Blessed art thou, O Lord,
es Domine, doce me justi- teach me thy justifica-
ficationes tuas; et non tions: and deliver me not up
tradas calumniatibus me to the proud who calum-

superbis; et respondebo
exprobrantibus mihi ver-
bum.

niate me: and I will an-
swer a word to those who
upbraid me.

SECRET. Mercifully absolve us, we beseech thee,
O Lord, from all guilt and dangers, whom thou grantest
to be partakers of so great a mystery. Through our
Lord, &c. *Second Secret as in page 40.*

COMMUNION. Ne tradi-
deris me Domine in ani-
mas persequentium me:
quoniam insurrexerunt in
me testes iniqui, et men-
tita est iniquitas sibi.

O Lord, deliver me not
over to the souls of them
that persecute me: for
unjust witnesses have risen
up against me, and ini-
quity hath lied to itself.

POSTCOM. *Divini muneris.* Replenished with the
bounty of thy divine gift, we beseech thee, O Lord our
God, that we may live for ever by the participation
thereof. Through, &c.

Second Postcommunion as in page 41.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra
Deo.

Bow down your heads
before God.

PRAYER. *Tueatur.* May thy right hand defend
thy suppliant people, we beseech thee, O Lord, and
worthily instruct them being purified in thy sight,
that by present consolation it may profit for future
good things. Through, &c.

Palm Sunday.

THE BLESSING OF THE PALMS.

The Choir sings the following Anthem.

HOSANNA filio Da-
vid: benedictus qui
venit in nomine Domini.
O rex Israel: Hosanna in
excelsis.

HOSANNA to the son
of David: blessed is
he that cometh in the
name of the Lord. O king
of Israel: Hosanna in the
highest.

Then the Priest says,

Domineus vobiscum. The Lord be with you.

R. Et cum spiritu tuo. And with thy spirit.

Oremus. *Let us pray.*

PRAYER. *Deus quem.* O God, to love whom is justice, multiply in us the gifts of thy ineffable grace; and since thou hast given us to hope for what we believe, in the death of thy Son, grant us by his resurrection to arrive at what we aspire to: Who lives and reigns, &c.

Then the Subdeacon sings the following Lesson:

Exodus, xv. 27, to xvi. 7. In those days, the children of Israel came unto Elim, where there were twelve fountains of water, and seventy palm trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai; the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots, and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses, Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day, that I may prove them whether they will walk in my law, or not. But the sixth day let them provide for to bring in; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel, In the evening you shall know that the Lord hath brought you forth out of the land of Egypt; and in the morning you shall see the glory of the Lord.

FOR THE GRADUAL.— The chief priests and
Collegerunt pontifices et Pharisees gathered a coun-
Pharisei concilium, et dix- cil, and said: What do we;
erant: Quid facimus; quis for this man doth man?

hic homo multa signa facit? Si dimittimus eum, omnes credent in eum: Et venient Romani, et tollent nostrum locum, et gentem. V. Unus autem ex illis, Caiphas nomine, cum esset pontifex anni illius, prophetavit dicens: Expedit vobis, ut unus moriatur homo pro populo, et non tota gens pereat. Ab illo ergo die cogitaverunt interficere eum, dicentes; Et venient, &c.

miracles? If we let him alone so, all men will believe in him: And the Romans will come, and take away our place and nation. But one of them named Caiphas, being the high priest that year, prophesied, saying: It is expedient for you, that one man should die for the people, and that the whole nation perish not. From that day therefore they devised to put him to death, saying; The Romans, &c.

Or the following:

In monte Oliveti oravit ad Patrem; Pater, si fieri potest, transeat a me calix iste. * Spiritus quidem promptus est, caro autem infirma: fiat voluntas tua. V. Vigilate, et orate, ut non intretis in tentationem. Spiritus quidem.

On mount Olivet he prayed to his Father; Father, if it be possible, let this chalice pass from me. * The Spirit indeed is willing, but the flesh is weak: thy will be done.— Watch, and pray, that ye enter not into temptation. The spirit, &c.

Then the Deacon sings the following:

GOSPEL. ST MATTHEW, xxi. 1—9. At that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto mount Olivet; he sent two disciples, saying to them, Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them, and bring them to me. And if any man shall say any thing to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy king

cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them: and they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way; and others cut boughs from the trees, and strewed them in the way: and the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David; blessed is he that cometh in the name of the Lord.

After this, the Palms are blessed, as follows:

Dominus vobiscum. The Lord be with you.

R. Et cum spiritu tuo. And with thy spirit.

Oremus.

Let us pray.

PRAYER. *Auge fidem.* O God, increase the faith of those that hope in thee, and mercifully hear the prayers of thy suppliants: may thy multiplied mercies come down upon us, and may these branches of palm or olive be blessed ✠: and, as in a figure of thy Church thou didst multiply Noe going forth out of the ark, and Moses going out of Egypt with the children of Israel; so may we go forth to meet Christ with good works, bearing palms and branches of olive; and by him enter into eternal joy. Who lives and reigns with thee, &c.

Per omnia sæcula sæculorum.

World without end.

R. Amen.

Amen.

Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

And with thy spirit.

Sursum corda.

Raise up your hearts.

R. Habemus ad Dominum.

Our hearts are raised up to the Lord.

Gratias agamus Domino Deo nostro.

Let us give thanks to the Lord our God.

R. Dignum et justum est.

It is meet and just.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gra-

It is truly meet and just, right and salutary, that we should always and in all

tias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui gloriaris in consilio sanctorum tuorum. Tibi enim serviunt creaturæ tuæ: quia te solum auctorem et Deum cognoscunt: et omnis factura tua te collaudat, et benedicunt te sancti tui. Qui illud magnum Unigeniti tui nomen coram regibus et potestatibus hujus sæculi, libera voce confitentur. Cui assistant angeli et archangeli, throni et dominationes; cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ concinunt, sine fine dicentes:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua, Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in excelsis.

Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

places give thanks to thee, O holy Lord, Father almighty, eternal God. Who dost glory in the counsel of thy saints. For thy creatures serve thee; because they know no other creator and God but thee: and all that thou hast made praise thee, and thy saints bless thee. For with free voice they confess that great name of thy only begotten Son, before the kings and powers of this world. Whom the angels and archangels, the thrones and dominations serve; and, with all the heavenly host, sing a hymn to thy glory, saying without ceasing:

Holy, Holy, Holy, Lord God of Sabaoth. The heavens and earth are full of thy glory, Hosanna in the highest. Blessed is he that cometh in the name of the Lord, Hosanna in the highest.

The Lord be with you.

And with thy spirit.

Let us pray.

PRAYER. *Petimus.* We beseech thee, O holy Lord, almighty Father, eternal God, to vouchsafe to bless and sanctify this olive which thou hast created; and hast produced from the wood, and which the dove, returning to the ark, brought in its mouth; that all those who receive of it may be protected in soul and body; and may it become, O Lord, a remedy.

towards our salvation, as it is the sign of thy favour
Through our Lord, &c. R. Amen.

Oremus.

Let us pray.

PRAYER. *Deus qui dispersa.* O God, who dost gather what is dispersed, and preserve what thou hast gathered together; who didst bless those people who went to meet Jesus, bearing branches of palms; ~~oless~~ likewise these branches of palm and olive, which thy servants receive faithfully in honour of thy name; that, into whatever place they may be brought, those who dwell in that place may obtain thy blessing, and all adversity being expelled, thy right hand may protect those who have been redeemed by our Lord Jesus Christ thy Son. Who lives, &c.

Oremus.

Let us Pray.

PRAYER. *Deus qui miro.* O God, who, by a wonderful order and disposition, hast been pleased to signify the dispensation of our salvation even in things insensible; grant, we beseech thee, that the devout hearts of thy faithful may profitably understand what is mystically signified by the fact, that on this day the multitude, enlightened from above, going to meet their Redeemer, strewed branches of palm and olive beneath his feet. The branches of palms, therefore, signify triumphs over the prince of death; but the sprigs of olive proclaim, in a manner, the arrival of spiritual unction. For that blessed multitude of men understood then that these things were prefigured; that our Redeemer, compassionating human miseries, was to fight with the prince of death for the life of the whole world, and, by dying, was to triumph. And therefore they dutifully ministered such things as signified in him the triumphs of victory, and the abundance of mercy. Which we also, with entire faith, retaining as done and signified, humbly beseech thee, O holy Lord, Father almighty, eternal God, through the same Jesus Christ our Lord, that in him, and through him, whose members thou hast pleased to make us, becoming victorious over the empire of death, we may deserve

to be partakers of his glorious resurrection. Who lives and reigns, &c.

Oremus.

Let us Pray.

PRAYER. *Deus, qui per olivæ.* O God, who didst command the dove to announce peace to the earth by an olive branch; grant, we beseech thee, that these branches of olive and other trees may be sanctified with thy heavenly blessing, that they may profit all thy people unto salvation. Through Christ our Lord. R. Amen.

Oremus.

Let us pray.

PRAYER. *Benedic.* Bless, ✠ we beseech, O Lord, these branches of palm or olive; and grant, that what thy people this day bodily perform in thy honour, they may perfect the same spiritually with the greatest devotion, by gaining a victory over the enemy, and loving exceedingly every work of mercy. Through our Lord, &c.

The Priest sprinkles the Palms thrice with holy water, saying the Antiphon Asperges, &c. and having thrice incensed them, he says,

Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

And with thy spirit.

Oremus.

Let us pray.

PRAYER. *Deus qui Filium.* O God, who didst send thy Son, Jesus Christ our Lord, into this world for our salvation, that he might humble himself to us, and call us back to thee; before whom also, when he came into Jerusalem, that he might fulfil the scripture, the multitude of faithful people, with most faithful devotion, strewed their garments in the way, together with palm branches; grant, we beseech thee, that we may prepare for him the way of faith, from which the stone of stumbling and the rock of scandal being removed, our works may flourish with branches of justice in thy sight, so that we may deserve to follow his footsteps. Who lives and reigns, &c.

The first of the Clergy gives a Palm to the officiating Priest, who afterwards gives one to him, then to the rest of the Clergy, and lastly to the Laity; who receive

the Palms kneeling, and as they receive them, kiss, first the Priest's hand and then the Palm.

While the Palms are distributing, the following Antiphons are sung, and repeated till the end of the distribution.

Pueri Hebræorum portantes ramos olivarum,* obviaverunt Domino, clamantes, et dicentes,* Hosanna in excelsis.

Pueri Hebræorum vestimenta prosternebant in via,* et clamabant dicentes, Hosanna filio David;* benedictus qui venit in nomine Domini.

The Hebrew children bearing branches of olive, went to meet the Lord, crying out, and saying, Hosanna in the highest.

The Hebrew children spread their garments in the way, and cried out saying, Hosanna to the son of David; blessed is he that cometh in the name of the Lord.

Then the Priest says,

Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Our Lord be with you.

And with thy spirit.

Let us pray.

PRAYER. *Omnipotens.* O almighty and everlasting God, who wert pleased that our Lord Jesus Christ should sit upon an ass's colt, and didst teach the multitudes of people to spread their garments or branches of trees in the way, and sing Hosanna in his praise; grant, we beseech thee, that we may imitate their innocence, and deserve to obtain their merit. Through the same Christ our Lord. R. Amen.

Then follows the Procession.

After which Mass is celebrated, and all hold the Palms in their hands during the Passion and Gospel only.

INTROIT. *Ps. xxi.*

DOMINE, ne longe facias auxilium tuum a me, ad defensionem meam aspice: libera me de ore leonis, et a cornibus unicornium humilitatem meam.

O Lord, remove not thy help to a distance from me, look towards my defence: deliver me from the lion's mouth, and my lowness from the horns of the

Ps. Deus, Deus meus, respice in me; quare me dereliquisti? longe a salute mea verba delictorum meorum. Domine ne longe. **unicorns. O God, my God, look upon me: why hast thou forsaken me? far from my salvation are the words of my sins. O Lord, &c.**

PRAYER. Omnipotens. O Almighty and eternal God, who wouldst have our Saviour take flesh, and undergo the cross, for man to imitate the example of his humility, grant, we beseech thee, that we may both deserve the instruction of his patience, and the fellowship of his resurrection. Through the same, &c.

EPISTLE. PHILIPPIANS, ii. 5—11. Brethren, Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GRADUAL. Tenui stimanum dexteram meam et in voluntate tua deduxisti me; et cum gloria assumpsisti me. V. Quam bonus Israel Deus rectis corde! mei autem pene moti sunt pedes, pene effusi sunt gressus mei; quia zelavi in peccatoribus, pacem peccatorum videns.

Thou hast held me by my right hand, and by thy will thou hast conducted me; and with glory thou hast assumed me.—How good is God to Israel, to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped; because I had a zeal on occasion of sinners, seeing the peace of sinners.

TRACT.

Deus, Deus meus, respice in me : quare me dereliquisti ?

V. Longe a salute mea verba delictorum meorum.

V. Deus meus clamabo per diem, nec exaudies : in nocte, et non ad insipientiam mihi.

V. Tu autem in sancto habitas, Laus Israel.

V. In te speraverunt patres nostri : speraverunt, et liberasti eos.

V. Ad te clamaverunt, et salvi facti sunt : in te speraverunt, et non sunt confusi.

V. Ego autem sum vermis et non homo : opprobrium hominum, et abjectio plebis.

V. Omnes qui videbant me, aspernabantur me : locuti sunt labiis, et moverunt caput.

V. Speravit in Domino, eripiat eum : salvum faciat eam, quoniam vult eum.

V. Ipsi vero consideraverunt, et conspexerunt me : diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

V. Libera me de ore leonis : et a cornibus unicornium humilitatem meam.

V. Qui timetis Dominum, laudate eum : universum semen Jacob magnificate eum.

V. Annuntiabitur Domino generatio ventura : et annuntiabunt cœli justitiam ejus.

V. Populo qui nascetur, quem fecit Dominus.

O God, my God, look upon me : why hast thou forsaken me ?

Far from my salvation are the words of my sins.

O my God, I shall cry by day, and thou wilt not hear : and by night, and it shall not be reputed as folly in me.

But thou dwellest in the holy place, the Praise of Israel.

In thee have our fathers hoped : they have hoped, and thou hast delivered them.

They cried to thee, and they were saved : they trusted in thee, and were not confounded.

But I am a worm and no man : the reproach of men, and the outcast of the people.

All they that saw me have laughed me to scorn : they have spoken with the lips, and wagged the head.

He hoped in the Lord, let him deliver him : let him save him, seeing he delighteth in him.

But they have looked and stared upon me : they parted my garments amongst them, and upon my vesture they cast lots.

Deliver me from the lion's mouth : and my lowness from the horns of the unicorns.

Ye that fear the Lord, praise him : all ye the seed of Jacob, glorify him.

There shall be declared to the Lord a generation to come : and the heavens shall shew forth his justice.

To a people that shall be born, which the Lord hath made.

The Passion of our Lord Jesus Christ.

According to ST MATTHEW, xxvi—xxvii. 1—66.

AT that time, Jesus said to his disciples, You know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified. Then there we

gathered together the chief priests and the ancients of the people, into the court of the high priest, who was called Caiphas; and they consulted together that by subtilty they might apprehend Jesus, and put him to death. But they said, Not on the festival day, lest there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and poured it on his head, as he was at table. And the disciples seeing it, had indignation, saying, To what purpose is this waste? for this might have been sold for much, and given to the poor. And Jesus knowing it, said to them, Why do you trouble this woman? for she hath wrought a good work upon me. For the poor you have always with you; but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told, for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests; and he said to them, What will you give me, and I will deliver him unto you? but they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him. And on the first day of the azymes the disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the pasch? But Jesus said, Go ye into the city to a certain man, and say to him, The master saith, My time is near at hand, I will keep the pasch at thy house with my disciples. And the disciples did as Jesus had appointed them; and they prepared the pasch. Now when it was evening, he sat down with his twelve disciples: and whilst they were eating he said, Amen I say to you, that one of you is about to betray me. And they, being very much troubled, began every one to say, Is it I, Lord? But he answering, said, He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man shall be betrayed: It were better for him, if that man had not been born.

And Judas that betrayed him, answering said, Is it I, Rabbi? He saith to him, Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said, Take ye, and eat: This is my body. And taking the chalice he gave thanks: and gave to them, saying, Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins. And I say unto you, I will not drink from henceforth of the fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out unto mount Olivet. Then Jesus saith to them, All you shall be scandalized in me, this night; for it is written, I will strike the shepherd, and the sheep of the flock shall be dispersed: but after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him, Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him, Amen I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him, Yea, though I should die with thee, I will not deny thee: and in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples, Sit you here, till I go yonder and pray: and taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them, My soul is sorrowful even unto death; stay you here and watch with me. And going a little farther, he fell upon his face, praying, and saying, My Father, if it be possible, let this chalice pass from me: nevertheless not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep: and he saith to Peter, What? Could you not watch one hour with me? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time, he went, and prayed, saying, My Father, if this chalice may not pass away but I must drink it, thy will be done. And he cometh again, and findeth them sleeping; for their eyes were heavy. And leavin'

them, he went again: and he prayed the third time, saying the self-same word. Then he cometh to his disciples, and saith to them, Sleep ye now, and take your rest; behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go; behold he is at hand that will betray me. As he yet spoke, behold Judas, one of the twelve, came; and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he; hold him fast. And forthwith coming to Jesus, he said, Hail Rabbi: and he kissed him. And Jesus said to him, Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him, Put up again thy sword into its place; for all that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes, You are come out, as it were to a robber, with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples, all leaving him, fled. But they holding Jesus led him to Caiphas the high priest where the scribes and ancients were assembled. And Peter followed him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death. And they found not; whereas many false witnesses had come in. And last of all, there came two false witnesses. And they said, This man said, I am able to destroy the temple of God, and in three

days to rebuild it. And the high priest, rising up, said to him, Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high priest said to him, I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him, Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying, He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering, said, He is guilty of death. Then did they spit in his face and buffeted him; and others struck his face with the palms of their hands, saying, Prophecy unto us, O Christ, who is he that struck thee? But Peter sat without in the court, and there came to him a servant-maid, saying, Thou also wast with Jesus the Galilean: but he denied before them all, saying, I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there, This man also was with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a little while, they came that stood by, and said to Peter, Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which he had said, Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, to put him to death. And they brought him bound, and delivered him to Pontius Pilate, the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying, I have sinned, in betraying innocent blood; but they said, What is that to us? look thou to it. And casting down

the pieces of silver in the temple, he departed; and went, and hanged himself with a halter. But the chief priests having taken the pieces of silver, said, It is not lawful to put them into the corbona; because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, The field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying, And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked him, saying, Art thou the king of the Jews? Jesus saith to him, Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him, Dost not thou hear how great testimonies they allege against thee? And he answered him to never a word; so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would: and he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said, Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying, Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them, Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them, What shall I do then with Jesus that is called Christ? They say all, Let him be crucified. The governor said to them, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. And Pilate seeing that

he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying, I am innocent of the blood of this just man; look you to it. And the whole people answering, said, His blood be upon us, and upon our children. Then he released to them Barabbas; and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And plaiting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying, Hail king of the Jews. And spitting upon him, they took the reed and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. And going out they found a man of Cyrene, named Simon; him they forced to take up his cross. And they came to the place that is called Golgotha, which is, The place of Calvary. And they gave him wine to drink mingled with gall: and when he had tasted he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying, They divided my garments among them, and upon my vesture they cast lots. And they sat, and watched him. And they put over his head his cause written, This is Jesus the King of the Jews. Then were crucified with him two thieves, one on the right hand, and one on the left. And they that passed by, blasphemed him, wagging their heads, and saying, Vah, thou that destroyest the temple of God, and in three days dost rebuild it; save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients mocking, said, He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him: he trusted in God, let him now deliver him if he will have him; for he said, I am the Son of God. And the

self same thing the thieves also, that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? And some that stood there, and heard, said, This man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said, Let be, let us see whether Elias will come to deliver him. And Jesus again crying with a loud voice, yielded up the Ghost.

(Here all kneel, and pause a little while.)

And behold the veil of the temple was rent in two, from the top even to the bottom; and the earth quaked, and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after his resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were greatly afraid, saying, Indeed this was the Son of God. And there were many women afar off, who had followed Jesus from Galilee, ministering unto him; among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock; and he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary, sitting over against the sepulchre.

Here is said the Munda cor meum, &c. as in the Ordinary, page 8. After which the following is read or sung:

And the next day, which followed the day of the preparation, the chief priests and the Pharisees came together to Pilate, saying, Sir, we have remembered that that seducer said, while he was yet alive, After three days I will rise again: command therefore the sepulchre to be guarded until the third day, lest his disciples come and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. Pilate said to them, You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone, and setting the guards. *Laus tibi Christe. CREDO.*

OFFERTORY. Improperium expectavit cor meum, et miseriam; et sustinui qui simul mecum contristaretur, et non fuit: consolantem me quaesivi, et non inveni; et dederunt in escam meam fel, et in siti mea potaverunt me aceto.

My heart hath expected reproach and misery; and I looked for one that would grieve together with me, and there was none: I sought for one to comfort me, and I found none; and they gave me gall for my food, and in my thirst they gave me vinegar to drink.

SECRET. Grant, we beseech thee, O Lord, that the offering made to the eyes of thy majesty, may obtain for us the grace of devotion, and procure the effect of a happy eternity. Through, &c.

COMMUNION. Pater, si non potest hic calix transire nisi bibam illum, fiat voluntas tua.

Father, if this chalice may not pass away, but I must drink it, thy will be done.

POSTCOM. *Per hujus* By the operation of this mystery, O Lord, may our vices be cleansed away, and our just desires accomplished. Through our Lord, &c.

When Palms have not been blessed, the Gospel, page 244, is read at the end of the Mass.

~~Monday in Holy Week.~~INTROIT. *Ps.* xxxiv.

JUDICA Domine nocentes me; expugna impugnantes me: apprehende arma et scutum, et exurge in adjutorium meum, Domine, virtus salutis meæ. *Ps.* Effunde frameam, et concludere adversus eos qui persequuntur me: dic animæ meæ, salus tua ego sum. Judica Domine.

JUDGE thou, O Lord, them that wrong me; overthrow them that fight against me: take hold of arms and shield, and rise up to help me, O Lord, the strength of my salvation. Bring out the sword, and shut up the way against those who persecute me: say to my soul, I am thy salvation. Judge, &c.

PRAYER. *Da quæsumus.* Grant, we beseech thee, almighty God, that we who fail, through our infirmity, in so many adversities, may be relieved by the passion of thy Son making intercession for us. Who lives and reigns, &c.

Second Prayer, as in page 39.

LESSON. *ISAIAH*, l. 5—10. In those days, *Isaias* said, The Lord God hath opened my ear, and I do not resist; I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded; therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me, who will contend with me? Let us stand together: who is my adversary? let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of his servant; that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

GRADUAL. Exurge Domine, et intende iudicio Arise, O Lord, and be attentive to my judgment,

meo: Deus meus et Dominus meus in causam meam. to my cause, my God and my Lord.—Bring out the sword, and shut up the way against those who persecute me.

TRACT *as on Ash Wednesday*, p. 119.

GOSPEL. ST JOHN, xii. 1—9. Six days before the pasch, Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made him a supper there: and Martha served, but Lazarus was one of them that were at table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. Then one of his disciples, Judas Iscariot, he that was about to betray him, said, Why was not this ointment sold for three hundred pence, and given to the poor? Now, he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried what was put therein. But Jesus said, Let her alone, that she may keep it against the day of my burial: for the poor you have always with you; but me you have not always. A great multitude therefore of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead.

OFFERTORY. Eripe me Deliver me from my de inimicis meis Domine: enemies, O Lord: to thee ad te confugi, doce me have I fled, teach me to facere voluntatem tuam; do thy will; for thou art quia Deus meus es tu. my God.

SECRET. May these sacrifices, O Almighty God, make us come more pure to their source, being cleansed by thy powerful strength. Through our Lord, &c.

Second Secret, as in page 40.

COMMUNION. Erubescant, et revereantur simul, Let them blush and be qui gratulantur malis meis: ashamed together, who rejoice at my evils; let them induantur pudore et reve- be clothed with shame and

rentia, qui maligna lo- fear, who speak malign-
quantur adversus me. nant things against me.

POSTCOM. *Præbeant.* May thy holy mysteries,
O Lord, impart to us divine fervour, by which we
may both delight in their celebration, and in their
effects. Through our Lord, &c.

Second Postcommunion, as in page 41.

OVER THE PEOPLE.

Oremus.

Let us Pray.

Humiliate capita vestra Bow down your heads
Deo. before God.

PRAYER. *Adjuva nos.* Help us, O God our
Saviour, and grant us to come with joy to celebrate
the benefits which thou hast been pleased to heap
upon us. Through our Lord, &c.

Tuesday in Holy Week.

INTROIT. *Gal. vi.*

NOS autem gloriari
oportet in cruce Do-
mini nostri Jesu Christi;
in quo est salus, vita, et
resurrectio nostra; per
quem salvati et liberati
sumus. Ps. Deus mise-
reatur nostri, et bene-
dicat nobis: illuminet vul-
tum suum super nos, et
misereatur nostri. Nos
autem.

BUT it behoves us to
glory in the cross of
our Lord Jesus Christ: in
whom is our salvation, life,
and resurrection; by
whom we are saved and
delivered. May God have
mercy on us, and bless us:
may he cause the light of
his countenance to shine
upon us, and may he have
mercy on us. But it be-
hoves, &c.

PRAYER. *Omnipotens.* O Almighty and ever-
lasting God, grant us so to celebrate the mysteries
of our Lord's passion, that we may deserve to obtain
pardon. Through the same Lord, &c.

Second Prayer, as in page 39.

LESSON. JEREMIAS, xi. 18—20. In those days,
Jeremias said, O Lord thou hast shewed me, and I
have known: then thou shewedst me their doings.
And I was as a meek lamb that is carried to be a vic-

tim; and I knew not that they had devised counsels against me, saying, Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and the hearts, let me see thy revenge on them: for to thee have I revealed my cause, O Lord my God.

<p>GRADUAL. Ego autem, dum mihi molesti essent, induebam me cilicio, et humiliabam in jejuniis animam meam: et oratio mea in sinu meo convertetur. V. Judica Domine nocentes me; expugna impugnantes me: apprehende arma et scutum, et exurge in adjutorium mihi.</p>	<p>But as for me, when they were troublesome to me, I was clothed with hair-cloth, and I humbled my soul with fasting: and my prayer shall be turned into my bosom.—Judge thou, O Lord, them that wrong me; overthrow them that fight against me: take hold of arms and shield, and rise up to help me.</p>
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The Passion of our Lord Jesus Christ.

According to ST MARK, xiv—xv. 1—46.

AT that time the feast of the pasch and of the azymes was after two days; and the chief priests and the scribes sought how they might by some wile lay hold on Jesus and kill him. But they said, Not on the festival day, lest there should be a tumult among the people. And when he was in Bethania, in the house of Simon the leper, and was at meat; there came a woman having an alabaster box of ointment, of precious spikenard: and breaking the alabaster box, she poured it out upon his head. Now there were some who had indignation within themselves, and said, Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said, Let her alone: why do you molest her? She hath wrought a good work upon me. For the poor you have always with you; and whensoever you will, you may do them good; but me you have not always. She

hath done what she could: she is come beforehand to anoint my body for the burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told, for a memorial of her. And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them. And they hearing it, were glad; and promised to give him money: and he sought how he might conveniently betray him. Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him, Whither wilt thou that we go and prepare for thee to eat the pasch? And he sendeth two of his disciples, and saith to them, Go ye into the city, and there shall meet you a man carrying a pitcher of water; follow him; and whithersoever he shall go in, say to the master of the house: The master saith, Where is my refectory, where I may eat the pasch with my disciples? And he will shew you a large dining room furnished: and there prepare ye for us. And his disciples went their way, and came to the city; and they found as he had told them: and they prepared the pasch. And when evening was come, he cometh with the twelve: and when they were at table, and eating, Jesus saith, Amen I say to you, one of you that eateth with me shall betray me. But they began to be sorrowful, and said to him one by one, Is it I? And he said to them, One of the twelve who dippeth his hand in the dish with me. And the Son of man indeed goeth, as it is written of him; but wo to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And whilst they were eating, Jesus took bread: and blessing broke, and gave to them, and said, Take ye, This is my body. And having taken the chalice; giving thanks, he gave it to them, and they all drank of it. And he said to them, This is my blood of the new testament, which shall be shed for many. Amen I say unto you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God. And when they had sung a hymn, they went forth to

the mount of olives. And Jesus saith to them, You will be scandalized in my regard, this night; for it is written, I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to him, Although all shall be scandalized in thee, yet not I. And Jesus saith to him, Amen I say to thee, To-day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spoke the more vehemently, Although I should die together with thee, I will not deny thee; and in like manner also said they all. And they came to a farm called Gethsemani; and he saith to his disciples, Sit you here, while I pray. And he taketh Peter, and James, and John with him; and he began to fear, and to be heavy; and he saith to them, My soul is sorrowful even unto death; stay you here, and watch. And when he had gone forward a little, he fell flat on the ground; and he prayed that if it might be, the hour might pass from him. And he said, Abba, Father, all things are possible to thee; take away this chalice from me: but not what I will, but what thou wilt. And he cometh, and findeth them sleeping. And he saith to Peter, Simon, sleepest thou? couldst thou not watch one hour? Watch ye, and pray, that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, he prayed, saying the same words. And when he returned, he found them again asleep (for their eyes were heavy), and they knew not what to answer him. And he cometh the third time, and saith to them, Sleep ye now, and take your rest. It is enough: the hour is come; behold the Son of man shall be betrayed into the hands of sinners. Rise up, let us go; behold he that will betray me is at hand. And while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed him had given them a sign, saying, Whomsoever I shall kiss, that is he; lay hold on him, and lead him away

carefully. And when he was come, immediately going up to him, he saith, Hail, Rabbi: and he kissed him. But they laid hands on him, and held him. And one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear. And Jesus answering, said to them, Are ye come out, as to a robber, with swords and staves to apprehend me? I was daily with you in the temple teaching, and you did not lay hands on me. But, that the scriptures may be fulfilled. Then his disciples leaving him, all fled away. And a certain young man followed him naving a linen cloth cast about his naked body: and they laid hold on him; but he, casting off the linen cloth, fled from them naked. And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together. And Peter followed him afar off, even into the court of the high priest; and he sat with the servants at the fire, and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none; for many bore false witness against him, and their evidence were not agreeing. And some rising up, bore false witness against him, saying, We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands: and their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying, Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace, and answered nothing. Again the high priest asked him, and said to him, Art thou the Christ, the Son of the blessed God? And Jesus said to him, I am: and you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest rending his garments, saith, What need we any farther witnesses? You have heard the blasphemy. What think you? Who all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Pro-

phesy; and the servants struck him with the palms of their hands. Now when Peter was in the court below, there cometh one of the maid-servants of the highpriest; and when she had seen Peter warming himself, looking on him she saith, Thou also wast with Jesus of Nazareth. But he denied, saying, I neither know, nor understand; what thou sayest: and he went forth before the court; and the cock crew. And again a maid-servant seeing him, began to say to the standers-by, This is one of them. But he denied again. And after a while, they that stood by said again to Peter, Surely thou art one of them, for thou art also a Galilean. But he began to curse, and to swear, saying, I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him, Before the cock crow twice thou shalt deny me thrice. And he began to weep. And straightway in the morning the chiefpriests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? But he answering, saith to him, Thou sayest it. And the chief priests accused him in many things. And Pilate again asked him saying, Answerest thou nothing? behold in how many things they accuse thee. But Jesus still answered nothing: so that Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do as he had ever done unto them. And Pilate answered them, and said, Will you that I release to you the king of the Jews? for he knew that the chief priests had delivered him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them, What will you then that I do to the king of the Jews? But they again cried out, Crucify him. And Pilate saith

to them, Why, what evil hath he done? But they cried out the more, Crucify him. So Pilate, being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him into the court of the palace, and they call together the whole band: and they clothe him with purple; and plating a crown of thorns, they put it upon him. And they began to salute him, Hail, king of the Jews. And they struck his head with a reed; and they did spit on him; and bowing their knees, they worshipped him. And after they had mocked him, they took off the purple from him, and put his own garments on him; and they led him out to crucify him: and they forced one Simon, a Cyrenean, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they bring him into the place called Golgotha, which, being interpreted, is, The place of Calvary. And they gave him to drink wine mingled with myrrh; but he took it not. And crucifying him, they divided his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him: and the inscription of his cause was written over, The King of the Jews. And with him they crucify two thieves, the one on his right hand, and the other on his left; and the scripture was fulfilled which saith, And with the wicked he was reputed. And they that passed by, blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days buildest it up again; save thyself, coming down from the cross. In like manner also the chief priests with the scribes, mocking, said one to another, He saved others, himself he cannot save. Let Christ the king of Israel come down from the cross, that we may see, and believe: and they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole earth, until the ninth hour; and at the ninth hour, Jesus cried out with a loud voice, saying, Eloi, Eloi, lamma sabacthani? which is, being interpreted, My God, my God, why hast thou

forsaken me? And some of the standers-by, hearing, said, Behold he calleth Elias. And one running, and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying, Stay, let us see if Elias will come to take him down. And Jesus, having cried out with a loud voice, gave up the ghost.

(Here all kneel, and pause a little while.)

And the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said, Indeed this man was the Son of God. And there were also women looking on afar off; among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome; who also when he was in Galilee followed him, and ministered to him; and many other women that came up with him to Jerusalem.

Here is said the Munda cor meum, page 8.

And when evening was now come (because it was the Parasceve, that is, the day before the sabbath), Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came, and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead: and sending for the centurion, he asked him if he were already dead; and when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre. *Laus tibi Christe.*

OFFERTORY. Custodi Keep me, O Lord, from
me Domine de manu pec- the hand of the sinner; and
catoris; et ab hominibus from wicked men deliver
iniquis eripe me. me.

SECRET. *Sacrificia.* May these sacrifices, O Lord, we beseech thee, which are instituted with medicinal fasts, readily restore us. Through our Lord, &c.

Second Secret, as in page 40.

COMMUNION. Adversum me exercebantur, qui sedebant in porta; et in me psallebant, qui bibe-
bant vinum; ego vero orationem meam ad te Domine; tempus beneplaciti Deus in multitudine misericordiæ tuæ.

They that sat in the gate were busied against me; and they that drunk wine made me their song; but as for me, my prayer is to thee, O Lord; for the time of thy good pleasure, O God, in the multitude of thy mercy.

POSTCOM. *Sanctificationibus.* O Almighty God, may our vices be cured by thy sacred mysteries, and may we receive everlasting remedies. Through our Lord, &c.

Second Postcommunion, as in page 41.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra Deo.

Bow down your heads before God.

PRAYER. *Tua nos.* May thy mercy, O God, purify us from all the encroachments of our former ways, and make us capable of a holy renovation. Through our Lord, &c.

~~Wednesday in Holy Week.~~

INTROIT. *Phil. ii.*

IN nomine Jesu omne genu flectatur, coelestium, terrestrium, et infernorum: quia Dominus factus est obediens usque ad mortem, mortem autem crucis: ideo Dominus Jesus Christus in gloria est Dei Patris. *Ps.* Domine exaudi orationem meam; et clamor meus ad te veniat. In nomine.

IN the name of Jesus let every knee bow, of things in heaven, on earth and under the earth: for the Lord became obedient unto death, even the death of the cross: therefore the Lord Jesus Christ is in the glory of God the Father. O Lord, hear my prayer; and let my cry come to thee. In the name, &c.

After the Kyrie eleison, is said,

Oremus.

Let us pray.

Flectamus genua.

Let us kneel down.

R. Levate.

Rise up again.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, Almighty God, that we who are continually afflicted through our excesses, may be delivered by the passion of thy only begotten Son. Who lives, &c.

LESSON. ISAIAH, lxii. 11—lxiii. 1—7. Thus saith the Lord God, Tell the daughter of Sion, Behold thy Saviour cometh, behold his reward is with him. Who is this that cometh from Edom, with dyed garments from Bozra; this beautiful one in his robe, walking in the greatness of his strength? I that speak justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the wine-press? I have trodden the wine-press alone, and of the gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath; and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was none to help; I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me. And I have trodden down the people in my wrath, and have made them drunk in my indignation; and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord our God hath bestowed on us.

GRADUAL. Ne avertas faciem tuam a puero tuo, quoniam tribulor: velociter exaudi me. V. Saluum me fac Deus, quoniam intraverunt aquæ usque ad animam meam: infixus sum in limo profundi, et non est substantia.

Turn not away thy face from thy servant, because I am in trouble: hear me speedily. Save me, O God, for the waters are come in even unto my soul: I stick fast in the mire of the deep, and there is no sure standing.

Here is said,

Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

And with thy spirit.

PRAYER. *Deus qui.* O God who wert pleased

that thy Son should undergo for us the ignominy of the cross, that thou mightest drive away from us the power of the enemy: grant to us, thy servants, that we may obtain the grace of resurrection. Through the same Lord, &c.

Second Prayer, as in page 39.

LESSON. ISAIAH, liii. 1—12. In those days, Isaiah said, Lord, who hath believed our report? and to whom is the arm of the Lord revealed? And he shall grow up as a tender plant before him, and as a root out of a thirsty ground; there is no beauty in him, nor comeliness; and we have seen him, and there was no sightliness, that we should be desirous of him. Despised and the most abject of men, a man of sorrows, and acquainted with infirmity, and his look was as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows; and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way, and the Lord hath laid on him the iniquity of us all. He was offered, because it was his own will, and he opened not his mouth; he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress and from judgment; who shall declare his generation? because he is cut off out of the land of the living; for the wickedness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death: because he hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand. Because his soul hath laboured, he shall see and be filled: by his knowledge shall this my just servant justify many.

and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.

TRACT. Domine exaudi orationem meam; et clamor meus ad te veniat.

V. Ne avertas faciem tuam a me: in quacumque die tribulor, inclina ad me aurem tuam.

V. In quacumque die invocavero te, velociter exaudi me.

V. Quia defecerunt sicut fumus dies mei: et ossa mea sicut in frixorio confixa sunt.

V. Percussus sum sicut fœnum, et aruit cor meum: quia oblitus sum manducare panem meum.

V. Tu exurgens Domine misereberis Sion; quia venit tempus miserendi ejus.

O Lord, hear my prayer; and let my cry come to thee.

Turn not away thy face from me: in whatever day I am in trouble, incline thine ear to me.

In whatever day I shall call upon thee, hear me speedily.

For my days are vanished like smoke, and my bones are burnt up as in an oven.

I am struck like grass, and my heart is withered: because I forgot to eat my bread.

Thou arising, O Lord, shalt have mercy on Sion; for the time is come to have mercy on it.

The Passion of our Lord Jesus Christ.

According to ST LUKE, xxii.—xxiii. 1—53.

AT that time, the feast of unleavened bread, which is called the pasch, was at hand; and the chief priests and the scribes sought how they might put Jesus to death: but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve: and he went and discoursed with the chief priests and the magistrates, how he might betray him to them. And they were glad, and covenanted to give him money: and he promised. And he sought oppor-

tunity to betray him, in the absence of the multitude. And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And he sent Peter and John, saying, Go and prepare us the pasch, that we may eat. But they said, Where wilt thou that we prepare? And he said to them, Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in; and you shall say to the good man of the house, The Master saith to thee, Where is the guest-chamber, where I may eat the pasch with my disciples? And he will shew you a large dining-room furnished; and there prepare. And they going, found, as he had said to them; and they made ready the pasch. And, when the hour was come, he sat down, and the twelve apostles with him. And he said to them, With desire I have desired to eat this pasch with you, before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of heaven. And having taken the chalice, he gave thanks, and said, Take and divide it among you; for I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, he gave thanks, and broke, and gave to them, saying, This is my body which is given for you: Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying, This is the chalice, the new testament in my blood, which shall be shed for you. But yet behold, the hand of him that betrayeth me is with me on the table. And the Son of man indeed goeth, according to that which is determined; but wo to that man by whom he shall be betrayed. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should seem to be greater. And he said to them, The kings of the gentiles lord it over them, and they that have power over them are called beneficent. But you not so: but he that is the greater among you, let him be as the younger; and he that is the leader, as he that

serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you as he that serveth. And you are they who have continued with me in my temptations: and I appoint to you, as my Father hath appointed to me, a kingdom; that you may eat and drink at my table in my kingdom, and may sit upon thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren. And he said to him, Lord, I am ready to go with thee both into prison and to death. And he said, I say to thee Peter, the cock shall not crow this day till thou thrice deniest that thou knowest me. And he said to them, When I sent you without purse, and scrip, and shoes, did you want any thing? But they said, Nothing. Then said he to them, But now he that hath a purse, let him take it, and likewise a scrip; and he that hath no sword, let him sell his coat, and buy one. For I say to you, that this that is written must be fulfilled in me, And he was reckoned among the wicked: for the things concerning me have an end. But they said, Lord, behold here are two swords. And he said to them, It is enough. And going out he went, according to his custom, to the mount of Olives: and his disciples also followed him. And when he was come to the place, he said to them, Pray, lest ye enter into temptation. And he was withdrawn away from them a stone's cast; and kneeling down, he prayed, saying, Father, if thou wilt, remove this chalice from me; but yet not my will, but thine, be done. And there appeared to him an angel from heaven, strengthening him: and being in an agony, he prayed the longer; and his sweat became as great drops of blood, trickling down upon the ground. And when he arose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And he said to them, Why sleep you? arise, pray, lest you enter into temptation. As he was yet speaking, behold a multitude; and he that was called

Judas, one of the twelve, went before them, and drew near to Jesus to kiss him. And Jesus said to him, Judas, dost thou betray the Son of man with a kiss? And they that were about him, seeing what would follow, said to him, Lord, shall we strike with the sword? and one of them struck the servant of the high priest, and cut off his right ear. But Jesus answering, said, Suffer ye thus far: and when he had touched his ear, he healed him. And Jesus said to the chief priests and magistrates of the temple, and the ancients that were come to him: Are you come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness. Then they laid hold on him, and led him to the high priest's house; but Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. And when a certain servant-maid had seen him sitting at the light, and had earnestly looked upon him, she said, This man was also with him. But he denied him, saying, Woman, I know him not. And after a little while, another seeing him, said, Thou also art one of them. But Peter said, O man, I am not. And about the space as it were of one hour, another certain man affirmed, saying, Of a truth, this man was also with him, for he is also a Galilean. And Peter said, Man, I know not what thou sayest. And immediately as he was yet speaking, the cock crew. And the Lord, turning, looked on Peter. And Peter remembered the word of the Lord, as he had said, Before the cock crow, thou shalt deny me thrice; and Peter going out wept bitterly. And the men that held him mocked him and struck him; and they blind-folded him, and smote his face; and they asked him, saying, Prophecy, who is it that struck thee? and blaspheming, many other things they said against him. And, as soon as it was day, the ancients of the people, and the chief priests, and scribes came together, and they brought

him into their council, saying, If thou be the Christ tell us. And he said to them, If I shall tell you, you will not believe me; and if I shall also ask you, you will not answer me, nor let me go: but hereafter the Son of man shall be sitting on the right hand of the power of God. Then said they all, Art thou then the Son of God? Who said, You say, that I am. And they said, What need we any further testimony? for we ourselves have heard it from his own mouth. And the whole multitude of them, rising up, led him to Pilate: and they began to accuse him, saying, We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the king. And Pilate asked him, saying, Art thou the king of the Jews? But he answering, said, Thou sayest it. And Pilate said to the chief priests and to the multitudes, I find no cause in this man. But they were more earnest, saying, He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. But Pilate hearing Galilee, asked if the man were of Galilee? and when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days. And Herod, seeing Jesus, was very glad; for he was desirous of a long time to see him, because he had heard many things of him, and he hoped to see some sign wrought by him: and he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his army set him at nought; and mocked him, putting on him a white garment; and sent him back to Pilate. And Herod and Pilate were made friends that same day; for before they were enemies one to another. And Pilate calling together the chief priests, and the magistrates, and the people, said to them, You have presented unto me this man as one that perverteth the people, and behold I, having examined him before you, find no cause in this man in those things wherein you accuse him; no, nor Herod neither, for I sent you to him, and behold nothing worthy of death is done to him:

I will chastise him therefore, and release him. Now of necessity he was to release unto them one upon the feast-day: but the whole multitude together cried out, saying, Away with this man, and release unto us Barabbas; who, for a certain sedition made in the city, and for a murder, was cast into prison. And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying, Crucify him, crucify him. And he said to them a third time, Why, what evil hath he done? I find no cause of death in him: I will chastise him therefore; and let him go. But they were instant with loud voices requiring that he might be crucified: and their voices prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them him, who, for murder and sedition, had been cast into prison, whom they had desired; but Jesus he delivered over to their will. And as they led him away, they laid hold on one Simon of Cyrene, that was coming out of the country; and they laid the cross on him to carry after Jesus. And there followed him a great multitude of people, and of women, who bewailed, and lamented him. But Jesus turning to them, said, Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children: for behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the breasts that have not given suck. Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us. For if in the green wood they do these things, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left. And Jesus said, Father, forgive them; for they know not what they do. But they divided his garments, and cast lots: and the people stood beholding, and the rulers with them derided him, saying, He saved others, let him save himself, if he be Christ, the elect of God. And

the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, savethysself. And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew, This is the King of the Jews. And one of those robbers who were hanged blasphemed him, saying, If thou be Christ, save thyself, and us. But the other answering him, rebuked him, saying, Neither dost thou fear God, seeing thou art under the same condemnation: and we indeed justly, for we receive the due reward of our deeds, but this man hath done no evil. And he said to Jesus, Lord remember me, when thou shalt come into thy kingdom. And Jesus said to him, Amen I say to thee, this day thou shalt be with me in paradise. And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour: and the sun was darkened; and the veil of the temple was rent in the midst: and Jesus crying with a loud voice, said, Father, into thy hands I commend my spirit. And saying this, he gave up the ghost.

(Here all kneel, and pause a little while.)

Now the centurion seeing what was done, glorified God, saying, Indeed this was a just man. And all the multitude of them that were come together to that sight, and saw the things that were done, returned, striking their breasts. And all his acquaintance, and the women that had followed him from Galilee, stood afar off, beholding these things.

Here is said the Munda cor meum, page 8.

And behold there was a man named Joseph, who was a counsellor, a good and a just man (the same had not consented to their counsel and doings) of Arimathea, a city of Judea, who also himself looked for the kingdom of God. This man went to Pilate, and begged the body of Jesus: and taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid. *Laus tibi Christe.*

OFFERTORY. Domine
exaudi orationem meam,
et clamor meus ad te per-
veniat: ne avertas faciem
tuam a me.

O Lord, hear my prayer,
and let my cry come to
thee: turn not away thy
face from me.

SECRET. Accept, we beseech thee, O Lord, the
gift we offer, and graciously effect that what we mys-
teriously celebrate of the passion of thy Son our Lord,
we may obtain by pious affections. Through the same
Lord, &c. *Second Secret, as in page 40.*

COMMUNION. Potum
meum cum fletu tempera-
bam: quia elevans allisisti
me: et ego sicut fœnum
arui: tu autem Domine in
æternum permanes: tu
exurgens misereberis Si-
on, quia venit tempus mi-
serendi ejus.

I mingled my drink with
weeping: for having lifted
me up, thou hast thrown
me down: and I am
withered like grass: but
thou, O Lord, remainest
for ever: thou shalt arise
and have mercy on Sion,
for the time is come to
have mercy on it.

POSTCOM. *Largire.* Grant to our mind, O Al-
mighty God, that by the temporal death of thy Son,
which these venerable mysteries testify, we may trust
that thou hast given to us life eternal.—Through the
same Lord, &c.

Second Postcommunion, as in page 41.

OVER THE PEOPLE.

Oremus.

Let us pray.

Humiliate capita vestra
Deo.

Bow down your heads
before God.

PRAYER. *Respice.* Look down, we beseech thee,
O Lord, upon this thy family, for which our Lord
Jesus Christ did not hesitate to be delivered up to the
hands of the wicked, and to undergo the torments of
the cross. Who lives and reigns, &c.

Maunday Thursday.

INTROIT. *Gal. vi.*

NOS autem gloriari
oportet in cruce Do-

BUT it behoves us to
glory in the cross of

mini nostri Jesu Christi: in quo est salus, vita et resurrectio nostra: per quem salvati et liberati sumus. Ps. Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Nos autem. our Lord Jesus Christ: in whom is our salvation, life, and resurrection; by whom we are saved and delivered. May God have mercy on us, and bless us; may he cause the light of his countenance to shine upon us, and may he have mercy on us. But it behoves, &c.

During the Gloria in excelsis the bell is rung, after which it is rung no more till the same time on Holy Saturday.

PRAYER. *Deus, a quo.* O God, from whom Judas received the punishment of his guilt, and the good thief the reward of his confession; grant us the effect of thy mercy, that as our Lord Jesus Christ, in his passion, gave to each different retribution according to their deserts, so he would take from us our old errors, and grant us the grace of his resurrection. Who lives and reigns, &c.

EPISTLE. 1 CORINTHIANS, xi. 20—32. Brethren, when you come together therefore into one place, it is not now to eat the Lord's supper; for every one taketh, before, his own supper to eat: and one indeed is hungry, and another is drunk. What, have you not houses to eat and drink in? Or despise ye the church of God, and put them to shame that have not? Do I praise you? In this I praise you not; for I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said, Take ye, and eat; this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying, This chalice is the new testament in my blood; this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord until he come. Wherefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the

body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself; not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged: but whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

<p>GRADUAL. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. V. Propter quod et Deus exaltavit illum, et dedit illi nomen quod est super omne nomen.</p>	<p>Christ became obedient for us unto death, even the death of the cross. Wherefore God also hath exalted him, and hath given him a name which is above every name.</p>
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GOSPEL. ST JOHN, xiii. 1—15. Before the festival day of the pasch, Jesus knowing that his hour was come that he should pass out of this world to the Father, having loved his own who were in the world, he loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him), knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God; he riseth from supper, and layeth aside his garments, and having taken a towel, he girdeth himself; and after that he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him, Lord, dost thou wash my feet? Jesus answered, and said to him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou shalt have no part with me. Simon Peter saith to him, Lord, not only my feet, but also my hands, and my head. Jesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly.

And you are clean, but not all. For he knew who he was that would betray him: therefore he said, You are not all clean. Then after he had washed their feet, and taken his garments, being sat down again, he said to them, Know ye what I have done to you? You call me Master and Lord; and you say well, for so I am: if then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet; for I have given you an example, that as I have done to you, so you do also. **CREDO.**

OFFERTORY. *Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.* The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

SECRET. We beseech thee, O holy Lord, Father Almighty, may our sacrifice be rendered acceptable to thee by him, who directed his disciples to do this in remembrance of him, on this day, Jesus Christ, thy Son, our Lord. Who lives and reigns, &c.

PREFACE of the Cross, Qui Salutem, *as in the ordinary of the Mass, page 17.*

WITHIN THE ACTION. *Communicantes.* Communicating, and celebrating the most sacred day, on which our Lord Jesus Christ was delivered up for us. As also venerating the memory, in the first place, of the glorious and ever virgin Mary, Mother of the same God and our Lord Jesus Christ: as also of the blessed Apostles, &c. *as in the Canon.*

Hanc Igitur. We beseech thee, therefore, O Lord, favourably to receive this oblation of our service, and that of all thy family, which we offer thee in memory of the day on which our Lord Jesus Christ delivered to his disciples the mysteries of his body and blood to be celebrated: and dispose our days in thy peace, &c. *as in the Canon.*

Quam oblationem, &c. page 25.

Qui pridie. Who the day before he suffered for our salvation, and that of all mankind, that is, on this day, took bread, &c. *as in the Canon.*

Agnus Dei is said, but the Pax is not given, in detestation of the treacherous kiss of Judas.

On this day two hosts are consecrated; and one is reserved for the following day.

COMMUNION. Dominus Jesus, postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis, scitis quid fecerim vobis ego Dominus et magister? exemplum dedi vobis, ut et vos ita faciatis.

The Lord Jesus, after he had supped with his disciples, washed their feet, and saith to them, do you know what I, your Lord and Master, have done for you? I have given you an example, that so you do also.

POSTCOM. *Refecti.* Refreshed with life-giving food, we beseech thee, O Lord our God, that what we perform in the time of our mortality, we may obtain by the gift of thy immortality. Through our Lord, &c.

After Mass, the B. Sacrament is carried in procession to the place prepared for it, usually called the Sepulchre: and during the Procession is sung the following

HYMN.

PANGE lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

NOBIS datus, nobis natus
Ex intacta virgine,
Et in mundo conversatus
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

Sing, my tongue! in rapture sing
The mysteries of the world's great
King,
His glorious flesh, and saving
blood,
Given in his love to be our food:
That blood which in his torments
flowed,
To ransom sinful man bestowed.

Bestowed by heaven on sinful
earth,
A spotless virgin gave him birth;
And while he lived he scattered
wide
His word's true seed on every
side,
And left rich pledges of his love,
Ere he reummed his throne above.

IN supremæ nocte cœnæ
 Recumbens cum fratribus,
 Observata lege plene
 Cibis in legalibus,
 Cibum turbæ duodenæ
 Se dat suis manibus.

Surrounded by his favoured few,
 That evening of his last adieu,
 And fully kept the sacred rite
 Ordained for that eventful night,
 For food he gave himself—to
 prove
 A sweet remembrance of his
 love.

VERBUM caro panem verum
 Verbo carnem efficit;
 Fitque sanguis Christi merum,
 Et si sensus deficit:
 Ad firmandum cor sincerum
 Sola fides sufficit.

The word of solemn mystery
 said,
 To Christ's own flesh converts
 the bread,
 The wine the Almighty voice has
 heard,
 His blood is present at the word;
 And faith, though sense will fail
 us here,
 Suffices to the heart sincere.

TANTUM ergo sacramentum
 Veneremur cernui:
 Et antiquum documentum
 Novo cedat ritui:
 Præstet fides supplementum
 Sensuum defectui.

Let us profoundly bend before
 This awful mystery, and adore;
 Let types of former days give
 way
 Like darkness at the blaze of
 day;
 And sense's failure be sup-
 plied
 By faith, our firm support and
 guide.

GENITORI, Genitoque
 Laus et jubilatio,
 Salus, honor, virtus quoque
 Sit et benedictio:
 Procedenti ab utroque
 Compar sit laudatio.

Amen.

To God the Father, God the
 Son,
 His equal, sole-begotten one,
 And to the Holy Ghost we raise
 Our hymns of jubilee and praise,
 Salvation, power and glory be
 To God who reigns eternally.

Amen.

*On the return of the Procession, Vespers are said, as
 follows:*

Vespers.

Pater noster and Ave Maria, in silence.

ANTHEM.

Calicem salutaris accipiam, et nomen Domini invocabo.

I will take the chalice of salvation, and call upon the name of the Lord.

PSALM CXV.

CREDIDI propter quod locutus sum: * ego autem humiliatus sum nimis.

Ego dixi in excessu meo: * Omnis homo mendax.

Quid retribuam Domino: * pro omnibus quæ retribuit mihi.

Calicem salutaris accipiam; * et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: * pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus: * ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea: * tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

Vota mea Domini reddam in conspectu omnis populi ejus: * in atriis domus Domini, in medio tui Jerusalem.

Ant. Calicem salutaris

IHAVE believed, therefore have I spoken: but I have been humbled exceedingly.

I said in my excess: Every man is a liar.

What shall I render to the Lord for all the things that he hath rendered to me?

I will take the chalice of salvation; and I will call upon the name of the Lord.

I will pay my vows to the Lord before all his people: precious in the sight of the Lord is the death of his saints.

O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid.

Thou hast broken my bonds: I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.

I will pay my vows to the Lord in the sight of all his people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Ant. I will take the

accipiam, et nomen Domini invocabo.

Ant. Cum his qui oderunt pacem eram pacificus: dum loquebar illis impugnabant me gratis.

chalice of salvation, and call upon the name of the Lord.

Ant. With them that hated peace I was peaceable; when I spoke to them they fought against me without cause.

PSALM CXIX.

AD Dominum, cum tribularer, clamavi: * et exaudivit me.

Domine, libera animam meam a labiis iniquis, * et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi: * ad linguam dolosam?

Sagittæ potentis acutæ, * cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est! habitavi cum habitantibus Cedar: * multum incolatus fuit anima mea.

Cum his qui oderunt pacem, eram pacificus: * cum loquebar illis, impugnabant me gratis.

Ant. Cum his qui oderunt pacem, &c. *as above.*

Ant. Ab hominibus iniquis libera me Domine.

IN my trouble I cried to the Lord: and he heard me.

O Lord, deliver my soul from wicked lips, and a deceitful tongue.

What shall be given to thee, or what shall be added to thee: to a deceitful tongue?

The sharp arrows of the mighty, with coals that lay waste.

Wo is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: my soul hath been long a sojourner.

With them that hated peace I was peaceable; when I spoke to them, they fought against me without cause.

Ant. With them, &c. *as above.*

Ant. Deliver me, O Lord, from unjust men.

PSALM CXXXIX.

ERIPE me, Domine, ab homine malo: * a

DELIVER me, O Lord, from the evil man:

viro iniquo eripe me.

Qui cogitaverunt iniquitates in corde: * tota die constituebant prælia.

Acuerunt linguas suas sicut serpentis: * venenum aspidum sub labiis eorum.

Custodi me, Domine, de manu peccatoris: * et ab hominibus iniquis eripe me.

Qui cogitaverunt supplantare gressus meos: * absconderunt superbi laqueum mihi.

Et funes extenderunt in laqueum: * juxta iter scandalum posuerunt mihi.

Dixi Domino, Deus meus es tu: * exaudi Domine, vocem deprecationis meæ.

Domine, Domine, virtus salutis meæ: * obumbrasti super caput meum in die belli.

Ne tradas me, Domine, a desiderio meo peccatori: * cogitaverunt contra me; ne derelinquas me, ne forte exaltentur.

Caput circuitus eorum: * labor labiorum ipsorum operiet eos.

rescue me from the unjust man.

Who have devised iniquities in their hearts: all the day long they designed battles.

They have sharpened their tongues like a serpent: the venom of asps is under their lips.

Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

Who have proposed to supplant my steps: the proud have hidden a net for me.

And they have stretched out cords for a snare: they have laid for me a stumbling block by the wayside.

I said to the Lord, Thou art my God: hear, O Lord, the voice of my supplication.

O Lord, Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.

Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

The head of them compassing me about: the labour of their lips shall overwhelm them.

Cadent super eos carbones; in ignem dejicies eos: * in miseriis non subsistent.

Vir linguosus non dirigetur in terra: * virum injustum mala capient in interitu.

Cognovi quia faciet Dominus judicium in opibus: * et vindictam pauperum.

Verum tamen justus confitebuntur nomini tuo: * et habitabunt recti cum vultu tuo.

Ant. Ab hominibus, &c. *as above.*

Ant. Custodi me a laqueo, quem statuerunt mihi, et a scandalis operantium iniquitatem.

Burning coals shall fall upon them: thou shalt cast them down into the fire: in miseries they shall not be able to stand.

A man full of tongue shall not be established in the earth: evils shall catch the unjust man unto destruction.

I know that the Lord will do justice to the needy: and will revenge the poor.

But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance.

Ant. Deliver me, &c. *as above.*

Ant. Keep me from the snare which they have laid for me, and from the stumbling blocks of them that work iniquity.

PSALM CXL.

DOMINE, clamavi ad te, exaudi me: * intende voci meæ, cum clamavero ad te.

Dirigatur oratio mea, sicut incensum, in conspectu tuo; * elevatio manuum mearum sacrificium vespertinum.

Pone Domine custodiam ori meo: * et ostium circumstantiæ labiis meis.

Non declines cor meum

I HAVE cried to thee, O Lord, hear me: hearken to my voice, when I cry to thee.

Let my prayer be directed, as incense, in thy sight; the lifting up of my hands, as evening sacrifice.

Set a watch, O Lord, before my mouth: and a door round about my lips.

Incline not my heart to

in verba malitiæ: * ad excusandas excusationes in peccatis.

Cum hominibus operantibus iniquitatem: * et non communicabo cum electis eorum.

Corripiet me justus in misericordia, et increpabit me: * oleum autem peccatoris non impinguet caput meum.

Quoniam adhuc et oratio mea in beneplacitis eorum: * absorpti sunt juncti petrae iudices eorum.

Audient verba mea quoniam potuerunt: * sicut crassitudo terræ erupta est super terram.

Dissipata sunt ossa nostræ secus infernum: * quia ad te, Domine, Domine, oculi mei: in te speravi, non auferas animam meam.

Custodi me a laqueo, quem statuerunt mihi: * et a scandalis operantium iniquitatem.

Cadent in reticulo ejus peccatores: * singulariter sum ego donec transeam.

Ant. Custodi me &c. as above.

Ant. Considerabam ad

evil words: to make excuses in sins.

With men that work iniquity: and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head.

For my prayer also shall still be against the things with which they are well pleased: their judges falling upon the rock have been swallowed up.

They shall hear my words, for they have prevailed: as when the thickness of the earth is broken up upon the ground:

Our bones are scattered by the side of hell. But to thee, O Lord, Lord, are my eyes: in thee have I put my trust, take not away my soul.

Keep me from the snare, which they have laid for me: and from the stumbling blocks of them that work iniquity.

The wicked shall fall in his net: I am alone until I pass.

Ant. Keep me, &c. as above.

Ant. I looked on my

dexteram, et videbam: et non erat qui cognosceret me.

PSALM CXXI.

VOCE mea ad Dominum clamavi: * voce mea ad Dominum deprecatus sum.

Effundo in conspectu ejus orationem meam: * et tribulationem meam ante ipsum pronuntio.

In deficiendo ex me spiritum meum: * et tu cognovisti semitas meas.

In via hac, qua ambulabam, * absconderunt superbi laqueum mihi.

Considerabam ad dexteram, et videbam: * et non erat qui cognosceret me.

Periit fuga a me: * et non est qui requirat animam meam.

Clamavi ad te, Domine; * dixi: Tu es spes mea, portio mea in terra viventium.

Intende ad deprecationem meam: * quia humiliatus sum nimis.

Libera me a persecutoribus meis: * quia confortati sunt super me.

Educ de custodia animam meam ad confitendum nomini tuo: * me expectant justi, donec retribuas mihi.

right hand, and beheld: and there was no one that would know me.

I cried to the Lord with my voice: with my voice I made supplication to the Lord.

In his sight I pour out my prayer: and before him I declare my trouble.

When my spirit failed me, then thou knewest my paths.

In this way wherein I walked, they have hid a snare for me.

I looked on my right hand, and beheld: and there was no one that would know me.

Flight hath perished from me, and there is no one that hath regard to my soul.

I cried to thee, O Lord; I said: Thou art my hope, my portion in the land of the living.

Attend to my supplication: for I am brought very low.

Deliver me from my persecutors: for they are stronger than I.

Bring my soul out of prison, that I may praise thy name: the just wait for me, until thou reward me.

Ant. Considerabam, &c. *as above.*

Ant. Cœnantibus autem illis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis.

Ant. I looked on my right hand, &c. *as above.*

Ant. While they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples.

CANTICLE of B. V. M. ST LUKE i. 46—55.

MAGNIFICAT * anima mea Dominum.

Et exultavit spiritus meus * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna, qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies, * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: * Abraham, et semini ejus, in sæcula.

MY soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generations, to them that fear him.

He hath shewn might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant: being mindful of his mercy.

As he spoke to our fathers: to Abraham and to his seed for ever.

Ant. Cœnantibus, &c. as above.

Ant. While they were, &c. as above.

Then is said, kneeling,

V. Christus factus est pro nobis obediens usque ad mortem.

Christ became obedient unto death for us.

Pater noster, sub silentio.

Our Father, in silenc

PSALM L.

MISERERE mei Deus, * secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, * dele iniquitatem meam.

Amplius lava me ab iniquitate mea: * et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: * et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: * ut justificeris in sermonibus tuis, et vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum: * et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: * incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor: * lavabis me,

HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy words, and mayst overcome when thou art judged.

For behold I was conceived in iniquities, and in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be

et super nivem dealba-
bor.

Auditui meo dabis gau-
dium et lætitiā: * et ex-
ultabunt ossa humiliata.

Averte faciem tuam a
peccatis meis: * et omnes
iniquitates meas dele.

Cor mundum crea in
me, Deus: * et spiritum
rectum innova in visceri-
bus meis.

Ne projicias me a facie
tua: * et spiritum sanctum
tuum ne auferas a me.

Redde mihi lætitiā sa-
lutaris tui: * et spiritu
principali confirma me.

Docebo iniquos vias
tuas: * et impii ad te con-
vertentur.

Libera me de sanguin-
ibus, Deus, Deus salutis
meæ: * et exultabit lingua
mea justitiā tuam.

Domine, labia mea ape-
ries: * et os meum annun-
tiabit laudem tuam.

Quoniam si voluisses
sacrificium, dedissem uti-
que: * holocaustis non de-
lectaberis.

Sacrificium Deus spiritus
contribulatus: * cor con-
tritum et humiliatum,
Deus, non despicies.

cleansed: thou shalt wash
me, and I shall be made
whiter than snow.

To my hearing thou shalt
give joy and gladness, and
the bones that have been
humbled shall rejoice.

Turn away thy face
from my sins, and blot
out all my iniquities.

Create a clean heart in
me, O God: and renew a
right spirit within my
bowels.

Cast me not away from
thy face, and take not thy
holy spirit from me.

Restore unto me the
joy of thy salvation: and
strengthen me with a per-
fect spirit.

I will teach the unjust
thy ways: and the wicked
shall be converted to thee.

Deliver me from blood,
O God, thou God of my
salvation: and my tongue
shall extol thy justice.

O Lord, thou wilt open
my lips: and my mouth
shall declare thy praise.

For if thou hadst desired
sacrifice, I would indeed
have given it: with burnt-
offerings thou wilt not be
delighted.

A sacrifice to God is an
afflicted spirit: a contrite
and humbled heart, O God,
thou wilt not despise.

Benigne fac Domine, in bona voluntate tua Sion: * ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: * tunc imponent super altare tuum vitulos.

PRAYER. Respice, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum.—Qui tecum, &c. *sub silentio.*

After this, the Priest and his Ministers strip the Altar of all its Clothes and Ornaments, saying,

Ant. Diviserunt sibi vestimenta mea; et super vestem meam miserunt sortem.

Deafavourably, O Lord, in thy good-will with Sion, that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon thy altar.

Look down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ did not hesitate to be delivered up to the hands of the wicked, and to undergo the torment of the cross.—Who lives, &c. *in silence.*

Ant. They parted my garments among them, and upon my vesture they cast lots.

And they ALONE recite the 21st Psalm.

After this, where it is customary, follows the beautiful ceremony of Washing the feet, which is omitted here, as the ceremony is never performed in this country.

Good Friday.

The Priest and his Ministers lie prostrate in silent Prayer before the altar; and in the mean time, two Acolyths spread a single Cloth upon the Altar, and place the Book on the Epistle side. Then a reader begins the following:

LESSON. OSEE, vi. 1—6. Thus saith the Lord, In their affliction they will rise early to me: Come, and let us return to the Lord; for he hath taken us, and he will heal us: he will strike, and he will cure us. He will revive us, after two days; on the third day

he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice; and the knowledge of God more than holocausts.

TRACT.

Domine audivi auditum tuum, et timui; consideravi opera tua, et expavi.

V. In medio duorum animalium innotesceris; dum appropinquaverint anni, cognosceris; dum advenierit tempus, ostenderis.

V. In eo, dum conturbata fuerit anima mea: in ira misericordiæ memor eris.

V. Deus a Libano veniet, et sanctus de monte umbroso et condenso.

V. Operuit cœlos majestas ejus; et laudis ejus plena est terra.

Oremus.—Flectamus genua.—R. Levate.

PRAYER. *Deus a quo.* O God, from whom Judas received the punishment of his guilt, and the good thief the reward of his confession, grant us the effect of thy

O Lord, I have heard thy hearing, and was afraid; I considered thy works, and trembled.

In the midst of two animals thou shalt be made known; when the years shall draw nigh, thou shalt be known; when the time shall come, thou shalt be shewn.

In the time when my soul shall be troubled: in anger thou shalt be mindful of mercy.

God shall come from Libanus, and the holy One from the shady and thickly covered mountain.

His majesty hath covered the heavens; and the earth is full of his praise.

Let us pray.—Let us kneel down.—Rise up again.

mercy, that as our Lord Jesus Christ, in his passion, gave to each different retribution according to their deserts, so he would take from us our old errors, and grant us the grace of his resurrection.—Who lives and reigns, &c.

LESSON. EXODUS, xii. 1—11. In those days, The Lord said to Moses and Aaron in the land of Egypt, This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them, On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire; you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until the morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase (that is the passage) of the Lord.

TRACT.

Eripe me Domine ab homine malo; a viro iniquo libera me.

V. Qui cogitaverunt malitias in corde; tota die constituebant praelia.

Deliver me, O Lord, from the evil man; rescue me from the unjust man.

Who have devised wickedness in their heart; all the day long they designed battles.

V. Acherunt linguas suas sicut serpentis; venenum aspidum sub labiis eorum.

V. Custodi me, Domine, de manu peccatoris; et ab hominibus iniquis libera me.

V. Qui cogitaverunt supplantare gressus meos; absconderunt superbi laqueum mihi.

V. Et funes extenderunt in laqueum pedibus meis; juxta iter scandalum posuerunt mihi.

V. Dixi Domino, Deus meus es tu; exaudi Domine vocem orationis meae.

V. Domine, Domine, virtus salutis mea, umbra caput meum in die belli.

V. Ne tradas me a desiderio meo peccatori; cogitaverunt adversus me; ne derelinquas me, ne umquam exultentur.

V. Caput circuitus eorum: labor laborum ipsorum operiet eos.

V. Verumtamen justi confitebuntur nomini tuo; et habitabunt recti cum vultu tuo.

They have sharpened their tongues like a serpent; the venom of asps is under their lips.

Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me.

Who have proposed to supplant my steps; the proud have hid a net for me.

And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the way-side.

I said to the Lord, thou art my God; hear, O Lord, the voice of my supplication.

O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle.

Give me not up, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest at any time they should triumph.

The head of them compassing me about: the labour of their lips shall overwhelm them.

But the just shall give glory to thy name; and the upright shall dwell with thy countenance.

The Passion of our Lord Jesus Christ,

According to ST JOHN, xviii.—xix. 1—42.

AT that time, Jesus went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples. Judas therefore, having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore knowing all things that should come upon him, went forth, and said to them, Whom seek

ye? They answered him, Jesus of Nazareth. Jesus saith to them, I am he. And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them, I am he, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they said Jesus of Nazareth. Jesus answered, I have told you that I am he: If therefore you seek me, let these go their way. That the word might be fulfilled which he said, Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter, Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it? Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound him; and led him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews, That it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple; and that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore who was known to the high priest, went out and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter, Art not thou also one of this man's disciples? He saith, I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves; and with them was Peter also standing, and warming himself. The high priest therefore asked Jesus of his disciples, and of his doctrine. Jesus answered him, I have spoken openly to the world; I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken unto them:

behold they know what things I have said. And when he had said these things, one of the servants standing by gave Jesus a blow, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, give testimony of the evil; but if well, why strikest thou me? And Annas sent him bound to Caiphas the high priest. And Simon Peter was standing, and warming himself. They said therefore to him, Art not thou also one of his disciples? He denied it and said, I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him, Did not I see thee in the garden with him? Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said, What accusation bring you against this man? They answered, and said to him, If he were not a malefactor, we would not have delivered him up to thee. Pilate therefore said to them, Take him you, and judge him according to your law. The Jews therefore said to him, It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him, Art thou the king of the Jews? Jesus answered, Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered, Am I a Jew? Thy own nation and the chief priests have delivered thee up to me; what hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but now my kingdom is not from hence. Pilate therefore said to him, Art thou a king then? Jesus answered, Thou sayest, that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice. Pilate saith

to him, What is truth? And when he had said this, he went out again to the Jews, and saith to them, I find no cause in him. But you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the king of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged him. And the soldiers plating a crown of thorns, put it upon his head; and they put on him a purple garment. And they came to him, and said, Hail, king of the Jews: and they gave him blows. Pilate therefore went forth again, and said to them, Behold I bring him forth unto you, that you may know that I find no cause in him. (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them, Behold the man. When the chief priests therefore and the servants had seen him, they cried out, saying, Crucify him, crucify him. Pilate saith to them, Take him you, and crucify him; for I find no cause in him. The Jews answered him, We have a law, and according to the law he ought to die, because he made himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him, Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered, Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos; and in Hebrew, Gabbatha. And it was the parasceve of the pasch, about the sixth hour: and he saith to the Jews, Behold your king. But they cried

out, Away with him, away with him, crucify him. Pilate saith to them, Shall I crucify your king? The chief priest answered, We have no king but Cæsar. Then therefore he delivered him to them to be crucified. And they took Jesus, and led him forth; and bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha: where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross: and the writing was, Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate, Write not the king of the Jews, but that he said, I am the King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified him, took his garments, (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another, Let us not cut it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled which saith, They have parted my garments among them, and upon my vesture they have cast lot. And the soldiers indeed did these things. Now there stood by the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing whom he loved, he saith to his mother, Woman, behold thy son. After that, he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own. Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said, I thirst. Now there was a vessel set there full of vinegar: and they put a sponge full of vinegar about hyssop, and put it to his mouth. When Jesus therefore had taken the vinegar, he said, It is consummated. And bowing his head, he gave up the ghost. (*Here call kneel and pause a little while.*)

Then the Jews, (because it was the *parasceve*) that the bodies might not remain upon the cross on the sabbath-day, (for that was a great sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers opened his side with a spear, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true; and he knoweth that he saith true, that you also may believe. For these things were done that the scripture might be fulfilled, You shall not break a bone of him. And again another scripture saith, They shall look on him whom they pierced.

Here is said the Munda cor meum, page 8.

And after these things, Joseph of Arimathea (because he was a disciple of Jesus; but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night; bringing a mixture of myrrh and aloes, about an hundred pounds weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was, in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the *parasceve* of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

No answer is made at the end, but the Priest continues as follows:

Let us pray, dearly beloved, for the holy Church of God, that our Lord and God would vouchsafe to pacify, unite, and keep it, throughout the world; subjecting to it principalities and powers; and may grant us, while we lead a peaceful life, to glorify God the Father Almighty.

*Oremus.**Let us pray.*

Flectamus genua.

Let us kneel down.

R. Levate.

Rise up again.

PRAYER. *Omnipotens.* O Almighty and eternal God, who hast revealed thy glory in Christ to all nations, preserve the works of thy mercy; that thy Church, extended over the whole world, may persevere in firm faith in the confession of thy name. Through the same Lord, &c. R. Amen.

Let us pray also for our most holy Pope N. that our God and Lord, who has chosen him to the pontifical order, may preserve him safe to his holy Church, to govern the holy people of God.

*Oremus.**Let us pray.*

Flectamus genua.

Let us kneel down.

R. Levate.

Rise up again.

PRAYER. O Almighty and eternal God, by whose judgment all things are established, look down propitiously upon our prayers, and in thy mercy preserve to us the chief bishop whom thou hast chosen, that the Christian people, who are governed under thy direction, may under so great a pontiff have the merits of their faith increased. Through our Lord, &c. R. Amen.

Let us pray also for all bishops, priests, deacons, subdeacons, acolyths, exorcists, lectors, porters, confessors, virgins, widows, and for all the holy people of God.

*Oremus.**Let us pray.*

Flectamus genua.

Let us kneel down.

R. Levate.

Rise up again.

PRAYER. O Almighty and eternal God, by whose Spirit the whole body of the Church is sanctified and governed, graciously hear our supplications for all orders of it; that by the gift of thy grace all degrees may serve thee faithfully. Through our Lord, &c. R. Amen.

Let us pray also for our catechumens, that our God and Lord would open the ears of their hearts and the gate of mercy; that by the laver of regeneration, having received the remission of all sins, they also may be found in Christ Jesus our Lord.

Oremus.

Flectamus genua.

R. Levate.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. O Almighty and eternal God, who dost ever render thy Church fruitful in a new progeny, increase the faith and understanding of our catechumens; that being born again in the font of baptism, they may be united to the children of thy adoption. Through our Lord, &c. R. Amen.

Let us, dearly beloved, beseech God the Father Almighty to purify the world from all errors; to take away maladies; to keep off famine; to open prisons; to break asunder chains; to grant to travellers a safe return, health to the sick, to mariners a port of safety.

Oremus.

Flectamus genua.

R. Levate.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. O Almighty and eternal God, the comfort of the afflicted, the support of those that labour, may the prayers of those that cry to thee from any tribulation reach thy ears; that all may rejoice that in their necessities thy mercy came to their relief. Through our Lord, &c. R. Amen.

Let us pray also for heretics and schismatics, that our God and Lord may deliver them from all errors, and vouchsafe to recall them to our holy mother, the Catholic and Apostolic Church.

Oremus.

Flectamus genua.

R. Levate.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. O Almighty and eternal God, who savest all, and willest that none should perish, look down upon those souls who are deceived by the fraud of the devil; that renouncing all heretical obstinacy, the hearts of those that are in error may repent and return to the unity of thy truth. Through our Lord, &c.

R. Amen.

Let us pray also for the perfidious Jews, that our God and Lord would remove the veil from their hearts; that they also may acknowledge our Lord Jesus Christ.

PRAYER. O Almighty and eternal God, who dost not exclude from thy mercy even Jewish perfidy, hear our prayers, which we put up in behalf of the blindness of those people; that acknowledging the light of thy truth, which is Christ, they may be delivered from their darkness. Through the same Lord, &c. R. Amen.

Let us pray also for the pagans, that God Almighty would remove iniquity from their hearts; that, forsaking their idols, they may be converted to the living and true God, and his only Son, Jesus Christ, our God and Lord.

Oremus.

Let us pray.

Flectamus genua.

Let us kneel down.

R. Levate.

Rise up again.

PRAYER. O Almighty and eternal God, who always seekest not the death, but the life of sinners, favourably receive our prayer; and deliver them from the worship of idols, and gather them unto thy holy Church, to the praise and glory of thy name. Through our Lord Jesus Christ, thy Son; Who lives, &c. R. Amen.

Then the Priest puts off his chasuble, and at the back corner of the Epistle-side uncovers the upper part of the crucifix a little, beginning the Anthem, Ecce lignum crucis. Then the assistant clergy join with him as far as, Venite adoremus. When the Choir says these words, all kneel except the Priest. Then the Priest advances to the front corner, and uncovers the right arm and elevates the crucifix a little, saying in a louder voice than before, Ecce lignum crucis. The clergy join, and all kneel as before. Then, at the middle of the altar, the Priest uncovers the whole crucifix, and, lifting it up, begins still louder, Ecce lignum crucis, and the rest continue as before.

Ecce lignum crucis, in quo salus mundi pependit.

Behold the wood of the cross, on which hang the

Chorus. Venite adoremus.

Saviour of the world.—
Come let us adore.

The Priest lays down the Cross on a cushion prepared for it before the Altar; then putting off his shoes, he

proceeds to kiss the Cross, kneeling three several times. After which, he resumes his shoes and chasuble. Then the Clergy first, and afterwards the Laity, proceed to kiss the Cross. In the mean time all or some of the following REPROACHES are sung.

Two Chanters sing in the middle of the Choir,

V. Popule meus, quid feci tibi? aut in quo contristavite? responde mihi. O my people what have I done to thee? or in what have I afflicted thee? answer me.

V. Quia eduxite de terra Egypti, parasti crucem Salvatori tuo. Because I led thee out of the land of Egypt, thou hast prepared a cross for thy Saviour.

Then one Choir sings,

Agios O Theos. O holy God.

Another Choir answers,

Sanctus Deus. O holy God.

The first Choir.

Agios ischyros. O holy strong One.

The second Choir.

Sanctus fortis. O holy strong One.

The first Choir.

Agios athanatos, eleison imas. O holy immortal One, have mercy upon us.

The second Choir.

Sanctus immortalis, miserere nobis. O holy immortal One, have mercy upon us.

Two of the second Choir.

V. Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi te in terram satissimam, parasti crucem Salvatori tuo. Because I led thee out through the desert for forty years, and fed thee with manna, and brought thee into a land exceedingly good, thou hast prepared a cross for thy Saviour.

Two of the first Choir.

V. Quid ultra debui facere tibi, et non feci? Ego What more ought I to do for thee, and have not

quidem plantavi te vineam
meam speciosissimam: et
tu facta es mihi nimis
amara; aceto namque si-
tim meam potasti; et lan-
cea perforastilatus Salva-
tori tuo.

done it? I planted thee in-
deed my most beautiful
vineyard: and thou art be-
come to me exceedingly
bitter; for thou hast given
me vinegar in my thirst;
and with a spear thou hast
pierced the side of thy Sa-
viour.

The two Choirs answer in turn, Agios, &c.

Then two of the second Choir.

V. Ego propter te fla-
gellavi Ægyptum cum
primogenitis suis: et tu
me flagellatum tradidisti.

For thy sake I scourged
Egypt with its first-born:
and thou didst scourge me
and deliver me up.

Both Choirs repeat together, Popule meus, &c. as above, as far as the V. Quia eduxi.

Two of the first Choir.

V. Ego eduxi te de
Ægypto, demerso Pha-
raone in mare rubrum: et
tu me tradidisti principi-
bus sacerdotum.

I led thee out of Egypt,
drowning Pharaoh in the
Red Sea: and thou didst
deliver me to the chief
priests.

Both Choirs, Popule meus, &c.

Two of the second Choir.

V. Ego ante te aperui
mare: et tu aperuisti lan-
cea latus meum.

Before thee I opened the
sea: and thou didst open
my side with a spear.

Both Choirs, Popule meus, &c.

Two of the first Choir.

V. Ego ante te præivi
in columna nubis: et tu me
duxisti ad prætorium Pi-
lati.

I went before thee in a
pillar of a cloud: and thou
didst lead me to the judg-
ment-hall of Pilate.

Both Choirs, Popule meus, &c.

Two of the second Choir.

V. Ego te pavi manna
per desertum: et tu me ce-

I fed thee with manna
through the desert: and

cidisti alapis et flagellis. thou didst strike me with
blows and scourges.

Both Choirs, Popule meus, &c.

Two of the first Choir.

V. Ego te potavi aqua I gave thee to drink the
salutis de petra: et tu me water of salvation from the
potasti felle et aceto. rock: and thou gavest me
gall and vinegar.

Both Choirs, Popule meus, &c.

Two of the second Choir.

V. Ego propter te Cha- For thee I struck the
nanæorum reges percussi: kings of the Canaanites:
et tu percussisti arundine and thou didst strike my
caput meum. head with a reed.

Both Choirs, Popule meus, &c.

Two of the first Choir.

V. Ego dedi tibi scep- I gave thee a royal
trum regale: et tu dedisti sceptre: and thou didst
capiti meo spineam coro- give to my head a crown
nam. of thorns.

Both Choirs, Popule meus, &c.

Two of the second Choir.

V. Ego te exaltavi I lifted thee up with
magna virtute: et tu me great power: and thou
suspendisti in patibulo didst hang me upon the
crucis. gibbet of the cross.

Both Choirs, Popule meus, &c.

Then all together sing the following

ANTHEM:

Crucem tuam adoramus	We adore thy cross, O
Domine, et sanctam resur-	Lord, and praise and glo-
rectionem tuam laudamus	rify thy holy resurrection;
et glorificamus; ecce enim	for behold by the wood
propter lignum venit gau-	came joy into the whole
dium in universo mundo.	world.

Ps. Deus misereatur no-	May God have mercy on
stri, et benedicat nobis:	us, and bless us: may he
illuminet vultum suum su-	cause the light of his coun-
per nos, et misereatur no-	tenance to shine upon us,

stri. *Repete*, Crucem tu-
am, &c.

V. CRUX fidelis inter
omnes

Arbor una nobilis:

Nulla silva talem profert

Fronde, flore, germine.

Dulce lignum, dulces cla-
vos,

Dulce pondus sustinet.

and have mercy on us.
Repeat, We adore, &c.

O faithful cross, thou
stand'st alone,

None like thee in our
woods is grown,

None can with thy rich
growth compare,

Or leaves like thine, or
flowerets bear.

Sweet wood, sweet nails,
both sweet and fair,

Sweet is the precious
weight ye bear.

HYMN.

PANGE lingua gloriosi
Lauream certaminis,
Et super crucis trophæo
Dic triumphum nobilem:
Qualiter Redemptor orbis
Immolatus vicerit.

Crux fidelis, &c., *down to*
Dulce lignum.

DE parentis protoplasti
Fraude factor condolens,
Quando pomii noxialis
In necem morsu ruit:
Ipse lignum tunc notavit,
Damna ligni ut solveret.

Dulce lignum, &c.

Hoc opus nostræ salutis
Ordo depoposcerat,
Multiformis proditoris
Ars ut artem falleret;
Et medelam ferret inde,
Hostis unde læsserat.

Crux fidelis, &c.

SING, O my tongue, the victor's
praise,
For him the noblest trophy raise,
The victory of his cross proclaim,
His glory, and his laurelled fame:
Sing of his conquests, when he
proved
The Saviour of the souls he loved.
O faithful cross, &c.

The great Creator, Lord of all,
Pitying our parents' early fall,
When death from that destruc-
tive tree
Rushed on them, and their
progeny,
Would, by a tree, himself make
good
The evils of that deadly wood.
Sweet wood, &c.

Order, like this, was just and
meet,
Poor man's redemption to com-
plete,
That heavenly wisdom might
destroy
Our artful foe's malicious joy,
And from our evil's fatal spring
A balsam for our wounds might
bring.
O faithful cross, &c.

QUANDO venit ergo sacri
Plenitudo temporis,
Missus est ab arce Patris
Natus, orbis Conditor;
Atque ventre virginali
Carne amictus prodiit.

Dulce lignum, &c.

VAGIT infans inter arcta
Canditus præsepia :
Membra pannis involuta
Virgo mater alligat :
Et Dei manus pedesque
Stricta cingit fascia.

Crux fidelis, &c.

LUSTRA sex qui jam peregit,
Tempus implens corpora,
Sponte libera Redemptor
Passioni deditus,
Agnus in crucis levatur
Immolandus stipite.

Dulce lignum, &c.

FELLE potus ecce languet,
Spina, clavi, lancea
Mite corpus perforarunt,
Unda manat et cruor :
Terra, pontus, astra, mundus,
Quo lavantur flumine?

Crux fidelis, &c.

FLECTE ramos arbor alta,
Tensa laxa viscera,
Et rigor lentescat ille,
Quem dedit nativitas :
Et superni membra Regis
Tende miti stipite.

Dulce lignum, &c.

Time's solemn plenitude was run
When God sent forth his only
Son,
He who the world's foundation
laid,
Born of a peer and lowly maid,
Came clothed in mortal flesh, and
gave
His life our fallen race to save.
Sweet wood, &c.

Beneath an infant-form debased,
Within a lowly manger placed,
For us he weeps : and filled with
grief
The virgin's love would yield
relief,
And fold him with maternal care
To screen him from the piercing
air.
O faithful cross, &c.

In pains and labours from his
birth,
Passed his appointed term on
earth,
Freely our great Redeemer chose
His sufferings and his mortal
throes,
And as a lamb, whose blood is
shed,
A victim on the cross he bled.
Sweet wood, &c.

Gall is his drink, his spirit falls,
Beneath the thorns and tortur-
ing nails ;
The soldier's spear has brought
a flood,
Of water mingled with his
blood :
A stream of grace and purest
worth,
To wash the deepened stains of
earth.
O faithful cross, &c.

O bend thy boughs, exalted tree,
Relax thy stern rigidity ;
An envied burthen shalt thou
bear,
Receive it to thy tenderest care :
And gently take the precious
load,
The members of our King & God.
Sweet wood, &c.

SOLA digna tu fuisti
 Ferre mundi victimam ;
 Atque portum præparare
 Arca mundo naufrago,
 Quam sacer cruor perunxit,
 Fusus Agni corpore.

Crux fidelis, &c.

SEMPITERNA sit beatæ
 Trinitati gloria,
 Æqua Patri, Filioque ;
 Par decus Paraclito ;
 Unius, Trinique nomen
 Laudet universitas.

Amen.

Dulce lignum, &c.

Towards the end of the Adoration of the Cross, the Candles on the Altar are lighted, and the Priest goes in procession to bring back the B. Sacrament from the place where it was deposited on the preceding day. As the procession returns, the following is sung :

VEXILLA regis prodeunt,
 Fulget crucis mysterium ;
 Qua vita mortem pertulit,
 Et morte vitam protulit.

QUÆ vulnerata lanceæ
 Mucrone diro, crimum
 Ut nos lavaret sordibus,
 Manavit unda et sanguine.

IMPLETA sunt, quæ concinuit
 David fideli carmine,
 Dicendo nationibus :
 Regnavit a ligno Deus.

Thou wert the worthy, chosen
 tree,
 The envied task was given to
 thee,
 A victim for the world to bear,
 An ark for sinners to prepare,
 Stained with the Lamb's re-
 deemming blood,
 To save us from the whelming
 flood.

O faithful cross, &c.

To God eternal glory be,
 In essence one, in persons three ;
 To each is highest honour meet,
 To Father, Son, and Paraclete ;
 May the whole world with joy
 proclaim
 Our God's adored and hallowed
 name. Amen.

Sweet wood, &c.

HYMN.

The standard of our King un-
 furled
 Proclaims triumphant to the
 world,
 The cross, where Life would
 suffer death,
 To gain life with his dying
 breath.

There, wounded with the sol-
 dier's spear,
 Our souls from sinful stains to
 clear,
 He gave a rich and copious tide
 Of blood with water from his
 side.

Then was accomplished what of
 old
 The kingly prophet had fore-
 told ;
 Proclaiming that our God would
 be
 A king and victor from a tree.

ARBOR decora et fulgida,
Ornata regis purpura,
Electa digno stipite
Tam sancta membra tangere.

BEATA cujus brachiis
Pretium pendit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

O crux, ave! spes unica,
Hoc passionis tempore
Piis adauge gratiam,
Reisque dele crimina.

TE, fons salutis, Trinitas,
Collaudet omnis spiritus:
Quibus crucis victoriam
Largiris, adde præmium.

Amen.

O tree of beauty, bright and
fair!
The royal purple thou dost bear,
Above all, worthy to sustain
His limbs, who on thee chose to
reign.

From thy blessed arms, O chosen
tree!
The ransom hung, which bought
us free,
Weighed in thy scales, it bore
away
From hell its long expected prey.

Hail then, O cross! in thee we
place
Hope, firmly at this time of
grace;
May graces to the just increase,
From guilt may sinners find re-
lease.

May every spirit worship thee,
Salvation's source, blest Trinity!
And us, who sing the victor's
praise,
May the bright cross to glory
raise.
Amen.

Having placed the B. Sacrament on the Altar, the Priest incenses it on his knees. Then, having deposited the Host on the corporal, and taken wine and water into the chalice, he incenses the oblation and the Altar, saying the usual Prayers. After which he washes his hands a little away from the Epistle corner in silence; and bowing down in the middle of the Altar, he says,

In spiritu humilitatis,
et in animo contrito sus-
cipiamur a te, Domine:
et sic fiat sacrificium nos-
trum in conspectu tuo
hodie, ut placeat tibi Do-
mine Deus.

May we be received by
thee, O Lord, in the spirit
of humility, and in a con-
trite mind; and so may
our sacrifice be made in
thy sight this day, that it
may be pleasing to thee,
O Lord God.

Then turning to the people, a little towards the Gospel end of the Altar.

Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem Omnipotentem.

No answer is made, but the Priest continues immediately.

Oremus. Præceptis salutaribus moniti, et divina institutione formati, audeamus dicere.

Pater noster, &c.

Having answered in secret Amen, he continues aloud;

Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente beata et gloriosa semper virgine Dei genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris; ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

Then the Priest elevates the sacred Host, and after breaking it as usual, says,

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi prozeant in judicium et condemna-

Brethren, pray that my sacrifice and yours may be acceptable to God, the Father Almighty.

Let us pray. Admonished by salutary precepts, and formed by divine instruction, we presume to say;

Our Father, &c.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come, and the blessed and glorious Mary ever virgin mother of God, with thy blessed apostles Peter and Paul and Andrew and all the saints interceding, grant in thy mercy peace in our days; that, assisted by the help of thy mercy, we may both be ever free from sin, and secure from all disturbance. Through the same Lord Jesus Christ, thy Son, who lives and reigns with thee in the unity of the Holy Ghost, God, world without end.

Amen.

May the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, not be to my judg-

tionem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis, &c.

Panem cœlestem accipiam, et nomen Domini invocabo.

Striking his breast, he says thrice:

Domine non sum dignus, ut intres sub tectum meum: sed tantum die verbo, et sanabitur anima mea.

Then he receives the Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

Having received the particle of the sacred Host with the wine, and taken the ablution of wine and water, he concludes by reciting this Prayer in secret, joining his hands, and bowing in the middle of the Altar.

Quod ore sumpsimus Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

The Priest retires from the Altar; and then are said the Vespers, the same as yesterday, p. 286, except the Anthem at the Magnificat, which is as follows:

Cum accepisset acetum, dixit, consummatum est; et inclinato capite emisit spiritum.

ment and condemnation; but in thy mercy let it avail to the safety of my soul and body, and the reception of a saving remedy. Who livest, &c.

I will take the bread of heaven, and call upon the name of the Lord.

O Lord, I am not worthy that thou shouldst enter under my roof: but say only the word, and my soul shall be healed.

B. Sacrament, saying,

May the body of our Lord Jesus Christ preserve my soul to life eternal. Amen.

May we receive with a pure mind, O Lord, what we have taken with our mouth: and of a temporal gift may it become to us an eternal remedy.

When he had taken the vinegar, he said, it is consummated; and bowing down his head he gave up the ghost.

The Altar is then stripped, as before; but in silence

A fire is struck from a flint outside the Church, and coals are kindled from it. The Priest with his Ministers proceeds to the porch or entrance of the Church, and blesses the fire, as follows:

V. Dominus vobiscum. Our Lord be with you.

R. Et cum spiritu tuo. And with thy spirit.

Oremus.

Let us pray.

PRAYER. *Deus qui.* O God, who hast bestowed on thy faithful the fire of thy brightness, by thy Son, who is the corner-stone; sanctify this new fire produced from the flint, that it may prove serviceable to us: and grant us so to be inflamed with heavenly desires through this paschal solemnity, that we may be able to arrive with pure minds at the festival of perpetual light. Through the same Christ our Lord. R. Amen.

Oremus.

Let us pray.

PRAYER. *Domine Deus.* O Lord God, Father Almighty, unfailing light, who art the Creator of all light; bless this light, which by thee is blessed and sanctified, who didst enlighten the whole world; that we may be inflamed with that light, and enlightened with the fire of thy brightness: and as thou didst give light to Moses going out of Egypt, so enlighten our hearts and senses, that we may deserve to arrive at life and light eternal. Through Christ our Lord. R. Amen.

Oremus.

Let us Pray.

PRAYER. *Domine sancte.* Holy Lord, Father Almighty, eternal God, vouchsafe thy co-operation to us who bless this fire in thy name, and in that of thy only begotten Son Jesus Christ our God and Lord, and of the Holy Ghost; and help us against the fiery darts of the enemy, and enlighten us with heavenly grace. Who livest and reignest, &c. R. Amen.

Then he blesses the five grains of incense, as follows:

May the abundant infusion of thy blessing come upon this incense, we beseech thee, Almighty God; and do thou, O invisible regenerator, light up this nocturnal splendour, that not only the sacrifice, which this night is immolated, may shine with the secret mixture of thy

light, but in whatever place any portion of the mystery of this sanctification may be brought, the wickedness of the fraud of the devil being driven away, the power of thy majesty may be present. Through Christ our Lord. R. Amen.

During this Prayer the Thurifer fills the thurible with coals from the fire, and the Priest first sprinkles the grains of incense and the fire with holy water, saying; Asperges me, &c. and then incenses them thrice.

The Deacon lights one of the three candles, which he holds upon a reed, at the entrance of the Church, and, kneeling on one knee with the Priest and the attendants, except the cross-bearer, he sings alone:

Lumen Christi.

The light of Christ.

R. Deo gratias.

Thanks be to God.

He sings the same louder in the middle of the Church, and still louder before the Altar. Then he begs the Priest's blessing which is given in these words:

Dominus sit in corde tuo,
et in labiis tuis: ut digne
et competenter annunties
suum paschale præconium:
in nomine Patris, et Filii,
✠ et Spiritus Sancti.

Amen.

May the Lord be in thy
heart, and on thy lips; that
thou mayest worthily and
duly announce his paschal
praise: in the name of the
Father, and of the Son, ✠
and of the Holy Ghost.

Amen.

He incenses the Book, and all stand up while he sings:

Let the angelic choirs of heaven now rejoice; let the divine mysteries rejoice; and let the trumpet of salvation sound for the victory of so great a King. Let the earth also rejoice, illumined with such splendour; and, enlightened with the brightness of the eternal King, let it feel that the darkness of the whole world is dispersed. Let also our mother the Church be glad, adorned with the brightness of so great light; and may this temple resound with the loud voices of the people. Wherefore, I beseech you, most dear brethren, who are here present in the wonderful brightness of this holy light, to invoke with me, the mercy of Almighty God. That he who

has vouchsafed to number me among the levites, without any merits of mine, would pour forth the brightness of his light, and enable me to perfect the praise of this taper. Through our Lord Jesus Christ his Son, who lives and reigns with him in the unity of the Holy Ghost, one God:

Per omnia sæcula sæculorum.

World without end.

Amen.

Amen.

N. Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

And with thy spirit.

V. Sursum corda.

Raise up your hearts.

R. Habemus ad Dominum.

We have them raised up to the Lord.

V. Gratias agamus Domino Deo nostro.

Let us give thanks to the Lord our God.

R. Dignum et justum est.

It is meet and just.

It is truly meet and just to glorify with all our heart, and all the affection of our minds, and with the ministry of our voices, the invisible God, the Father Almighty, and his only-begotten Son, our Lord Jesus Christ, who paid for us the debt of Adam, to his eternal Father, and with his merciful blood washed away the hand-writing of our ancient sin. For this is the paschal solemnity, in which that true Lamb is slain, by whose blood the posts of the faithful are consecrated. This is the night in which thou didst first enable our fathers, the children of Israel brought out of Egypt, to pass through the Red Sea with dry feet. This, therefore, is the night which purified the darkness of sinners by the light of a pillar; this is the night which at this time throughout the world restores to grace, and associates in sanctity those that believe in Christ, and are separated from the vices of the world and the darkness of sinners; this is the night in which, destroying the bonds of death, Christ arose victoriously from the grave. For it would have profited us nothing to have been born, if we had not received the benefit of redemption. O wonderful condescension of thy mercy towards us! O inestimable affection of charity: that thou mightest redeem a

slave, thou didst deliver up thy Son! O truly necessary sin of Adam, which was blotted out by the death of Christ! O happy fault, which deserved to possess such and so great a Redeemer! O truly blessed night, which alone deserved to know the time and hour in which Christ rose again from the grave. This is the night of which it is written: And the night shall be enlightened as the day; and the night is my light in my enjoyments. Therefore the sanctification of this night drives away crimes, and cleanses faults; and restores to the fallen, innocence, and to the afflicted, joy. It puts to flight hatreds; it prepares concord, and brings down imperiousness.

Here he fixes the five grains of blessed incense in the candle, in the form of a cross.

Therefore in the grace of this night, receive, O holy Father, the evening sacrifice of this incense, which the holy Church presents to thee in this solemn oblation of this wax candle, the work of bees, by the hands of thy ministers. Now also we know the praises of this column, which in the honour of God the shining fire enkindles.

Here he lights the candle with one of the three candles upon the reed.

Which although divided into parts, suffers no detriment from its light being borrowed. For it is nourished by the melting wax, which the parent bee produced for the substance of this precious taper.

Here the Lamps are lighted, if there are any in the church.

O truly blessed light, which despoiled the Egyptians, and enriched the Hebrews; a night, in which heavenly things are united to those of earth, and things divine to those which are human. We beseech thee, therefore, O Lord, that this taper, consecrated in the honour of thy name, to destroy the darkness of this night, may continue unfailing, and received for an odour of sweetness, may be mixed with the heavenly lights. May the morning star find its flame alive. That star,

I say, who knows no setting. He who returning from the grave, serenely shone upon mankind. We pray thee, therefore, O Lord, that thou wouldst grant peaceful times, and vouchsafe to rule, govern and preserve, with constant protection, in this paschal festivity, us thy servants, and all the clergy and most devout people; together with our most holy Father, Pope N. and our bishop N. Through the same Lord Jesus Christ thy Son: who lives and reigns with thee in the unity of the Holy Ghost, God, world without end. Amen.

Then the Deacon changes his white Ornaments for purple, and goes to the Priest, who takes a purple Chasuble, and reads the following Prophecies in a low voice at the Epistle-end of the Altar, whilst others read them aloud in the Church.

PROPHECY I. GENESIS, i. 1. ; ii. 2.

IN the beginning God created heaven and earth: and the earth was void and empty, and darkness was upon the face of the deep, and the Spirit of God moved over the waters. And God said, Be light made; and light was made. And God saw the light that it was good; and he divided the light from the darkness; and he called the light day and the darkness night: and there was evening and morning, one day. And God said, Let there be a firmament made amidst the waters, and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament: and it was so. And God called the firmament Heaven; and the evening and morning were the second day. God also said, Let the waters that are under the heaven be gathered together into one place, and let the dry land appear: and it was so done. And God called the dry land Earth, and the gathering together of the waters he called Seas: and God saw that it was good. And he said, Let the earth bring forth the green herb, and such as may seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth: and

it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind: and God saw that it was good; and the evening and the morning were the third day. And God said, Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days, and years; to shine in the firmament of heaven, and to give light upon the earth: and it was so done. And God made two great lights, a greater light to rule the day, and a lesser light to rule the night; and the star; and he set them in the firmament of heaven to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness; and God saw that it was good; and the evening and the morning were the fourth day. God also said, Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind: and God saw that it was good. And he blessed them, saying, Increase and multiply, and fill the waters of the sea, and let the birds be multiplied upon the earth: and the evening and morning were the fifth day. And God said, Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds: and it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind: and God saw, that it was good. And he said, Let us make man to our image and likeness; and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image; to the image of God he created him; male and female he created them. And God blessed them, saying, in-

crease and multiply, and fill the earth, and subdue it; and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said, Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat; and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth and wherein there is life, that they may have to feed upon: and it was so done. And God saw all the things that he had made, and they were very good: and the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had done.

Oremus.

Let us pray.

Flectamus genua.

Let us kneel down.

R. Levate.

Rise up again.

PRAYER. *Deus qui mirabiliter.* O God who didst wonderfully create man, and still more wonderfully redeem him: grant us, we beseech thee, to resist with vigorous minds the allurements of sin, that we may deserve to arrive at eternal joys. Through our Lord, &c.

PROPHECY II. GENESIS VI. vii. viii. 21.

AND Noe, when he was five hundred years old, beget Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them, the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. And God said, My spirit shall not remain in man for ever, because he is flesh; and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all

times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said, I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air; for it repenteth me that I have made them. But Noe found grace before the Lord. These are the generations of Noe; Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), he said to Noe, The end of all flesh is come before me; the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it; and the door of the ark thou shalt set in the side; with lower, middle chambers, and third stories, shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh wherein is the breath of life under heaven: all things that are in the earth shall be consumed. And I will establish my covenant with thee; and thou shalt enter into the ark; thou and thy sons, and thy wife, and the wives of thy sons, with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee, of the male sex and the female. Of fowls according to their kind, and of every thing that creepeth on the earth according to its kind; two of every sort shall go in with thee that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God had commanded him. And he was six hundred years old when the waters

of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened, and the rain fell upon the earth forty days and forty nights. In the self-same day Noe, and Sem, and Cham, and Japheth, his sons, his wife, and the three wives of his sons with them, went into the ark; they and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind. And the ark was carried upon the waters: and the waters prevailed beyond measure upon the earth, and all the high mountains under the whole heaven were covered; the water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth. And Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated; the fountains also of the deep and the flood-gates of heaven were shut up, and the rain from heaven was restrained. And the waters returned from off the earth, going and coming; and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe opened the window of the ark, which he had made, sent forth a raven, which went forth, and did not return till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had ceased upon the face of the earth; but she not finding where her foot might rest, returned to him into the ark, for the waters were upon the whole earth; and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive

tree with green leaves in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet other seven days; and he sent forth the dove, which returned not any more unto him. And God spake to Noe, saying, Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth; increase and multiply upon it. So Noe went out, he and his sons, his wife, and the wives of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord, and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savour.

Oremus.

Flectamus genua.

R. Levate.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. *Deus incommutabilis.* O God, unchangeable power and light eternal, mercifully regard the wonderful mystery of thy whole Church, and peacefully effect by thy eternal decree the work of human salvation: and may the whole world experience and see what was cast down, exalted; what was grown old, renovated; and all things through him return to a perfect state, from whom they received their beginning: our Lord Jesus Christ thy Son: Who lives and reigns, &c. R. Amen.

PROPHECY III. GENESIS xxii. 1—19.

IN those days, God tempted Abraham, and said to him, Abraham, Abraham: and he answered, Here I am. He said to him, Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for an holocaust upon one of the

mountains which I will shew thee. So Abraham rising up in the night, saddled his ass, and took with him two young men, and Isaac his son; and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off; and he said to his young men, Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father, My father; and he answered, What wilt thou, son? Behold, saith he, fire and wood, where is the victim for the holocaust? And Abraham said, God will provide himself a victim for a holocaust, my son. So they went on together; and they came to the place which God had shewed him, where he built an altar and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood: and he put forth his hand, and took the sword to sacrifice his son. And behold an Angel of the Lord from heaven called to him, saying, Abraham, Abraham; and he answered, Here I am. And he said to him, Lay not thy hand upon the boy, neither do thou any thing to him; now I know that thou fearest God, and hast not spared thy only begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briars, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, The Lord seeth. Whereupon even to this day it is said, In the mountain the Lord will see. And the Angel of the Lord called to Abraham a second time from heaven, saying, By my ownself have I sworn, saith the Lord; because thou hast done this thing, and hast not spared thy only begotten son for my sake; I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore; thy seed shall possess the gates of their enemies, and in thy seed shall

all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Oramus.

Flectamus genua.

R. Levate.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. *Deus fidelium.* O God, the supreme Father of the faithful, who throughout the world dost multiply the children of thy promise, diffusing the grace of adoption: and by the paschal mystery, dost make Abraham thy servant the father of all nations as thou didst promise; grant thy people worthily to enter unto the grace of thy vocation. Through our Lord, &c. R. Amen.

PROPHECY IV. EXODUS xiv. 24—31. xv. 1.

IN those days, the morning watch was come, and behold the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, Let us flee from Israel, for the Lord fighteth for them against us. And the Lord said to Moses, Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned, at the first break of day, to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: and the Lord delivered Israel in that day out of the hand of the Egyptians. And

they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord and said:

TRACT. Cantemus Domino, gloriose enim honorificatus est: equum et ascensorem projecit in mare: adiutor et protector factus est mihi in salutem.

V. Hic Deus meus, et honorificabo eum: Deus patris mei, et exaltabo eum.

V. Dominus conterens bella: Dominus nomen est illi.

Oremus.

Flectamus genua.

R. Levate.

Let us sing to the Lord, for he is gloriously magnified: the horse and the rider he hath thrown into the sea: he is become my helper and protector unto salvation. He is my God, and I will glorify him: the God of my father, and I will exalt him.—The Lord crushing wars: the Lord is his name.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. *Deus cujus antiqua.* O God, whose ancient miracles we see shining even in our times; since what by the power of thy right hand thou didst confer upon one people by delivering them from Egyptian persecution, thou dost operate by the water of regeneration for the salvation of the gentiles; grant that the fulness of the whole world may pass over to the children of Abraham, and the dignity of Israelites. Through, &c. R. Amen.

PROPHECY V. ISAIAH liv. 17. lv. 1—11.

THIS is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. All you that thirst, come to the waters: and you that have no money, make haste, buy, and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your

soul shall be delighted in fatness. Incline your ear, and come to me: hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the gentiles. Behold thou shalt call a nation, which thou knewest not; and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the holy One of Israel, for he hath glorified thee. Seek ye the Lord while he may be found, call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater; so shall my word be, which shall go forth from my mouth; it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it; saith the Lord Almighty.

Oremus.

Let us pray.

Flectamus genua.

Let us kneel down.

R. Levate.

Rise up again.

PRAYER. *Omnipotens.* O Almighty and everlasting God, multiply to the honour of thy name what thou didst promise to the faith of our fathers, and increase the children of promise by holy adoption, that what the saints of old did not doubt would come to pass in future time, thy Church may now acknowledge to be in great part accomplished. Through, &c. R. Amen.

PROPHECY VI. BARUCH iii. 9—38.

HEAR, O Israel, the commandments of life: give ear, that thou mayst learn wisdom. How hap-

peneth it, O Israel, that thou art in thy enemies' land? Thou art grown old in a strange country; thou art defiled with the dead; thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom; for if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding, that thou mayst know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone into her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? that take their pastime with the birds of the air, that hoard up silver and gold, wherein men trust; and there is no end of their getting? who work in silver, and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth, but the way of knowledge they have not known; nor have they understood the paths thereof, neither have their children received it: it is far from their face. It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding; but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God, and how vast is the place of his possession! It is great, and hath no end; it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge; therefore did they perish. And because they had not wisdom they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to

chosen gold? There is none that is able to know her ways, nor that can search out her paths. But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and four-footed beasts: he that sendeth forth light, and it goeth, and hath called it, and it obeyeth him with trembling. And the stars have given light in their watches, and rejoiced. They were called, and they said, Here we are; and with cheerfulness they have shined forth to him that made them. This is our God, and there shall no other be accounted of in comparison with him. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth and conversed with men.

Oremus.

Flectamus genua.

R. Levate.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. *Deus qui Ecclesiam.* O God, who dost ever multiply thy Church by the calling of the gentiles, mercifully grant, that those whom thou dost wash by the water of baptism, may be defended by continual protection. Through our Lord, &c.

PROPHECY VII. EZECHIEL xxxvii. 1—14.

IN those days, the hand of the Lord was upon me, and brought me forth in the spirit of the Lord, and set me down in the midst of a plain that was full of bones; and he led me about through them on every side: now there were very many upon the face of the plain, and they were exceeding dry. And he saith to me, Son of man, dost thou think these bones shall live? And I answered, O Lord God, thou knowest. And he said to me, Prophecy concerning these bones, and say to them, Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones, Behold, I will send spirit into you, and you shall live; and I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin;

and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion; and the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came up upon them, and the skin was stretched out over them, but there was no spirit in them: And he said to me, Prophecy to the spirit; prophecy, O son of man, and say to the spirit, Thus saith the Lord God, Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me; and the spirit came into them, and they lived; and they stood up upon their feet, an exceeding great army. And he said to me, Son of man, all these bones are the house of Israel. They say, Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophecy, and say to them, Thus saith the Lord God, I will open your graves, and will bring you out of your sepulchres, O my people, and will bring you out into the land of Israel; and you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people; and shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land; saith the Lord Almighty.

Oremus.

Let us pray.

Flectamus genua.

Let us kneel down.

R. Levate.

Rise up again.

PRAYER. *Deus qui nos.* O God, who dost instruct us by the pages of both testaments to celebrate the Paschal mystery, grant us to understand thy mercy, that by receiving these present gifts, our expectation of future ones may be firm. Through our Lord, &c. R. Amen.

PROPHECY VIII. ISAIAH iv. 1—6.

IN that day, seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel, only let us be called by thy name;

take away our reproach. In that day, the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night; for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the day-time from the heat, and for a security, and covert from the whirlwind, and from rain.

TRACT. Vineafacta est dilecto in cornu, in loco uberi. V. Et maceriam circumdedit, et circumfodit, et plantavit vineam Sorec, et ædificavit turrim in medio ejus. V. Et torcular fodit in ea: vinea enim Domini Sabaoth, domus Israel est.

The beloved had a vineyard on a hill, in a fruitful place. And he surrounded it with a wall, and dug round about it, and he planted the vine of Sorec, and built a tower in the midst of it.—And he dug a wine-press therein: for the vineyard of the Lord of hosts, is the house of Israel.

Oremus.

Flectamus genua.

R. Levate.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. *Deus qui in omnibus.* O God, who in all the children of thy Church, hast manifested by the voice of holy prophets, in every place of thy dominion, that thou art the sower of good seed, and the cultivator of chosen branches; grant to thy people, who are called by thee by the names of vineyards and corn; that the unsightliness of thorns and briars being re-

moved, they may produce worthy and abundant fruit. Through our Lord, &c. R. Amen.

PROPHECY IX. EXODUS, xii. 1—11.

IN those days, The Lord said to Moses and Aaron in the land of Egypt, this month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them, On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month, and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts, and on the upper door-posts of the houses wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire; you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until the morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is the Passage) of the Lord.

Oremus.

Flectamus genua.

R. Levate.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. *Omnipotens.* O Almighty and everlasting God, who art wonderful in the dispensation of all thy works, let these whom thou hast redeemed understand, that the creation of the world in the beginning was not a

more excellent thing, than the immolation of Christ our passover at the end of ages. Who lives and reigns, &c.

PROPHECY X. JONAS iii. 1—10.

IN those days the word of the Lord came to Jonas the second time, saying, Arise, and go to Ninive the great city, and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive according to the word of the Lord. Now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey; and he cried, and said, Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God, and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes; and he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying, Let neither men nor beasts, nor oxen, nor sheep, taste any thing; let them not feed, nor drink water, and let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive, and will turn away from his fierce anger, and we shall not perish? And God saw their works, and they were turned from their evil way; and the Lord our God had mercy upon his people.

Oremus.

Flectamus genua.

R. Levate.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. *Deus qui diversitatem.* O God, who hast united the various nations in the confession of thy name, grant us both to will and to be able to accomplish what thou commandest; that thy people being called to an eternal inheritance, may have one faith and one dutiful action. Through our Lord, &c.

PROPHECY XI. DEUTERON. xxxi. 22—30.

IN those days Moses wrote the canticle, and taught it the children of Israel. And the Lord commanded Josue the son of Nun, and said, Take courage, and be valiant; for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it; he commanded the Levites, who carried the ark of the covenant of the Lord, saying, Take this book, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord; how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

TRACT. Attende cœlum et loquar: et audiat terra verba ex ore meo. V. Expectetur sicut pluvia eloquium meum; et descendant sicut ros verba mea. V. Sicut imber super gramen, et sicut nix super fœnum: quia nomen Domini invocabo. V. Date magnitudinem Deo nostro: Deus, vera opera ejus, et omnes viæ ejus judicia. V. Deus fidelis, in quo

Hear, O heaven, and I will speak: and let the earth give ear to the words out of my mouth. Let my speech be expected like rain; and my words descend like dew. As a shower upon the grass, and like snow upon hay: because I will invoke the name of the Lord. Give ye magnificence to our God: God's works are true, and all his ways are

non est iniquitas: justus et sanctus Dominus. judgments. God is faithful, in whom there is no iniquity: the Lord is just and holy.

Oremus.

Flectamus genua.

R. Levate.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. *Deus altitudo.* O God, the exaltation of the humble, and strength of the upright, who by thy holy servant Moses, wast pleased so to instruct thy people by the singing of thy holy canticle, that that renewal of the law might be also our direction; stir up thy power in all the fulness of the justified gentiles, and give joy whilst thou dost diminish fear; that all sins being blotted out by thy remission, what was denounced in vengeance, may be conducive to our salvation.

Through our Lord, &c.

PROPHECY XII. DANIEL iii. 1—24.

IN those days, king Nabuchodonosor made a statue of gold, of sixty cubits high, and sixty cubits broad, and he set it up in the plain of Dura, in the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue, which king Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice, To you it is commanded, O nations, tribes and languages, that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music, ye fall down and adore the golden statue which king Nabuchodonosor hath set up. But if any

man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut and the psaltery, of the symphony, and of all kind of music, all the nations, tribes, and languages, fell down and adored the golden statue which king Nabuchodonosor had set up. And presently, at that very time, some Chaldeans came, and accused the Jews; and said to king Nabuchodonosor, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue; and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews, whom thou hast set over the works of the province of Babylon; Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore thy golden statue which thou hast set up. Then Nabuchodonosor, in fury and in wrath, commanded that Sidrach, Misach, and Abdenago, should be brought; who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said, Is it true, O Sidrach, Misach; and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves and adore the statue which I have made; but if you do not adore, you shall be cast in the same hour into the furnace of burning fire: and who is the god that shall deliver you out of my hand? Sidrach, Misach, and Abdenago answered, and said to king Nabuchodonosor, We have no occasion to answer thee concerning this matter; for behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of

thy hands, O king. But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up. Then was Nabuchodonosor filled with fury; and the countenance of his face was changed against Sidrach, Misach, and Abdenago; and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments. For the king's commandment was urgent: and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down, bound, in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God, and blessing the Lord.

PRAYER. *Omnipotens.* O Almighty and eternal God, the sole hope of the world, who, by the proclamations of thy prophets, didst declare the mysteries of these present times; favourably increase the vows of thy people, for in none of thy faithful can any virtues increase but by thy inspiration. Through our Lord, &c.

If there be a baptismal font, it is here blessed.

If there be no font, the Priest puts off his chasuble, and prostrates before the altar. All others kneel; and the litanies are sung by two chanters in the middle of the choir, and the choir repeat every part after them.

When they come to the words—Peccatores, te rogamus, the Priest and his attendants go into the sacristy, and put on white ornaments. Then the candles are lighted upon the altar; and at the end of the litanies the choir sing the Kyrie eleison, as at Mass.

Kyrie eleison,	1 2 3 4	Lord have mercy on us.
Christe eleison,	1 2 3 4	Christ have mercy on us.
Kyrie eleison,	1 2 3 4	Lord have mercy on us.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus,
Fili Redemptor mun-
di Deus,

Spiritus Sancte Deus,
Sancta Trinitas, unus
Deus,

Sancta Maria,

Sancta Dei genitrix,

Sancta Virgo virgi-
num,

Sancte Michael,

Sancte Gabriel,

Sancte Raphael,

Omnes sancti Angeli et
Archangeli, orate pro
nobis.

Omnes sancti beatorum
spirituum ordines, ora-
te pro nobis.

Sancte Joannes Baptista,
ora pro nobis.

Sancte Joseph, ora pro
nobis.

Omnes sancti patriarchæ
et prophetæ, orate pro
nobis.

Sancte Petre,
Sancte Paule,
Sancte Andrea,
Sancte Joannes, } Ora
pro
nobis.

Omnes sancti Apostoli et
Evangelistæ, orate pro
nobis.

Omnes sancti Discipuli
Domini, orate pro nobis.

Sancte Stephane, } Ora
Sancte Laurenti, } pro
Sancte Vincenti, } nobis.

Christ hear us.

Christ graciously hear us.

God the Father of
heaven,

God the Son, Redeem-
er of the world,

God the Holy Ghost,
Holy Trinity, one God,

Holy Mary,

Holy Mother of God,

Holy Virgin of vir-
gins,

St Michael,

St Gabriel,

St Raphael,

All ye holy Angels
and Archangels,

All ye holy orders of
blessed spirits,

St John Baptist,

St Joseph,

All ye holy patriarchs
and prophets,

St Peter,

St Paul,

St Andrew,

St John,

All ye holy Apostles
and Evangelists,

All ye holy Disciples
of our Lord,

St Stephen,

St Lawrence,

St Vincent,

Ora pro nobis. Miserere nobis.

Have mercy on us.

Pray for us.

Omnes sancti Martyres,
orate pro nobis.

Sancte Silvester, }
Sancte Gregori, } Ora
Sancte Augus- } pro
tine, } nobis.

Omnes sancti Pontifices
et Confessores, orate
pro nobis.

Omnes sancti Doctores,
orate pro nobis,
Sancte Antoni, }
Sancte Benedicte, } Ora
Sancte Dominice, } pro
Sancte Francisce, } nobis.

Omnes sancti Sacerdotes
et Levitæ, orate pro nobis,
Omnes sancti Monachi et
Eremitæ, orate pro nobis.

Sancta Maria }
Magdalena, } Ora
Sancta Agnes, } pro
Sancta Cæcilia, } nobis.
Sancta Agatha, }
Sancta Anastasia, }

Omnes sanctæ Virgines et
Viduæ, orate pro nobis.

Omnes sancti et sanctæ
Dei, intercedite pro
nobis.

Propitius esto, parce no-
bis Domine.

Propitius esto, exaudi nos
Domine.

Ab omni malo,
Ab omni peccato,
A morte perpetua,

Per mysterium sanc-
tæ incarnationis
tuæ,

Libera nos Domine.

All ye holy Martyrs,

St Silvester,
St Gregory,
St Augustin,

All ye holy Bishops
and Confessors,

All ye holy Doctors,

St Antony,
St Benedict,
St Dominic,
St Francis,

All ye holy Priests
and Levites,

All ye holy Monks
and Hermits,

St Mary Magdalen,

St Agnes,
St Cecily,
St Agatha,
St Anastasia,

All ye holy Virgins
and Widows,

All ye men and women,
saints of God, inter-
cede for us.

Be merciful to us, spare
us, O Lord.

Be merciful to us, hear
us, O Lord.

From all evil,
From all sin,
From everlasting
death,

Through the mystery
of thy holy incar-
nation,

Pray for us.

God deliver us.

Per adventum tuum,
 Per nativitatem tuam,
 Per baptismum et sanctum
 jejunium tuum,
 Per crucem et passionem
 tuam,
 Per mortem et sepulturam
 tuam,
 Per sanctam resurrectionem
 tuam,
 Per admirabilem ascensionem
 tuam,
 Per adventum Spiritus
 Sancti Paracliti,
 In die judicii,

Libera nos Domine.

Peccatores, te rogamus
 audi nos.

Ut nobis parcas,
 Ut ecclesiam tuam
 sanctam regere et
 conservare digneris,
 Ut dominum apostolicum
 et omnes ecclesiasticos
 ordines in sancta religione
 conservare digneris,
 Ut inimicos sanctæ
 Ecclesiæ humiliare
 digneris,

Te rogamus audi nos.

Ut regibus et principibus
 Christianis pacem et veram
 concordiam donare
 digneris,
 Ut nosmetipsos in tuo
 sancto servitio con-
 fortare et conserva-
 re digneris,

Through thy coming,
 Through thy nativity,
 Through thy baptism
 and holy fasting,
 Through thy cross and
 passion,
 Through thy death
 and burial,
 Through thy holy re-
 surrection,
 Through thy admira-
 ble ascension,
 Through the coming
 of the Holy Ghost
 the Comforter,
 In the day of judgment

O Lord, deliver us.

We sinners, beseech thee
 to hear us.

That thou spare us,
 That thou vouchsafe
 to rule and preserve
 thy holy Church,
 That thou vouchsafe
 to preserve our apo-
 stolic prelate and
 all ecclesiastical or-
 ders in holy religion,
 That thou vouchsafe
 to humble the ene-
 mies of thy holy
 Church,
 That thou vouchsafe
 to grant peace and
 true concord to
 Christian kings and
 princes,
 That thou vouchsafe
 to confirm and pre-
 serve us in thy holy
 service,

We beseech thee, hear us.

Ut omnibus benefac-
toribus nostris sem-
piterna bona retri-
buas.

Ut fructus terræ dare
et conservare dig-
neris;

Ut omnibus fidelibus
defunctis requiem
æternam donare
digneris,

Ut nos exaudire dig-
neris,

Agnus Dei, qui tollis pec-
cata mundi, parce nobis
Domine.

Agnus Dei, qui tollis pec-
cata mundi, exaudi nos
Domine.

Agnus Dei, qui tollis pec-
cata mundi, miserere
nobis.

Christe audi nos.

Christe exaudi nos.

Here is sung the Kyrie eleison, Christe eleison, Kyrie eleison, &c. each three times, as at Mass, during which the Priest comes to the foot of the Altar, and begins Mass as usual. Then he goes up to the Altar, kisses it, repeats the Kyrie eleison, as usual in other Masses, and then intones the Gloria in excelsis, during the whole of which the bell is rung.

PRAYER. *Deus qui hanc.* O God, who dost illus-
trate this most holy night by the glory of our Lord's
resurrection; preserve in the new progeny of thy family
the spirit of adoption which thou hast given; that, re-
newed in body and mind, they may exhibit in thy
sight a pure service. Through the same Lord, &c. !

EPISTLE. *COLLOSSIANS* iii. 1—4. Brethren, if
you be risen with Christ, seek the things that are

That thou render eter-
nal good things to
all our benefactors,

That thou vouchsafe
to give and pre-
serve the fruits of
the earth,

That thou vouchsafe
to give eternal rest
to all the faithful
departed,

Lamb of God, who takest
away the sins of the
world, spare us, O Lord.

Lamb of God, who takest
away the sins of the
world, hear us, O Lord.

Lamb of God, who takest
away the sins of the
world, have mercy on us.

Christ hear us.

Christ graciously hear us.

Te rogamus audi nos.

We beseech thee, hear us.

above; where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear, who is your life, then you also shall appear with him in glory.

GRADUAL. Alleluia, alleluia, alleluia.

V. Confitemini Domino Give praise to the Lord,
quoniam bonus: quoniam for he is good: for his
in sæculum misericordia mercy endureth for ever.
ejus.

TRACT. Laudate Do- O praise the Lord, all
minum, omnes gentes; et ye nations; and praise him
collaudate eum, omnes po- together, all ye people.—
puli. V. Quoniam confir- For his mercy is confirmed
mata est super nos miseri- upon us: and the truth of
cordia ejus: et veritas Do- the Lord remaineth for
mini manet in æternum. ever.

GOSPEL. ST MATTHEW xxviii. 1—7. And in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it: and his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering, said to the women, Fear not you, for I know that you seek Jesus who was crucified. He is not here: for he is risen, as he said. Come and see the place where the Lord was laid. And going quickly, tell ye his disciples that he is risen; and behold he will go before you into Galilee: there you shall see him. Lo, I have foretold it to you.

No Offertory is said.

SECRET. Accept, we beseech thee, O Lord, the prayers of thy people, with the oblation of sacrifice; that initiated in the paschal mysteries, by thy operation, it may profit us as a remedy for eternity. Through our Lord, &c.

PREFACE. *Te quidem Domine, as in the Ordinary,*
page 18.

WITHIN THE ACTION.

Communicating and celebrating the most holy night of the resurrection of our Lord Jesus Christ according to the flesh, &c., we beseech thee therefore, O Lord, favourably to receive this oblation of our service, and that of all thy family, which we offer to thee for those also whom thou hast been pleased to regenerate of water and the Holy Spirit, granting them the remission of all sins, &c.

The Pax is not given: no Agnus Dei said, nor any Post-communion. After the Communion of the Priest, Vespers are said as follows:

Antiphon. Alleluia, alleluia, alleluia.

PSALM CXVI.

Laudate Dominum,
omnes gentes: laudate
eum omnes populi.

Quoniam confirmata est
super nos misericordia
ejus: et veritas Domini
manet in æternum.

Gloria Patri, et Filio, et
Spiritui Sancto.

Sicut erat in principio,
et nunc, et semper, et in
sæcula sæculorum.

Amen.

Antiph. Alleluia, alleluia, alleluia.

Antiph. Vespere autem
sabbati, quæ lucescit in
prima sabbati, venit Ma-
ria Magdalene. et altera
Maria, videre sepulchrum.
Alleluia.

O praise the Lord, all ye
nations: praise him, all ye
people.

For his mercy is con-
firmed upon us; and the
truth of the Lord remain-
eth for ever.

Glory be to the Father,
and to the Son, and to the
Holy Ghost.

As it was in the begin-
ning, is now, and ever
shall be, world without
end. Amen.

But in the end of the
sabbath, when it began to
dawn towards the first day
of the week, came Mary
Magdalen, and the other
Mary, to see the sepulchre.
Alleluia.

CANTICLE of B. V. M. ST LUKE i. 46.

Magnificat* anima mea
Dominum.

Et exultavit spiritus meus*
in Deo salutari meo.

Quia respexit humilitatem
ancillæ suæ: * ecce enim ex hoc
beatam me dicent omnes genera-
tiones.

Quia fecit mihi magna,
qui potens est: * et sanctum
nomen ejus.

Et misericordia ejus a
progenie in progenies, *
timentibus eum.

Fecit potentiam in brachio
suo: * dispersit superbos
mente cordis sui.

Deposuit potentes de
sede: * et exaltavit humiles.

Esurientes implevit bonis:
* et divites dimisit inanes.

Suscepit Israel puerum
suum: * recordatus misericordiae
suæ.

Sicut locutus est ad patres
nostros, * Abraham, et semini
ejus in sæcula.

Gloria Patri, &c.

Antiph. Vespere autem,
&c. *ut supra.*

Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

PRAYER. *Spiritum nobis.*

My soul doth magnify
the Lord.

And my spirit hath rejoiced
in God my Saviour.

Because he hath regarded
the humility of his handmaid:
for behold from henceforth
all generations shall call me
blessed.

Because he hath so mighty
hath done great things to me:
and holy is his name.

And his mercy is from
generation unto generations
to them that fear him.

He hath shewn might in
his arm; he hath scattered
the proud in the conceit
of their heart.

He hath put down the
mighty from their seat, and
hath exalted the humble.

He hath filled the hungry
with good things, and the rich
he hath sent empty away.

He hath received Israel
his servant, being mindful
of his mercy.

As he spoke to our fathers,
to Abraham and to his seed
for ever.

Glory be to the Father, &c.

Ant. But in the end, &c.
as above.

Our Lord be with you.

And with thy spirit.

Let us pray.

Pour forth upon us,

O Lord, the spirit of thy love; that, by thy mercy, thou mayest make those of one mind, whom thou hast fed with the paschal mysteries. Through our Lord, &c.
R. Amen.

Dominus vobiscum.

R. Et cum spiritu tuo.

Ite missa est. Alleluia, alleluia.

R. Deo gratias. Alleluia, alleluia.

O Lord be with you.

And with thy spirit.

Go, you are dismissed. Alleluia, alleluia.

Thanks be to God. Alleluia, alleluia.

Then the Mass finishes as usual.

Easter Sunday.

INTROIT. Ps. cxxxviii.

RESURREXI, et adhuc tecum sum, alleluia: posuisti super me manum tuam, alleluia: mirabilis facta est scientia tua, alleluia, alleluia.

Ps. Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

V. Gloria.

PRAYER. *Deus qui.* O God, who this day didst open to us the approach to eternity by thy only Son victorious over death; prosper our vows by thy grace, which thou dost anticipate by thy inspiration. Through the same Lord, &c.

EPISTLE. 1 COR. v. 7—8. Brethren, purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ our pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GRADUAL. Hæc dies quam fecit Dominus: exultemus et lætemur in ea.

V. Confitemini Domino,

Iarose, and am still with thee, alleluia: thou hast laid thy hand upon me, alleluia: thy knowledge is become wonderful, alleluia, alleluia.

Lord, thou hast proved me, and known me: thou hast known my sitting down, and my rising up.

Glory, &c.

O God, who this day didst open to us the approach to eternity by thy only Son victorious over death; prosper our vows by thy grace, which thou dost anticipate by thy inspiration. Through the same Lord, &c.

This is the day which the Lord hath made: let us be glad and rejoice therein. Give praise to

quoniam bonus: quoniam
in sæculum misericordia
ejus. Alleluia, alleluia.
V. Pascha nostrum immo-
latus est Christus.

SEQUENCE. Victimæ
Paschali laudes immolent
Christiani.

Agnus redemit oves:
Christus innocens Patri
reconciliavit peccatores.

Mors et vita duello con-
fixere mirando: dux vitæ
mortuus, regnat vivus.

Dic nobis Maria, quid
vidisti in via?

Sepulchrum Christi vi-
ventis, et gloriam vidi re-
surgentis,

Angelicos testes, sudari-
um et vestes.

Surrexit Christus spes
nostra: præcedet vos in Ga-
lileam.

Scimus Christum sur-
rexisse a mortuis vere: tu
nobis victor rex miserere.
Amen. Alleluia.

This Sequence is said every day of Easter Week.

GOSPEL. ST MARK XVI. 1—7. At that time,
Mary Magdalen, and Mary the mother of James, and
Salome bought sweet spices, that coming they might
anoint Jesus. And very early in the morning, the first
day of the week, they come to the sepulchre, the sun
being now risen: and they said one to another, Who
shall roll back the stone from the door of the sepul-

the Lord; for he is good:
for his mercy endureth for
ever. Alleluia, alleluia.
Christ our Pasch is immo-
lated.

Let Christians offer
praises to the Paschal vic-
tim.

The Lamb has redeemed
the sheep: Christ who was
innocent has reconciled
sinners to his Father.

Death and life have con-
tended in a wonderful con-
flict: the leader of life who
was dead, reigns alive.

Tell us, O Mary, what
didst thou see on the way?

I saw the sepulchre of
Christ who is alive, and
the glory of him rising
again,

Angelical witnesses, his
sudarium and burial cloths.

Christ my hope is risen:
he will go before you into
Galilee.

We know that Christ
arose truly from the dead:
do thou, O conqueror and
king, have mercy on us.
Amen. Alleluia.

chire? And looking, they saw the stone rolled back; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished: who saith to them, Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen, he is not here; behold the place where they laid him: but go, tell his disciples, and Peter, that he goeth before you into Galilee: there you shall see him, as he told you. **CREDO.**

OFFERTORY. Terra tremuit et quævit, dum resurgeret in judicio Deus. Alleluia. The earth trembled and was still, when God arose in judgment. Alleluia.

SECRET. Accept, we beseech thee, O Lord, the prayers of thy people with the oblation of sacrifice; that initiated in the paschal mysteries, by thy operations, it may profit us as a remedy for eternity. Through our Lord, &c.

PREFACE. Te quidem, &c. Communicantes, and Hanc igitur, as in the ordinary of the Mass, page 181 and they are said during the week.

COMMUNION. Pascha nostrum immolatus est Christus, alleluia: itaque epulemur in azymis sinceritatis et veritatis. Alleluia, alleluia, alleluia. Christ our Pasch is immolated, alleluia: therefore let us feast in the unleavened bread of sincerity and truth. Alleluia, alleluia, alleluia.

POSTCOM. Spiritum. Pour forth upon us, O Lord; the spirit of thy love, that, by thy mercy, thou mayest make those of one mind whom thou hast fed with the paschal mysteries. Through our Lord, &c. **After Dominus vobiscum, the Priest says, Ite, missa est, Alleluia, alleluia, and the Acolyte answers Deo gratias, Alleluia, alleluia: And the same is said till Low Sunday.**

Easter Monday.

INTROIT. Exod. xiii.

INTRODUXIT **THE** Lord hath brought Dominus in terram in you into a land flowing

fluentem lac et mel, alleluia: et ut lex Domini semper sit in ore vestro, alleluia, alleluia.

Ps. Confiteamini Domino, et invocate nomen ejus: annuntiate inter gentes opera ejus.

V. Gloria, &c.

PRAYER. *Deus qui.* O God, who hast bestowed remedies on the world in the paschal solemnity: grant to thy people heavenly gifts, we beseech thee; that they may both deserve to obtain perfect liberty, and arrive at life everlasting. Through our Lord, &c.

LESSON. ACTS x. 37—43. In those days, Peter standing in the midst of the people, said: Men brethren, you know the word which hath been published through all Judea; for it began from Galilee, after the baptism which John preached, Jesus of Nazareth; how God anointed him with the Holy Ghost, and with power, who went about doing good and healing all that were oppressed by the devil, for God was with him. And we are witnesses of all things that he did in the land of the Jews, and in Jerusalem; whom they killed, hanging him upon a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but to witnesses pre-ordained by God; even to us, who did eat and drink with him after he arose again from the dead. And he commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. To him all the prophets gave testimony, that by his name all receive remission of sins who believe in him.

GRADUAL. *Hæc dies quam fecit Dominus: exultemus et lætemur in ea.*
V. Dicat nunc Israel quoniam bonus, quoniam in

ing with milk and honey, alleluia; and that the law of the Lord may be ever in your mouth, alleluia, alleluia.

Give glory to the Lord, and call upon his name: declare his deeds among the gentiles.

Glory, &c.

This is the day which the Lord hath made: let us be glad and rejoice therein. . . . Let Israel now say that he is good, that

seculum	misericordia	his mercy endureth for
ejus. Alleluia, alleluia. V.		ever. Alleluia, alleluia.
Angelus Domini descen-		An Angel of the Lord
dit de coelo, et accedens		descended from heaven,
revolvit lapidem, et sede-		and coming, rolled back
bat super eum.		the stone, and sat upon it.

SEQUENCE. Victimæ Paschali, as on *Easter Sunday*, page 348.

GOSPEL. ST LUKE xxiv. 13—35. At that time, Two of the disciples of Jesus went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus himself also, drawing near, went with them. But their eyes were held that they should not know him. And he said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people; and how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel: and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who, before it was light, were at the sepulchre, and not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre, and found it so as the women had said, but him they found not. Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into his glory? And, beginning at Moses and all the prophets, he expounded to them in all the

scriptures the things that were concerning him. And they drew nigh to the town whither they were going; and he made as though he would go farther. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. And it came to pass, whilst he was at table with them, he took bread, and blessed, and broke, and gave to them; and their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to the other, Was not our heart burning within us whilst he spoke in the way, and opened to us the scriptures? And, rising up the same hour, they went back to Jerusalem, and they found the eleven gathered together, and those that were with them, saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how they knew him in the breaking of bread. **CREDO.**

OFFERTORY. Angelus An angel of the Lord
Domini descendit de descended from heaven,
cœlo, et dixit mulieribus: and said to the women,
Quem quæritis, surrexit He whom you seek is
sicut dixit. Alleluia. risen as he said. Alleluia.

SECRET. Accept, we beseech thee, O Lord, the prayers of thy people with the oblation of sacrifice; that initiated in the paschal mysteries, by thy operation, it may profit us as a remedy for eternity. Through our Lord, &c.

COMMUNION. Surrexit The Lord is risen, and
Dominus, et apparuit Pe- hath appeared to Peter.
tro. Alleluia. Alleluia.

POSTCOMMUNION. *Spiritum.* Pour forth upon us, O Lord, the spirit of thy love, that, by thy mercy, thou mayest make those of one mind whom thou hast fed with the paschal mysteries. Through our Lord, &c.

Easter Tuesday.

INTROIT. *Ecclus. xv.*

AQUA sapientiae potavit eos, alleluia. **H**E gave them the water of wisdom to drink.

mabitur in illis, et non
flectetur, alleluia: et ex-
altabit eos in æternum,
alleluia, alleluia.

alleluia: she shall be made
strong in them, and shall
not be moved, alleluia:
and he shall exalt them for
ever, alleluia, alleluia.

Ps. Confitemini Domino,
et invoke nomen ejus:
annuntiate inter gentes
opera ejus.

Give glory to the Lord,
and call upon his name:
declare his deeds among
the gentiles.

V Gloria, &c.

Glory, &c.

PRAYER. *Deus qui Ecclesiam.* O God, who dost
ever multiply thy Church by a new progeny, grant to
thy servants, that they may retain in their lives the
mystery which they have received by faith. Through
our Lord, &c.

LESSON. ACTS xiii. 26—33. In those days, Paul
standing up, and with his hand bespeaking silence,
said, Men brethren, children of the stock of Abraham,
and whosoever among you fear God, to you the word of
this salvation is sent. For they that inhabited Jerusa-
lem, and the rulers thereof, not knowing him, nor the
voices of the prophets which are read every sabbath,
judging him have fulfilled them; and finding no cause of
death in him, they desired of Pilate that they might kill
him. And when they had fulfilled all things that were
written of him, taking him down from the tree, they laid
him in a sepulchre. But God raised him up from the
dead the third day; who was seen for many days by
them who came up with him from Galilee to Jerusalem,
who to this present time are his witnesses to the
people. And we declare unto you that the promise
which was made to our fathers, the same God hath
fulfilled to our children, raising up our Lord Jesus
Christ.

GRADUAL. *Hæc dies,*
quam fecit Dominus; ex-
ultemus et lætemur in ea.

This is the day which
the Lord hath made: let
us be glad and rejoice
therein. Let those now
speak who have been re-
deemed by our Lord:

V. Dicant nunc qui re-
dempti sunt a Domino:
quos redemit de manu

inimici, et de regionibus congregaviteos. Alleluia, alleluia. Surrexit Dominus de sepulchro, qui pro nobis pendit in ligno.

whom he hath redeemed out of the hand of the enemy, and gathered out of the nations. Alleluia, alleluia. The Lord is risen from the sepulchre, who for us hung upon a tree.

SEQUENCE. Victimæ paschali, &c. *as on Sunday.*

GOSPEL. ST LUKE xxiv. 36—47. At that time, Jesus stood in the midst of his disciples, and saith to them, Peace be to you; it is I, fear not. But they being troubled and frightened, supposed that they saw a spirit. And he said to them, Why are you troubled, and why do thoughts arise in your hearts? See my hands, and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as you see me to have. And when he had said this, he shewed them his hands, and his feet. But while they yet believed not, and wondered for joy, he said, Have you here any thing to eat? And they offered him a piece of broiled fish, and a honey-comb: and when he had eaten before them, taking the remains, he gave to them. And he said to them, These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understanding, that they might understand the scriptures. And he said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day; and that penance and remission of sins should be preached in his name among all nations. CREDO.

OFFERTORY. Intonuit de cœlo Dominus, et Altissimus dedit vocem suam: et apparuerunt fontes aquarum, Alleluia.

The Lord thundered from heaven, and the most High gave his voice: and the fountains of waters appeared, Alleluia.

SECRET. Accept, O Lord, the prayers of the faithful with the offerings of sacrifice; that by these

offices of pious devotion, we may pass to heavenly glory. Through our Lord, &c.

COMMUNION. Si con-
surrexistis cum Christo, Christ, seek the things
quæ sursum sunt quærite, that are above, where
ubi Christus est in dextera Christ is sitting at the
Dei sedens, alleluia: quæ right hand of God, alle
sursum sunt sapite, alle- luia; mind the things that
luia. are above, alleluia.

POSTCOMMUNION. *Concede.* Grant, we beseech thee, Almighty God, that the receiving of the paschal sacrament may ever remain in our minds. Through our Lord, &c.

Easter Wednesday.

INTROIT. *Math. xxv.*

VENITE benedicti Pa-
tris mei, percipite
regnum, alleluia: quod
vobis paratum est ab ori-
gine mundi, alleluia,
alleluia, alleluia.

Ps. Cantate Domino
canticum novum: cantate
Domino omnis terra.

V. Gloria.

PRAYER. *Deus qui nos.* O God, who dost give us joy by the yearly solemnity of our Lord's resurrection, mercifully grant that by the temporal festivities which we celebrate, we may deserve to arrive at eternal joys. Through the same, &c.

From this day till Saturday before Low Sunday inclusively, one of the following Prayers is said, unless there be a simple Feast to be commemorated.

FOR THE CHURCH. *Ecclesiæ tuæ.* As above, p. 39.

OR FOR THE POPE. *Deus omnium.* As p. 39.

LESSON. ACTS iii. 12—19. In those days, Peter opening his mouth, said, Ye men of Israel, and ye that fear God, hear. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our

COME ye blessed of my
Father, receive the
kingdom, alleluia; which
was prepared for you from
the foundation of the world,
alleluia, alleluia, alleluia.

Sing ye to the Lord a
new canticle; sing to the
Lord all the earth.

Glory, &c.

fathers hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate; when he judged he should be released. But you denied the Holy One and the Just, and desired a murderer to be granted unto you. But the author of life you killed, whom God hath raised from the dead, of which we are witnesses. And now, brethren, I know that you did it through ignorance, as did also your rulers. But those things which God before had shewed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled. Repent therefore, and be converted, that your sins may be blotted out.

GRADUAL. Hæc dies, quam fecit Dominus: exultemus et lætemur in ea. V. Dextera Domini fecit virtutem: dextera Domini exaltavit me. Alleluia, alleluia. V. Surrexit Dominus vere; et apparuit Petro.

This is the day which the Lord hath made: let us be glad and rejoice therein. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Alleluia, alleluia. The Lord is risen indeed; and hath appeared to Peter.

SEQUENCE. Victimæ Paschali, *as on Sunday.*

GOSPEL. JOHN xxi. 1—14. At that time, Jesus shewed himself again to his disciples at the sea of Tiberias. And he shewed himself after this manner. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael, who was of Cana in Galilee, and the sons of Zebedee and two others of his disciples. Simon Peter saith to them; I go a fishing. They say to him, We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing. But when the morning was come, Jesus stood on the shore; yet the disciples knew not that it was Jesus. Jesus therefore said to them, Children, have you any meat? They answered him, No. He saith to them, Cast the net on the right side of the ship, and you shall find. They cast there-

fore, and now they were not able to draw it, for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter, It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them, Bring hither of the fishes which you now have caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them, Come, and dine. And none of them who were at meat durst ask him, Who art thou? knowing that it was the Lord. And Jesus cometh, and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead. **CREDO.**

OFFERTORY. *Portas coeli aperuit Dominus, et pluit illis manna ut ederent: panem coeli dedit eis: panem angelorum manducavit homo, alleluia.*

The Lord opened the doors of heaven, and rained down manna upon them to eat: he gave them the bread of heaven: man ate the bread of angels, alleluia.

SECRET. We offer sacrifices, O Lord, with paschal joys; by which thy church is wonderfully fed and nourished. Through our Lord, &c.

SECOND SECRET, FOR THE CHURCH, OR FOR THE POPE, as above, p. 40.

COMMUNION. *Christus resurgens ex mortuis, jam non moritur, alleluia: mors illi ultra non dominabitur, alleluia, alleluia.* Christ rising again from the dead, dieth now no more, alleluia; death shall no more have dominion over him, alleluia, alleluia.

POSTCOM. *Ab omni nos.* We beseech thee, O Lord,

that, being purified from all our old habits, the solemn reception of thy sacrament may transform us into a new creature. Who livest, &c.

SECOND POSTCOM. FOR THE CHURCH. *Quæsumus.*
OR, FOR THE POPE. *Hæc nos. As in page 41.*

Easter Thursday.

INTROIT. *Wisd. x.*

VICTRICEM manum
tuam Domine lauda-
verunt pariter, alleluia:
quia sapientia aperuit
os mutum, et linguas in-
fantium fecit disertas, alle-
luia, alleluia.

Ps. Cantate Domino
canticum novum; quia mi-
rabilia fecit. V. Gloria.

THEY praised with one
accord thy victorious
hand, O Lord, alleluia; for
wisdom opened the mouth
of the dumb, and made the
tongues of infants elo-
quent, alleluia, alleluia.

Sing ye to the Lord a
new canticle; for he hath
done wonderful things.—
Glory, &c.

PRAYER. *Deus qui diversitatem.* O God who hast
united the various nations in the confession of thy
name, grant, that being born again in the font of bap-
tism, we may have one faith, and one dutiful action.
Through our Lord, &c.

SECOND PRAYER. *Ecclesiæ tuæ, or, Deus omnium, as
in page 39.*

LESSON. ACTS viii. 26—40. In those days, An
angel of the Lord spoke to Philip, saying: Arise, go
towards the south, to the way that goeth down from
Jerusalem to Gaza: this is desert. And rising up,
he went; and behold a man of Ethiopia, an eunuch, of
great authority under Candace the queen of the Ethi-
opians, who had charge over all her treasures, had
come to Jerusalem to adore. And he was returning,
sitting in his chariot, and reading *Isaias the prophet*.
And the Spirit said to Philip, Go near, and join thyself
to this chariot. And Philip running thither, heard him
reading the prophet *Isaias*; and he said, Thinkest thou
that thou understandest what thou readest? Who

said, And how can I, unless some man show me? and he desired Philip that he would come up, and sit with him. And the place of the scripture which he was reading was this: He was led as a sheep to the slaughter; and like a lamb without voice before his shearer; so opened he not his mouth: in humility his judgment was taken away: his generation, who shall declare; for his life shall be taken from the earth? And the eunuch answering Philip, said, I beseech thee, of whom doth the prophet speak this; of himself, or of some other man? Then Philip opening his mouth, and beginning at this scripture, preached unto him Jesus. And as they went on their way, they came to a certain water: and the eunuch said, See, here is water, what doth hinder me from being baptized? And Philip said, If thou believest with all thy heart, thou mayest: and he answering, said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more: and he went on his way rejoicing. But Philip was found in Azotus, and passing through, he preached the gospel to all the cities, till he came to Caesarea; the name of the Lord Jesus Christ.

GRADUAL. Hæc dies, quam fecit Dominus: exultemus et lætemur in ea. V. Lapidem, quem reproba-verunt ædificantes, hic factus est in caput anguli: a Domino factum est istud, et est mirabile in oculis nostris. Alleluia, alleluia. V. Surrexit Christus, qui creavit omnia, et misertus est humano generi.

This is the day which the Lord hath made: let us be glad and rejoice therein.—The stone which the builders rejected is become the head of the corner: this is the work of the Lord, and it is wonderful in our eyes. Alleluia, alleluia—Christ is risen, who created all things, and had compassion upon the human race.

15. *Sanctus. Victimæ paschali, &c. as on Sunday.*

GOSPEL, ST JOHN. IX. 11.—18. At that time, Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre; and she saw two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had been laid. They say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? whom seekest thou? She thinking it was the gardener, saith to him, Sir, if thou hast taken him hence, tell me where thou hast laid him; and I will take him away. Jesus saith to her, Mary. She turning, saith to him, Rabboni (which is to say, Master). Jesus saith to her, Do not touch me; for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father, and to your Father; to my God, and your God. Mary Magdalen cometh and telleth the disciples, I have seen the Lord, and these things he said to me. **CREDO.**

OFFERTORY. In die In the day of your so-
solemnitatis vestræ, dicit lemnity, saith the Lord, I
Dominus, inducam vos in will bring you into a land
terram fluentem lac et that floweth with milk and
mel, alleluia. honey, alleluia.

SECRET. Favourably receive the offerings of thy people, we beseech thee, O Lord, that being renewed by baptism and the confession of thy name, they may obtain everlasting happiness. Through our Lord, &c.

Second Secret, as in page 40.

COMMUNION. Populus Purchased people, de-
acquisitionis, annuntiate clare his virtues, alleluia:
virtutes ejus, alleluia: qui who hath called you out of
vos de tenebris vocavit in darkness into his admira-
admirabile lumen suum, ble light, alleluia.
alleluia.

POSTCOM. Exaudi. Hear our prayers, O Lord, that the holy work of our redemption may both suffer

upon us help in this life, and procure for us eternal joys. Through, &c.

Second Postcommunion as in page 41.

Easter Friday.

INTROIT. Ps. lxxvii.

EDUXIT eos Dominus in spe, alleluia: et inimicos eorum operuit mare, alleluia, alleluia, alleluia.

Ps. Attendite, popule meus, legem meam: inclinate aurem vestram in verba oris mei. V. Gloria.

PRAYER. *Omnipotens.* O Almighty and everlasting God, who hast bestowed the paschal mystery in the covenant of man's reconciliation, grant that our mind may imitate in effect what we celebrate in profession. Through our Lord, &c.

Second Prayer, Ecclesiæ tuæ, or Deus omnium, as in page 39.

EPISTLE. 1 PETER iii. 18—22. Dearly beloved, Christ died once for our sins, the just for the unjust, that he might offer us to God, being put to death indeed in the flesh, but enlivened in the Spirit. In which also coming, he preached to those spirits that were in prison, which had been sometime incredulous, when they waited for the patience of God in the days of Noe, when the ark was building; wherein a few, that is, eight souls, were saved by water. Whereunto baptism being of the like form, now saveth you also; not the putting away of the filth of the flesh, but the examination of a good conscience towards God, by the resurrection of Jesus Christ our Lord, who is on the right hand of God.

GRADUAL. *Hæc dies* This is the day which
quam fecit Dominus: ex- the Lord hath made: let
ultemus, et lætemur in ea. us be glad and rejoice
in therein. Blessed is he that
in nomine Domini. Deus Do- cometh in the name of the

minus, et illuxit nobis. Lord; the Lord is God,
Alleluia, alleluia. V. and he hath shone forth
Dicite in gentibus, quia unto us. Alleluia, alleluia.
Dominus regnavit a Say ye among the gen-
ligno. tiles, the Lord hath reigned
from a tree.

Sequence, Victimæ paschali, &c. as on Sunday.

GOSPEL. ST MATTHEW xxviii. 16—20. At that time, the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them: and seeing him they adored; but some doubted. And Jesus coming, spoke to them, saying, All power is given to me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world. Credo.

OFFERTORY. Erit vobis This day shall be for a
hæc dies memorialis, Al- memorial to you, Alle-
leluia: et diem festum ce- luia: and you shall keep
lebrabitis solemnem Do- it a solemn feast to the
mino in progenies vestras; Lord: in your generations
legitimum sempiternum an everlasting legal day,
diem, alleluia, alleluia, alleluia, alleluia, alleluia.
alleluia.

SECRET. Be appeased, we beseech thee, O Lord, and receive these oblations; which we bring for the expiation of the sins of those who are regenerated, and for the hastening of heavenly assistance. Through our Lord, &c.

Second Secret as in page 40.

COMMUNION. Data est All power is given to me
mihi omnis potestas in in heaven and on earth,
cælo et in terra, alleluia: alleluia: going, teach all
euntes docete omnes gen- nations, baptizing them
tes, baptizantes eos in in the name of the Father,
nomine Patris, et Filii et and of the Son, and of
Spiritus Sancti: alleluia, the Holy Ghost: alleluia,
alleluia. alleluia.

POSTCOM. Respice. Look down upon thy people, we beseech thee, O Lord, and mercifully absolve them from temporal faults, whom thou hast vouchsafed to renew with eternal mysteries. Through, &c.

Second Postcommunion as in page 41.

Easter Saturday.

INTROIT. Ps. civ.

EDUXIT Dominus populum suum in exultatione, alleluia: et electos suos in lætitia, alleluia, alleluia.

THE Lord brought forth his people with joy, alleluia: and his chosen with gladness, alleluia, alleluia.

Ps. Confitemini Domino, et invoke nomen ejus: annuntiate inter gentes opera ejus.

Give glory to the Lord, and call upon his name: declare his deeds among the Gentiles.

V. Gloria, &c.

Glory, &c.

PRAYER. Concede. Grant, we beseech thee, O Almighty God, that we who have kept with veneration the paschal solemnities, may by them deserve to arrive at eternal joys. Through our Lord, &c.

SECOND PRAYER, Ecclesiæ tuæ, or Deus omnium, as in p. 39.

EPISTLE. 1 PETER ii. 2—10. Dearly beloved, laying away all malice, and all guile, and dissimulations, and envies, and all detractions, as new born babes, desire the rational milk without guile, that thereby you may grow unto salvation; if so be you have tasted that the Lord is sweet. Unto whom coming, as to a living stone, rejected indeed by men, but chosen and made honourable by God: be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is contained in the scripture, Behold I lay in Sion a chief corner-stone, elect, precious; and he that shall believe in him, shall not be confounded. To you therefore that believe, be his honour: but to them that believe not, the stone which the builders rejected, the same is made the head of the corner: and a stone of

stumbling and a rock of scandal to them who stumble at the word, neither do believe, whereunto also they are set. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his admirable light, who in time past were not a people; but are now the people of God. Who had not obtained mercy; but now have obtained mercy.

<p>Alleluia, alleluia. V. Hæc dies quam fecit Dominus, exultemus et lætemur in ea, alleluia. V. Laudate pueri Dominum, laudate nomen Domini.</p>	<p>Alleluia, alleluia.—This is the day which the Lord hath made, let us be glad and rejoice therein, alleluia. Praise the Lord ye children, praise the name of the Lord.</p>
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SEQUENCE, *Victimæ paschali, &c. as on Sunday.*

GOSPEL. ST JOHN xx. 1—9. At that time, on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre, and she saw the stone taken away from the sepulchre. She ran therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went out, and that other disciple, and they came to the sepulchre; and they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying, but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place. Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed: for as yet they knew not the scripture, that he must rise again from the dead.—CREDO.

<p>OFFERTORY. Benedic- tus qui venit in nomine</p>	<p>Blessed is he that cometh in the name of the Lord:</p>
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Domini: benediximus vo-
bis de domo Domini: Deus
Dominus et illuxit nobis,
alleluia, alleluia.

we have blessed you out
of the house of the Lord:
the Lord is God, and he
hath shone upon us, al-
leluia, alleluia.

SECRET. Grant us, we beseech thee, O Lord, ever
to rejoice through these paschal mysteries; that the
continued work of our redemption may become to us a
cause of perpetual joy. Through our Lord, &c.

Second Secret as in page 40.

COMMUNION. Omnes
qui in Christo baptizati
estis, Christum induistis,
alleluia.

All you who have been
baptized in Christ, have
put on Christ, alleluia.

POSTCOM. *Redemptionis.* We beseech thee, O
Lord, that renewed by the gift of our redemption, true
faith may ever prosper within us by this help of perpe-
tual salvation. Through our Lord, &c.

Second Postcommunion as in page 41.

Low Sunday.

INTROIT.

QUASIMODO geniti
infantes, alleluia: ra-
tionabiles sine dolo lac
concupiscite, alleluia, al-
leluia, alleluia.

AS new born babes, al-
leluia, desire the ra-
tional milk without guile,
alleluia, alleluia, alleluia.

Ps. Exultate Deo adju-
tori nostro: jubilate Deo
Jacob.

Rejoice to God our
helper: sing aloud to the
God of Jacob.

V. Gloria.

Glory, &c.

PRAYER. *Præsta quæsumus.* Grant we beseech
thee, Almighty God, that we who have performed the
paschal solemnities, may by thy bounty preserve them
in our life and conduct. Through our Lord, &c.

EPISTLE. 1 ST JOHN v. 4—10. Dearly beloved,
Whatsoever is born of God, overcometh the world;
and this is the victory which overcometh the world,
our faith. Who is he that overcometh the world,
but he that believeth that Jesus is the Son of God?

This is he that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven; the Father, the Word, and the Holy Ghost: and these three are one. And there are three that give testimony on earth; the spirit, the water, and the blood: and these three are one. If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself.

Alleluia, alleluia. V. In die resurrectionis meæ, dicet Dominus, præcedam vos in Galilæam. Alleluia. V. Post dies octo, januis clausis, stetit Jesus in medio discipulorum suorum, et dixit, Pax vobis. Alleluia.

Alleluia, alleluia.—On the day of my resurrection, saith the Lord, I will go before you into Galilee. Alleluia. After eight days, the doors being shut, Jesus stood in the midst of his disciples, and said, Peace be with you. Alleluia.

GOSPEL. ST JOHN xx. 19—31. At that time, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came, and stood in the midst, and said to them, Peace be to you. And when he had said this, he shewed them his hands and his side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again, Peace be to you: as the Father hath sent me, I also send you. When he had said this, he breathed on them: and he said to them, Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them; when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I see in his hands the print of the nails, and put

my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then he saith to Thomas, Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered, and said to him, My Lord, and my God. Jesus saith to him, because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ the Son of God; and that, believing, you may have life in his name.

CREDO.

<p>OFFERTORY. Angelus Domini descendit de cœlo, et dixit mulieribus, Quem quæritis, surrexit sicut dixit, alleluia.</p>	<p>An angel of the Lord descended from heaven, and said to the women: He whom you seek is risen as he said, alleluia.</p>
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SECRET. Receive, we beseech thee, O Lord, the offerings of thy exulting Church; and grant the fruit of perpetual joy, to her to whom thou hast given cause of so great gladness. Through our Lord, &c.

<p>COMMUNION. Mitte manum tuam, et cognosce loca clavorum, alleluia; et noli esse incredulus, sed fidelis, alleluia, alleluia.</p>	<p>Put in thy hand, and know the place of the nails, alleluia; and be not incredulous, but believing, alleluia, alleluia.</p>
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POSTCOM. *Quæsumus.* We beseech thee, O Lord our God, that thou wouldst make the most holy mysteries which thou hast bestowed for the security of our reconciliation, both a present and future remedy for us. Through our Lord, &c.

From Monday after Low Sunday till the Ascension, after the Prayer of the day, are said the following, unless it be a double.

OF THE BLESSED VIRGIN. *Concele.* As in the

Votive Mass of the B. V. MARY from Easter to Pentecost, page LXXI.

FOR THE CHURCH. *Ecclesiæ tuæ.* OR, FOR THE POPE. *Deus omnium.* As above p. 39, with the Corresponding SECRETS and POSTCOMMUNIONS.

Second Sunday after Easter.

INTROIT. *Ps. xxxii.*

MISERICORDIA Domini plena est terra, alleluia: verbo Domini coeli firmati sunt, alleluia, alleluia. *Ps. Exultate justi in Domino: rectos decet collaudatio.*
V. Gloria.

THE earth is full of the mercy of the Lord, alleluia: by the word of the Lord the heavens were established, alleluia, alleluia. Rejoice in the Lord, ye just: praise becometh the upright. Glory, &c.

PRAYER. *Deus qui.* O God, who by the humility of thy Son, hast raised up a fallen world, grant to thy faithful everlasting joy; that those whom thou hast delivered from the evils of eternal death, thou mayest make to enjoy everlasting happiness. Through the same, &c.

Second and Third Prayers as after Low Sunday.

EPISTLE. 1 ST PETER ii. 21—25. Dearly beloved, Christ suffered for us, leaving you an example that you should follow his steps. Who did no sin, neither was guile found in his mouth. Who when he was reviled, did not revile; when he suffered, he threatened not; but delivered himself to him that judged him unjustly: who his own self bore our sins in his body upon the tree; that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

Alleluia, alleluia. V. Cognoverunt discipuli Dominum Jesum in fractione panis. Alleluia. V. Ego sum pastor bonus: et cog-

Alleluia, alleluia.—The disciples knew the Lord Jesus in the breaking of bread. Alleluia.—I am the good shepherd: and I know

OSCO oves meas, et cog- my sheep, and mine know
noscunt me meæ. Allel. me. Alleluia.

GOSPEL. ST JOHN x. 11—16. At that time, Jesus said to the Pharisees, I am the good shepherd. The good shepherd giveth his life for his sheep; but the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf catcheth, and scattereth the sheep: and the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father, and I lay down my life for my sheep. And other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. **CREDO.**

OFFERTORY. Deus, O God, my God, to thee
Deus meus, ad te de luce do I watch at break of
vigilo: et in nomine tuo day: and in thy name I
levabo manus meas, al- will lift up my hands, al-
leluia. leluia.

SECRET. May this holy oblation ever confer upon us a salutary benediction, O Lord, that it may perfect in virtue what it represents in mystery. Through our Lord, &c.

Second and Third Secrets as above.

COMMUNION. Ego sum I am the good shepherd,
pastor bonus, alleluia: et alleluia: and I know my
cognosco oves meas, et sheep, and mine know me,
cognoscunt me meæ, al- alleluia, alleluia.
leluia, alleluia.

POSTCOM. Præsta. Grant us we beseech thee, O Almighty God, that, obtaining the grace of thy resurrection, we may ever glory in thy gift. Through our Lord, &c.

Second and Third Postcommunion as above.

Third Sunday after Easter.

INTROIT. Ps. lxxv.

JUBILATE Deo, om- **SHOUT** with joy to God,
nis terra, alleluia: psal- all the earth, alleluia:

mun dicite nomini ejus, alleluia; date gloriam laudi ejus, alleluia, alleluia, alleluia.

Ps, Dicite Deo, quam terribilia sunt opera tua Domine: in multitudine virtutis tuæ mentientur tibi inimici tui. V. Gloria, &c.

PRAYER. *Deus qui errantibus.* O God, who dost shew to those that go astray the light of thy truth, that they may return to the way of justice; grant to all who are numbered in the profession of Christianity, to reject those things which are inimical to this name and to pursue those which are becoming. Through our Lord, &c.

Second and Third Prayers as after Low Sunday.

EPISTLE. 1 ST PETER ii. 11—19. Dearly beloved, I beseech you as strangers and pilgrims to refrain yourselves from carnal desires, which war against the soul; having your conversation good among the gentiles; that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake; whether it be to the king as excelling, or to governors as sent by him for the punishment of evil doers and for the praise of the good; for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God. Honour all men; love the brotherhood; fear God; honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thanks-worthy, in Christ Jesus our Lord.

Alleluia, alleluia. V. Redemptionem misit Dominus populo suo. Alleluia. V. Oportebat pati Chris-

ting ye a psalm to his name, alleluia; give glory to his praise, alleluia, alleluia, alleluia.

Say unto God, how terrible are thy works, O Lord: in the multitude of thy strength thy enemies shall lie to thee. Glory, &c.

Alleluia, alleluia.—The Lord hath sent redemption to his people. Alleluia. It behoved Christ to suffer,

tum, et resurgere a mor- and to rise again from the
tuis; et ita intrare in glo- dead; and so to enter into
riam suam. Alleluia. his glory. Alleluia.

GOSPEL. ST JOHN xvi. 16—22. At that time, Jesus said to his disciples, A little while, and now you shall not see me; and again a little while, and you shall see me; because I go to the Father. Then some of his disciples said one to another, What is this that he saith to us, A little while, and you shall not see me; and again a little while, and you shall see me; and because I go to the Father? They said therefore, What is this that he saith, A little while? we know not what he speaketh. And Jesus knew that they had a mind to ask him: and he said to them, Of this do you inquire among yourselves because I said, A little while, and you shall not see me; and again a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.

CREDO.

OFFERTORY. Lauda a-	Praise the Lord, O my
nima mea Dominum: lau-	soul: in my life I will
dabo Dominum in vita	praise the Lord: I will
mea: psallam Deo meo,	sing to my God as long
quamdiu ero, alleluia.	as I shall be, alleluia.

SECRET. By these mysteries, O Lord, may the grace be conferred upon us to moderate our earthly desires, and learn to love those that are heavenly. Through our Lord, &c.

Second and Third Secrets as after Low Sunday.

COMMUNION. Modicum	A little while and you
et non videbitis me, alle-	shall not see me, alleluia.
luia: iterum modicum, et	again a little while, and
videbitis me, quia vado ad	you shall see me, because

Patrem, alleluia, alle- I go to the Father, alle-
luia. luia, alleluia.

POSTCOM. *Sacramenta.* May the sacrament we have received, O Lord, both revive us with spiritual food and defend us by bodily succour. Through our Lord, &c.

Second & Third Postcommunions, as after Low Sunday.

Fourth Sunday after Easter.

INTROIT. *Ps.* xcvi.

CANTATE Dominum canticum novum, alleluia; quia mirabilia fecit Dominus, alleluia; ante conspectum gentium revelavit justitiam suam, alleluia, alleluia.

Ps. Salvavit sibi dextera ejus; et brachium sanctum ejus. V. Gloria.

SING ye to the Lord a new canticle, alleluia; for the Lord hath done wonderful things, alleluia; he hath revealed his justice in the sight of the gentiles, alleluia, alleluia.

His right hand hath wrought for him salvation: and his arm is holy. Glory, &c.

PRAYER. *Deus qui.* O God who makest the minds of the faithful to be of one will, grant to thy people to love what thou commandest, to desire what thou promisest; that among the changes of this world, our hearts may be fixed on that place, where true joys reside. Through our Lord, &c.

Second and Third Prayers as after Low Sunday.

EPISTLE. ST JAMES i. 17—21. Dearly beloved, Every best gift, and every perfect gift, is from above; coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren; and let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

Alleluia, alleluia. V. Alleluia, alleluia.—The

Dextera Domini fecit virtutem; dextera Domini exaltavit me. Alleluia. V. Christus resurgens ex mortuis, jam non moritur; mors illi ultra non dominabitur. Alleluia.

right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Alleluia. Christ rising again from the dead, dieth now no more; death shall no more have dominion over him. Alleluia.

GOSPEL. ST JOHN xvi. 5—14. At that time, Jesus said to his disciples, I go to him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you, that I go; for if I go not, the Paraclete will not come to you, but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin, because they believed not in me; and of justice, because I go to the Father, and you shall see me no longer; and of judgment, because the prince of this world is already judged. I have yet many things to say to you, but you cannot bear them now: but when he, the spirit of truth, is come, he will teach you all truth; for he shall not speak of himself; but what things soever he shall hear, he shall speak, and the things that are to come he shall shew you. He shall glorify me, because he shall receive of mine, and shall shew it to you. **CREDO.**

OFFERTORY. Jubilate Deo, universa terra, psalmum dicite nomini ejus: venite, et audite, et narrabo vobis, omnes qui timetis Deum, quanta fecit Dominus animæ meæ, alleluia.

Shout with joy to God, all the earth, sing ye a psalm to his name: come, and hear, and I will tell you, all you that fear God, what great things the Lord hath done for my soul, alleluia.

SECRET. O God, who by this venerable sacrifice hast made us partakers of the one supreme divinity, grant we beseech thee, that as we know the truth. &

we may attain to it by a worthy life. Through our Lord, &c.

Second and Third Secrets as after Low Sunday.

COMMUNION. Cum venerit Paracletus spiritus veritatis, ille arguet mundum de peccato, et de justitia, et de judicio, alleluia, alleluia. When the Paraclete shall come, the spirit of truth, he shall convince the world of sin, and of justice, and of judgment, alleluia, alleluia.

POSTCOMMUNION. *Adesto.* Assist us, O Lord our God, that by these mysteries which we faithfully receive, we may both be purified from vice, and delivered from all dangers. Through our Lord, &c.

Second & Third Postcommunions, as after Low Sunday.

Fifth Sunday after Easter.

INTROIT. *Isaias xlviii.*

VOCES jucunditatis annuntiate, et audiat, alleluia: annuntiate usque ad extremum terræ; liberavit Dominus populum suum, alleluia, alleluia.

Ps. Jubilate Deo, omnis terra: psalmum dicite nomini ejus, date gloriam laudi ejus.

V. Gloria.

PRAYER. *Deus a quo.* O God from whom all good things proceed, grant to thy supplicants that, by thy inspiration we may think those things that are right, and by thy direction perform them. Through our Lord, &c.

Second and Third Prayers as after Low Sunday.

EPISTLE. **ST JAMES** i. 22—27. Dearly beloved, Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass. For,

DECLARE the voice of joy, and let it be heard, alleluia: declare it even to the ends of the earth; the Lord hath delivered his people, alleluia, alleluia.

Shout with joy to God, all the earth: sing ye a psalm to his name, give glory to his praise.

Glory, &c.

he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

Alleluia, alleluia. V.	Alleluia, alleluia. Christ
Surrexit Christus, et il-	is risen, and hath shone
luxit nobis, quos redemit	upon us, whom he re-
sanguine suo. Alleluia.	deemed with his blood.
V. Exivi a Patre, et veni	Alleluia.—I came forth
in mundum: iterum re-	from the Father, and came
linque mundum, et vado	into the world: again I
ad Patrem. Alleluia.	leave the world, and go to
	the Father. Alleluia.

GOSPEL. ST JOHN xvi. 23—30. At that time, Jesus saith to his disciples, Amen, amen I say to you, if you ask the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name: ask and you shall receive, that your joy may be full. These things I have spoken to you in proverbs: the hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day, you shall ask in my name; and I say not to you that I will ask the Father for you, for the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples say to him, Behold, now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee: by this we believe that thou camest forth from God. **CREDO.**

OFFERTORY. Benedicite. Q bless the Lord our
gentes Dominum Deum God, ye gentiles, and mak-

nostrum, et obaudite vocem laudis ejus: qui posuit animam meam ad vitam, et non dedit commoveri pedes meos: benedictus Dominus, qui non amovit deprecationem meam, et misericordiam suam a me, alleluia.

the voice of his praise to be heard: who hath set my soul to live, and hath not suffered my feet to be moved: blessed be the Lord, who hath not turned away my prayer, and his mercy from me, alleluia.

SECRET. Accept, O Lord, the prayers of the faithful with the oblation of sacrifice, that, by these offices of pious devotion, we may pass to heavenly glory. Through our Lord, &c.

Second and Third Secrets as after Low Sunday.

COMMUNION. Cantate Domino, alleluia; cantate Domino, et benedicite nomen ejus: bene nuntiate de die in diem salutare ejus, alleluia, alleluia.	Sing ye to the Lord, alleluia; sing ye to the Lord, and bless his name: show forth his salvation from day to day, alleluia, alleluia.
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POSTCOM. *Tribus.* Grant us, O Lord, whom thou hast filled with the virtue of thy heavenly table, both to desire those things which are right, and to obtain what we desire. Through our Lord, &c.

Second & Third Postcommunions as after Low Sunday.

On the Rogation Days.

On Monday, Tuesday, and Wednesday before Ascension Day, the Litany is said or sung as follows:

Kyrie eleison.	Lord have mercy on us.
Christe eleison.	Christ have mercy on us.
Kyrie eleison.	Lord have mercy on us.
Christe audi nos.	Christ hear us.
Christe exaudi nos.	Christ graciously hear us.
Pater de cœlis Deus,	God the Father of
Fili Redemptor mundi Deus,	heaven,
Spiritus Sancte Deus,	God the Son, Redeem-
Sancta Trinitas, unus Deus,	er of the world,
	God the Holy Ghost,
	Holy Trinity, one God,

} Have mercy on us

} Misere nobis

Sancta Maria,
 Sancta Dei genitrix,
 Sancta Virgo virginum,
 Sancte Michael,
 Sancte Gabriel,
 Sancte Raphael,
 Omnes sancti Angeli et
 Archangeli; orate pro
 nobis.

Ora pro nobis.

Omnes sancti beatorum
 spirituum ordines, ora-
 te pro nobis.

Sancte Joannes }
 Baptista, } Ora
 Sancte Joseph, } pro
 Omnes sancti patriarchæ } nobis.
 et prophetæ, orate pro
 nobis.

Sancte Petre,
 Sancte Paule,
 Sancte Andrea,
 Sancte Jacobe,
 Sancte Joannes,
 Sancte Thoma,
 Sancte Jacobe,
 Sancte Philippe,
 Sancte Bartholomæe,
 Sancte Matthæe,
 Sancte Simon,
 Sancte Thaddæe,
 Sancte Mathia,
 Sancte Barnaba,
 Sancte Luca,
 Sancte Marce,
 Omnes sancti Apostoli et
 Evangelistæ, orate pro
 nobis.

Ora pro nobis.

Omnes sancti Discipuli
 Domini, orate pro nobis,

Holy Mary,
 Holy Mother of God,
 Holy Virgin of vir-
 gins,
 St Michael,
 St Gabriel,
 St Raphael,
 All ye holy Angels
 and Archangels,

All ye holy orders of
 blessed spirits,

St John Baptist,
 St Joseph,
 All ye holy patriarchs
 and prophets,

St Peter,
 St Paul,
 St Andrew,
 St James,
 St John,
 St Thomas,
 St James,
 St Philip,
 St Bartholomew,
 St Matthew,
 St Simon,
 St Thaddee,
 St Matthias,
 St Barnabas,
 St Luke,
 St Mark,

All ye holy Apostles
 and Evangelists,

All ye holy Disciples
 of our Lord,

Pray for us.

Omnes sancti Innocentes, All ye holy Innocents
orate pro nobis.

Sancte Stephane, }
Sancte Laurenti, }
Sancte Vincenti, } Ora pro nobis.

Sancti Fabiane et Se- }
bastiane, }
Sancti Joannes et }
Paule, } Orate pro nobis.

Sancti Cosma et Da- }
miane, }
Sancti Gervasi et Pro- }
tasi, } Orate pro nobis.

Omnes sancti Martyres, All ye holy Martyrs,
orate pro nobis.

Sancte Silvester, }
Sancte Gregori, }
Sancte Ambrosi, }
Sancte Augustine, }
Sancte Hieronyme, }
Sancte Martine, }
Sancte Nicolae, } Ora pro nobis.

Omnes sancti Pontifices et
Confessores, orate pro
nobis.

Sancte Antoni, }
Sancte Benedicte, }
Sancte Bernarde, }
Sancte Dominice, }
Sancte Francisce, } Ora pro nobis.

Omnes sancti Sacerdotes et
Levitæ, orate pro nobis.

Omnes sancti Monachi et
Eremitæ, orate pro nobis.

Sancta Maria }
Magdalena, }
Sancta Agatha, }
Sancta Lucia, } Ora pro nobis.

Sancte Antoni, }
Sancte Benedicte, }
Sancte Bernarde, }
Sancte Dominice, }
Sancte Francisce, } Ora pro nobis.

Omnes sancti Sacerdotes et
Levitæ, orate pro nobis.

Omnes sancti Monachi et
Eremitæ, orate pro nobis.

Sancta Maria }
Magdalena, }
Sancta Agatha, }
Sancta Lucia, } Ora pro nobis.

Sancte Antoni, }
Sancte Benedicte, }
Sancte Bernarde, }
Sancte Dominice, }
Sancte Francisce, } Ora pro nobis.

Omnes sancti Sacerdotes et
Levitæ, orate pro nobis.

Omnes sancti Monachi et
Eremitæ, orate pro nobis.

Sancta Maria }
Magdalena, }
Sancta Agatha, }
Sancta Lucia, } Ora pro nobis.

Sancte Antoni, }
Sancte Benedicte, }
Sancte Bernarde, }
Sancte Dominice, }
Sancte Francisce, } Ora pro nobis.

St Stephen,
St Lawrence,
St Vincent,
St Fabian and Se-
bastian,
St John and Paul,
St Cosmas and Da-
mian,
St Gervase and Pro-
tase,
All ye holy Martyrs,

St Silvester,
St Gregory,
St Ambrose,
St Augustin,
St Jerom,
St Martin,
St Nicholas,
All ye holy Bishops
and Confessors,

All ye holy Doctors,

St Antony,
St Benedict,
St Bernard,
St Dominic,
St Francis,
All ye holy Priests
and Levites,
All ye holy Monks
and Hermits,
St Mary Magdalen,
St Agatha,
St Lucy,

St Stephen,
St Lawrence,
St Vincent,
St Fabian and Se-
bastian,
St John and Paul,
St Cosmas and Da-
mian,
St Gervase and Pro-
tase,
All ye holy Martyrs,

St Silvester,
St Gregory,
St Ambrose,
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St Jerom,
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and Hermits,
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St Agatha,
St Lucy,

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St Lawrence,
St Vincent,
St Fabian and Se-
bastian,
St John and Paul,
St Cosmas and Da-
mian,
St Gervase and Pro-
tase,
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St Mary Magdalen,
St Agatha,
St Lucy,

St Stephen,
St Lawrence,
St Vincent,
St Fabian and Se-
bastian,
St John and Paul,
St Cosmas and Da-
mian,
St Gervase and Pro-
tase,
All ye holy Martyrs,

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All ye holy Priests
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All ye holy Monks
and Hermits,
St Mary Magdalen,
St Agatha,
St Lucy,

St Stephen,
St Lawrence,
St Vincent,
St Fabian and Se-
bastian,
St John and Paul,
St Cosmas and Da-
mian,
St Gervase and Pro-
tase,
All ye holy Martyrs,

St Silvester,
St Gregory,
St Ambrose,
St Augustin,
St Jerom,
St Martin,
St Nicholas,
All ye holy Bishops
and Confessors,

All ye holy Doctors,

St Antony,
St Benedict,
St Bernard,
St Dominic,
St Francis,
All ye holy Priests
and Levites,
All ye holy Monks
and Hermits,
St Mary Magdalen,
St Agatha,
St Lucy,

Pray for us.

Sancta Agnes,
 Sancta Cæcilia,
 Sancta Catharina,
 Sancta Anastasia,
 Omnes sancti virgines et
 viduæ, orate pro nobis.
 Omnes sancti et sanctæ
 Dei, intercedite pro
 nobis.

Ora pro
 nobis.

St Agnes,
 St Cecily,
 St Catherine,
 St Anastasia,
 All ye holy Virgins
 and Widows,
 All ye men and women,
 saints of God, make in-
 tercession for us.

Pray for us.

Propitius esto, parce no-
 bis, Domine.

Be merciful to us, spare
 us, O Lord.

Propitius esto, exaudi nos
 Domine.

Be merciful to us, graci-
 ously hear us, O Lord.

Ab omni malo,
 Ab omni peccato,
 Ab ira tua,
 A subitanea et impro-
 visa morte,
 Ab insidiis diaboli,

From all evil,
 From all sin,
 From thy wrath,
 From sudden and un-
 provided death,
 From the deceits of
 the devil,

Ab ira, et odio, et omni
 mala voluntate,
 A spiritu fornicatio-
 nis,
 A fulgure et tempes-
 tate,
 A morte perpetua,

From anger, hatred,
 and all ill-will,
 From the spirit of
 fornication,
 From lightning and
 tempest,
 From everlasting
 death,

Per mysterium sanctæ
 incarnationis tuæ,
 Per adventum tuum,
 Per nativitatem tuam,
 Per baptismum et
 sanctum jejunium
 tuum,

Through the mystery
 of thy holy incarnation
 Through thy coming,
 Through thy nativity,
 Through thy baptism
 and holy fasting,

Per crucem et pas-
 sionem tuam,
 Per mortem et sepul-
 turam tuam,

Through thy cross
 and passion,
 Through thy death
 and burial,

Libera nos Domine.

O Lord deliver us.

Per sanctam resurrectionem tuam,
 Per admirabilem ascensionem tuam,
 Per adventum Spiritus Sancti Paracliti,

Libera nos Domine.

In die iudicii,
 Peccatores, te rogamus audi nos.

Ut nobis parcas,
 Ut nobis indulgeas,
 Ut ad veram poenitentiam nos perducere digneris,

Ut Ecclesiam tuam sanctam regere et conservare digneris,

Ut dominum apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris,

Ut inimicos sanctæ Ecclesiæ humiliare digneris,

Ut regibus et principibus Christianis pacem et veram concordiam donare digneris,

Ut cuncto populo Christiano pacem et unitatem largiri digneris,

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,

Te rogamus audi nos.

Through thy holy resurrection,
 Through thy admirable ascension,
 Through the coming of the Holy Ghost the Comforter,
 In the day of judgment,
 We sinners, beseech thee to hear us.

O Lord deliver us.

That thou spare us,
 That thou pardon us,
 That thou vouchsafe to bring us to true penance,

That thou vouchsafe to govern and preserve thy holy Church,

That thou vouchsafe to preserve our apostolic prelate, and all ecclesiastical orders in holy religion,

That thou vouchsafe to humble the enemies of thy holy Church,

That thou vouchsafe to give peace, and true concord to Christian kings and princes,

That thou vouchsafe to grant peace and unity to all Christian people,

That thou vouchsafe to confirm and preserve us in thy holy service,

We beseech thee to hear us.

Ut mentes nostras ad
cœlestia desideria
erigas,

Ut omnibus bene-
factoribus nostris
sempiterna bona
retribuas,

Ut animas nostras, fra-
trum, propinquo-
rum, et benefac-
torum nostrorum
ab æterna dam-
natione eripias,

Ut fructus terræ dare
et conservare dig-
neris,

Ut omnibus fidelibus
defunctis requiem
æternam donare
digneris,

Ut nos exaudire dig-
neris,

Fili Dei,

Agnus Dei, qui tollis pec-
cata mundi, parce no-
bis Domine.

Agnus Dei, qui tollis pec-
cata mundi, exaudi nos
Domine.

Agnus Dei, qui tollis pec-
cata mundi, miserere
nobis.

Christe audi nos.

Christe exaudi nos.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster. *Secreto.*

That thou lift up our
minds to heavenly
desires,

That thou render
eternal good things
to all our benefac-
tors,

That thou deliver our
souls, and those of
our brethren, kins-
folks, and benefac-
tors from eternal
damnation,

That thou vouchsafe
to give and pre-
serve the fruits of
the earth,

That thou vouchsafe
to give eternal rest
to all the faithful
departed,

That thou vouchsafe
graciously to hear
us, O Son of God,

Lamb of God, who takest
away the sins of the
world, spare us, O Lord.

Lamb of God, who takest
away the sins of the
world, graciously hear
us, O Lord.

Lamb of God, who takest
away the sins of the
world, have mercy on us.

Christ hear us.

Christ graciously hear us.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, &c. *in secreto.*

Te rogamus audi nos.

We beseech thee to hear us.

V. Et ne nos inducas And lead us not into
in tentationem. temptation.

R. Sed libera nos a malo. But deliver us from evil.

PSALM LXIX.

Deus in adiutorium me-
um intende: * Domine, ad
adjuvandum me festina.

Confundantur et reve-
reantur, * qui quærunt
animam meam:

Avertantur retrorsum,
et erubescant, * qui vo-
lunt mihi mala:

Avertantur statim, eru-
bescentes, * qui dicunt mi-
hi, euge, euge.

Exultent et lætentur in
te omnes qui quærunt te, *
et dicant semper: magnifi-
cetur Dominus: qui dili-
gunt salutare tuum.

Ego vero egenus et pau-
per sum: * Deus adjuva me.

Adiutor meus et libera-
tor meus es tu: * Domine
ne moreris.

Gloria Patri, et Filio, et
Spiritui Sancto.

Sicut erat in principio,
et nunc, et semper, et in
sæcula sæculorum.

R. Amen.

V. Salvos fac servos tuos.

R. Deus meus, sperantes
in te.

V. Esto nobis, Domine,
turris fortitudinis.

Incline unto my aid, O
God: O Lord, make haste
to help me.

Let them be confound-
ed and ashamed, that seek
my soul.

Let them be turned back-
ward, and blush for shame,
that desire evils to me.

Let them be presently
turned away, blushing for
shame, that say to me, 'tis
well, 'tis well.

Let all that seek thee re-
joice and be glad in thee;
and let such as love thy
salvation say always, the
Lord be magnified.

But I am needy and
poor: O God help me.

Thou art my helper and
my deliverer: O Lord,
make no delay.

Glory be to the Father,
and to the Son, and to the
Holy Ghost.

As it was in the begin-
ning, is now, and ever shall
be, world without end.

Amen.

Save thy servants.

Trusting in thee, O my
God.

Be unto us, O Lord, a
tower of strength.

R. A facie inimici.

From the face of the enemy.

V. Nihil proficiat inimicus in nobis.

Let not the enemy prevail against us at all.

R. Et filius iniquitatis non apponat nocere nobis.

Nor the son of iniquity have any power to hurt us.

V. Domine, non secundum peccata nostra facias nobis.

O Lord, deal not with us according to our sins.

R. Neque secundum iniquitates nostras retribuas nobis.

Nor reward us according to our iniquities.

V. Oremus pro pontifice nostro N.

Let us pray for our chief bishop N.

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

Our Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

V. Oremus pro benefactoribus nostris.

Let us pray for our benefactors.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum vitam æternam, Amen.

Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all them that have done us good. Amen.

V. Oremus pro fidelibus defunctis.

Let us pray for the faithful departed.

R. Requiem æternam dona eis Domine: et lux perpetua luceat eis.

Eternal rest give to them, O Lord; and let perpetual light shine upon them.

V. Requiescant in pace.

May they rest in peace.

R. Amen.

Amen.

V. Pro fratribus nostris absentibus.

For our absent brethren.

R. Salvos fac servos tuos, Deus meus, sperantes in te

O my God, save thy servants trusting in thee.

V. Mitte eis, Domine, auxilium de sancto.

Send them help, O Lord, from thy holy place.

R. Et de Sion tuere eos. And from Sion protect them.

V. Domine exaudi orationem meam. O Lord, hear my prayer.

R. Et clamor meus ad te veniat. And let my cry come unto thee.

V. Dominus vobiscum. The Lord be with you.

R. Et cum spiritu tuo. And with thy spirit.

Let us pray.

O God, whose property is always to have mercy and to spare, receive our petition; that we and all thy servants who are bound by the chain of sins, may by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord, the prayers of the suppliant, and pardon the sins of them that confess to thee, that in thy bounty thou mayest give us pardon and peace.

Out of thy clemency. O Lord, shew thy unspeakable mercy to us, that so thou mayest both acquit us of our sins, and deliver us from the punishment we deserve for them

O God, who by sin art offended and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thy anger which we deserve for our sins.

O almighty and eternal God, have mercy on thy servant N. our chief Bishop, and direct him according to thy clemency, in the way of everlasting salvation, that by thy grace he may desire those things that are agreeable to thee, and perform them with all his strength.

O God, from whom are holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give; that both our hearts may be disposed to keep thy commandments, and, the fear of enemies being removed, the times, by thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire

of thy Holy Spirit, that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that, through pious supplications, they may obtain the pardon which they have always desired.

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee that they for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of thy goodness (all thy saints interceding for them), obtain pardon and full remission of their sins. Through our Lord, &c.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Exaudiat nos omnipotens et misericors Dominus. R. Amen.

V. Et fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

The Lord be with you.

And with thy spirit.

May the almighty and most merciful Lord graciously hear us. Amen.

And may the souls of the faithful, through the mercy of God, rest in peace. Amen.

Mass of the Rogations.

INTROIT. Ps. xvii.

EXAUDIVIT de templo sancto suo vocem meam, alleluia; et clamor

HE heard my voice from his holy temple, alleluia; and my cry before

meus in conspectu ejus introivit in aures ejus, alleluia, alleluia.

Ps. Diligam te Domine, virtus mea; Dominus firmamentum meum, et refugium meum, et liberator meus. V. Gloria.

I will love thee, O Lord, my strength; the Lord is my firmament, and my refuge, and my deliverer.

Glory, &c.

In this Mass Gloria in excelsis is omitted.

PRAYER. *Præsta.* Grant, we beseech thee, O Almighty God, that we who in our affliction confide in thy mercy, may be ever defended by thy protection against all adversities. Through our Lord, &c.

Second and Third Prayer as after Low Sunday.

EPISTLE. St JAMES v. 16—20. Dearly beloved, Confess your sins one to another, and pray one for another, that you may be saved. For the continual prayer of a just man availeth much. Elias was a man passible like unto us; and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months: and he prayed again, and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any of you err from the truth, and one convert him, he must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

Alleluia. V. Confitemini Domino quoniam bonus; quoniam in sæculum misericordia ejus.

Alleluia.—Give praise to the Lord, for he is good; for his mercy endureth for ever.

GOSPEL. St LUKE xi. 5—13. At that time, Jesus said to his disciples, Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him; and he from within should answer and say, Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to

you, although he will not rise and give him because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth. And I say to you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

OFFERTORY. Confitebor Domino nimis in ore meo, et in medio multorum laudabo eum, quia adstitit a dextris pauperis, ut salvam faceret a persequentibus animam meam, alleluia.

I will give thanks to the Lord exceedingly with my mouth, and in the midst of many I will praise him, because he hath stood at the right hand of the poor, to save my soul from persecutors, alleluia.

SECRET. We beseech thee, O Lord, that these offerings may both loosen the bands of our wickedness, and procure for us the gifts of thy mercy. Through, &c.

Second and Third Secrets as directed above.

PREFACE as in Paschal time.

COMMUNION. Petite et accipietis, querite et invenietis, pulsate et aperietur vobis: omnis enim qui petit accipit, et qui querit invenit, et pulsanti aperietur, alleluia.

Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened, alleluia.

POSTCOM. Vota nostra. Favourably receive our vows, we beseech thee, O Lord, that while we receive thy gifts in tribulation, we may from our consolation increase in thy love. Through our Lord, &c.

Second and Third Postcommunions as above.

Vigil of the Ascension.

INTROIT. *Isaias* xlviii.

VOCEM jucunditatis
annuntiate, et audia-
tur, alleluia: annuntiate
usque ad extremum terræ:
liberavit Dominus popu-
lum suum, alleluia, alle-
luia. Ps. Jubilate Deo,
omnis terra: psalmum
dicite nomini ejus, date
gloriam laudi ejus.

V. Gloria.

DECLARE the voice
of joy, and let it be
heard, alleluia: declare it
even to the ends of the
earth: the Lord hath deli-
vered his people, alleluia,
alleluia—Shout with joy
to God, all the earth: sing
ye a psalm to his name;
Give glory to his praise.

Glory, &c.

PRAYER. *Deus a quo.* O God, from whom all good things proceed, grant to thy supplicants, that by thy inspiration we may think those things that are right, and by thy direction perform them. Through our Lord, &c.

Second Prayer of the Rogations, Præsta, page 386.

Third, of the B. V. Mary, Concede, page LXXI.

EPISTLE. *EPHES. iv. 7—13.* Brethren, to every one of us is given grace according to the measure of the giving of Christ. Wherefore he saith, Ascending on high, he led captivity captive; he gave gifts to men. Now, that he ascended, what is it, but because he also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that he might fill all things. And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

Alleluia, alleluia. V. Alleluia, alleluia. Christ Surrexit Christus, et illux- is risen, and hath shone
it nobis, quos redemit san uponus, whom he redeemed

guine suo. Alleluia. V. with his blood. Alleluia.
 Exivi a Patre, et veni in I came forth from the
 mundum: iterum relinquo Father, and came into
 mundum, et vado ad Pa- the world: again I leave
 trem. Alleluia. the world, and go to the
 Father. Alleluia.

GOSPEL. ST JOHN xvii. 1—11. At that time, Jesus lifting up his eyes to heaven, said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. Now this is eternal life. That they may know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do; and now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee. I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them, and they have kept thy word. Now they have known that all things which thou hast given me are from thee; because the words which thou gavest me, I have given to them and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them whom thou hast given me; because they are thine: and all my things are thine, and thine are mine; and I am glorified in them. And now I am not in the world, and these are in the world, and I come to thee.

OFFERTORY Benedicite Obless the Lord our God,
 gentes Dominum Deum ye gentiles, and make the
 nostrum, et obaudite vo- voice of his praise to be
 cem laudis ejus: quo po- heard: who hath set my
 suit animam meam ad soul to live, and hath not
 vitam, et non dedit com- suffered my feet to be
 moveri pedes meos: bene- moved: blessed be the
 dictus Dominus, qui non Lord, who hath not turned
 amovit deprecationem me- away my prayer, nor his

am, et misericordiam suam a me, alleluia. mercy from me. Alleluia

SECRET. Accept, O Lord, the prayers of the faithful with the oblation of sacrifice, that, by these offices of pious devotion, we may pass to heavenly glory.

Through our Lord, &c.

Second and Third Secrets as directed above.

COMMUNION. Cantate Domino, alleluia; cantate Domino, et benedicite nomini ejus: bene nuntiate de die in diem salutare ejus, alleluia, alleluia. Sing ye to the Lord, alleluia; sing ye to the Lord, and bless his name; shew forth his salvation from day to day, alleluia, alleluia.

POSTCOM. *Tribus.* Grant us, O Lord, who have partaken plentifully of the virtue of thy heavenly table, both to desire what is right, and to obtain what we desire. Through our Lord, &c.

Second and Third Postcommunions as above.

Ascension Day.

INTROIT.

VIRI Galilæi, quid admiramini aspicientes in cœlum? alleluia: quem admodum vidistis eum ascendentem in cœlum, ita veniet, alleluia, alleluia, alleluia.

YE men of Galilee, why wonder you, looking up to heaven? alleluia: he shall so come as you have seen him going up into heaven, alleluia, alleluia, alleluia.

Ps. Omnes gentes plaudite manibus; jubilate Deo in voce exultationis.

O clap your hands, all ye nations; shout unto God with the voice of joy.

V. Gloria.

Glory, &c.

PRAYER. *Concede.* Grant, we beseech thee, Almighty God, that we who believe that the only-begotten Son, our Redeemer, ascended this day into heaven, may ourselves also in mind dwell in heavenly things. Through the same, &c.

LESSON. ACTS i. 1—11. The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving com-

mandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he shewed himself alive after his passion, by many proofs, by forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth: for John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence. They therefore who were come together asked him, saying, Lord, wilt thou at this time restore the kingdom to Israel? But he said to them, It is not for you to know the times or moments which the Father hath put in his own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on he was raised up, and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments, who also said, Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven.

Alleluia, alleluia. V.	Alleluia, alleluia.—God
Ascendit Deus in jubilatione, et Dominus in voce tubæ. Alleluia. V.	is ascended with jubilee, and the Lord with the sound of trumpet. Alleluia.
Dominus in Sina, in sancto: ascendens in altum, captivam duxit captivitatem. Alleluia.	—The Lord is in Sina, in the holy place: ascending on high, he hath led captivity captive. Alleluia.

GOSPEL. ST MARK xvi. 14—20. At that time, Jesus appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them, Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall

be saved, but he that believeth not shall be condemned. And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going preached every where, the Lord working withal, and confirming the word with the signs that followed. **CREDO.**

OFFERTORY. Ascendit God is ascended in Deus in jubilatione, et jubily, and the Lord with Dominus in voce tubæ, the sound of trumpet, alleluia. alleluia.

SECRET. Receive, O Lord, the gifts which we offer on the glorious ascension of thy Son, and favourably grant that we may be delivered from present dangers, and arrive at eternal life. Through the same, &c.

PREFACE. Qui post resurrectionem, &c., as in the Ordinary, page 17, which is said till Whitsunday, Communicantes, as in the Ordinary, which is said during the Octave only.

COMMUNION. Psallite Sing ye to the Lord who Domino, qui ascendit super cœlos cœlorum ad orientem, alleluia. mounteth above the heaven of heavens to the east, alleluia.

POSTCOM. Præsta. Grant us, we beseech thee, O Almighty and merciful God, that what we have received in visible mysteries we may obtain by an invisible effect. Through our Lord, &c.

When this Mass is repeated during the Octave, the Second and Third Prayers are as after Low Sunday, p. 368.

Sunday within the Octave of the Ascension.

INTROIT. Ps. xxvi.

EXAUDI Domine vocem meam, qua clamavi ad te, alleluia: tibi dixit cor meum, quæsi- **H**EAR, O Lord, my voice with which I have cried to thee, alleluia: my heart hath said to thee,

vultum tuum, vultum tuum Domine requiram: ne avertas faciem tuam a me, alleluia, alleluia.

I have sought thy face, thy face, O Lord, I will seek; turn not away thy face from me, alleluia, alleluia.

Ps. Dominus illuminatio mea, et salus mea; quem timebo? V. Gloria.

The Lord is my light and my salvation; whom shall I fear? Glory, &c.

PRAYER. *Omnipotens.* O Almighty and everlasting God, grant us ever to entertain a devout affection towards thee, and to serve thy majesty with a sincere heart. Through our Lord, &c.

Commemoration of the Ascension, Concede, as above.

EPISTLE. 1 ST PETER iv. 7—11. Dearly beloved, be prudent, and watch in prayers: But before all things, have a constant mutual charity among yourselves; for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another; as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power, which God administhereth; that in all things God may be honoured through Jesus Christ, our Lord.

Alleluia, alleluia. V. Regnavit Dominus super omnes gentes; Deus sedet super sedem sanctam suam. Alleluia. V. Non vos relinquam orphanos; vado, et venio ad vos, et gaudebit cor vestrum. Alleluia.

Alleluia, alleluia.—The Lord hath reigned over all the nations; God sitteth on his holy throne. Alleluia.—I will not leave you orphan; I go and I come to you, and your heart shall rejoice. Alleluia.

GOSPEL. ST JOHN xv. 26; xvi. 4. At that time, Jesus said to his disciples, When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me: and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the syna-

gogues; yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you, that, when the hour shall come, you may remember that I told you. **CREDO.**

OFFERTORY. Ascendit Deus in jubilatione; et Dominus in voce tubæ, alleluia. God is ascended with jubilee; and the Lord with the sound of trumpet, alleluia.

SECRET. May the unspotted sacrifice purify us, O Lord, and grant to our minds the vigour of supernatural grace. Through our Lord, &c.

Secret of the Ascension as above.

COMMUNION. Pater, cum essem cum eis, ego servabam eos, quos dedisti mihi, alleluia, nunc autem ad te venio: non rogo ut tollas eos de mundo, sed ut serves eos a malo, alleluia, alleluia. Father, while I was with them, I kept them whom thou gavest me, alleluia; but now I come to thee; I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil, alleluia, alleluia.

POSTCOM. *Repleti.* Being replenished, O Lord, with sacred gifts, grant us, we beseech thee, ever to remain in thanksgiving. Through our Lord, &c.

Postcommunion of the Ascension, Præsta, as above.

WHITSUN EVE.

INTROIT. *Ezech. xxxvi.*

CUM sanctificatus fuero in vobis, congregabo vos de universis terris; et effundam super vos aquam mundam, et mundabimini ab omnibus inquinamentis vestris; et dabo vobis spiritum novum, alleluia, alleluia.

Ps. Benedicam Dominum in omni tempore:

WHEN I shall be sanctified in you, I will gather you together out of all the countries; and I will pour upon you clean water, and you shall be cleansed from all your filthiness; and I will give you a new spirit, alleluia, alleluia.

I will bless the Lord at all times: his praise shall

semper laus ejus in ore be ever in my mouth.
meo. V. Gloria. Glory, &c.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, O Almighty God, that the splendour of thy brightness may shine forth upon us; and the light of thy light may by the illustration of the Holy Ghost confirm the hearts of those who are regenerated by thy grace. Through our Lord, &c. in the unity of the same, &c.

LESSON. ACTS xix. 1—8. In those days, it came to pass, while Apollo was at Corinth, that Paul, having passed through the upper coasts, came to Ephesus, and found certain disciples; and he said to them, Have you received the Holy Ghost since you believed? But they said to him, We have not so much as heard whether there be a Holy Ghost. And he said, In what then were you baptized? Who said, In John's baptism. Then Paul said, John baptized the people with the baptism of penance, saying, That they should believe in him who was to come after him, that is to say, in Jesus. Having heard these things, they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them; and they spoke with tongues, and prophesied. And all the men were about twelve. And entering into the synagogue, he spoke boldly for the space of three months, disputing, and persuading concerning the kingdom of God.

Alleluia. V. Confitemini Domino, quoniam bonus; quoniam in sæculum misericordia ejus.

Alleluia.—Give praise to the Lord, for he is good; for his mercy endureth for ever.

TRACT. Laudate Dominum omnes gentes; et collaudate eum omnes populi. V. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Praise the Lord all ye nations; and praise him together all ye people.—Because his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

GOSPEL. ST JOHN xiv. 15—21. At that time, Jesus said to his disciples, If you love me keep me!

commandments; and I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever, the Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him; but you shall know him, because he shall abide with you, and shall be in you. I will not leave you orphans; I will come to you. Yet a little while, and the world seeth me no more; but you see me, because I live, and you shall live. In that day you shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.

<p>OFFERTORY. Emitte Spiritum tuum, et creabuntur; et renovabis faciem terræ: sit gloria Domini in sæcula, alleluia.</p>	<p>Send forth thy Spirit, and they shall be created; and thou shalt renew the face of the earth: may the glory of the Lord endure for ever, alleluia.</p>
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SECRET. Sanctify, we beseech thee, O Lord, the gifts we offer, and cleanse our hearts by the light of the Holy Spirit. Through, &c. in the unity of the same, &c.

PREFACE. Qui ascendens, *as in the Ordinary, page 19; COMMUNICANTES and HANC IGITUR, page 20: and they are said till Trinity Sunday.*

<p>COMMUNION. Ultimo festivitatis die, dicebat Jesus, Qui in me credit, flumina de ventre ejus fluent aquæ vivæ: hoc autem dixit de spiritu, quem accepturi erant credentes in eum, alleluia, alleluia.</p>	<p>On the last day of the festivity, Jesus said, He that believeth in me, out of his belly shall flow rivers of living water: but this he said of the spirit, which they should receive who believed in him, alleluia, alleluia.</p>
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POSTCOM. *Sancti Spiritus.* May the infusion of the Holy Spirit cleanse our hearts, O Lord, and render them fruitful by the inward aspersion of his heavenly dew. Through our Lord, &c. in the unity of the same, &c.

Whit Sunday.

INTROIT. *Wisd. i.*

SPIRITUS Domini replevit orbem terrarum, alleluia; et hoc quod continet omnia scientiam habet vocis, alleluia, alleluia, alleluia. Ps. Exurgat Deus, et dissipentur inimici ejus; et fugiant, qui oderunt eum, a facie ejus. V. Gloria.

THE Spirit of the Lord hath filled the whole earth, alleluia; and that which containeth all things hath knowledge of the voice, alleluia, alleluia, alleluia.—Let God arise, and his enemies be scattered; and let them that hate him, fly before his face.—Glory, &c.

PRAYER. *Deus qui.* O God, who on this day didst instruct the hearts of the faithful by the light of the Holy Spirit, grant that we may be truly wise in the same spirit, and ever rejoice in his consolation. Through our Lord, &c. in the unity of the same, &c.

LESSON. ACTS ii. 1—11. When the days of pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue: and they were all amazed, and wondered, saying, Behold are not all these that speak, Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Crete

and Arabians: we have heard them speak in our own tongues the wonderful works of God.

Alleluia; alleluia. V. Alleluia, alleluia.—Send
Emitte Spiritum tuum, et forth thy Spirit, and they
creabuntur; et renovabis shall be created: and thou
faciem terræ. Alleluia. shalt renew the face of the
V. * Veni, Sancte Spiritus, earth. Alleluia. V. * Come,
reple tuorum corda fide- O Holy Spirit, fill the
um; et tui amoris in eis hearts of thy faithful;
ignem accende. and kindle in them the
fire of thy love.

SEQUENCE.

VENI, Sancte Spiritus,
Et emitte celitus
Lucis tue radium.

Holy Spirit! come possess us,
Let thy radiant light descend;
And thy gifts from heaven to bless us,
On thy suppliant children send.

VENI, Pater pauperum,
Veni, dator munerum,
Veni, lumen cordium.

Father of the poor and friendless!
Every perfect gift is thine;
Come, thou source of bounties endless,
Fill our hearts with light divine.

CONSOLATOR optime,
Dulcis hospes animæ,
Dulce refrigerium.

Comfort when afflictions grieve us,
Balsam to the wounded soul;
At thy word our sorrows leave us,
Subject to thy sweet control.

IN labore requies,
In aestu temperies,
In fletu solatium.

Blest repose, when spent and weary,
In thy care we gladly sleep;
Life's rude toil and travel dreary
Thou wilt cheer for those who weep.

O Lux beatissima,
Reple cordis intima
Tuorum fidelium.

Let thy splendour beam around us,
Fill our inmost breasts with joy;
Where the woes of life have found us,
Haste, our darkest ills destroy.

SINE tuo numine,
Nihil est in homine,
Nihil est innoxium.

Feeble man bends low before thee,
Owning all thy Godhead's might;
Prone to ill, he dares implore thee,
Aid him with celestial light.

LAVA quod est sordidum,
LIGA quod est aridum,
SANA quod est saucium.

Cleanse the sinful spots that stain him,
Water all his sterile land,
To the fatal wounds that pain him,
Stretch thy gracious healing hand.

FLECTE quod est rigidum,
FOVE quod est frigidum,
REGES quod est devium.

Let our stubborn hearts obeying,
Bend to thy resistless arm;
Warm the tepid, save the straying,
From the lurking foe's alarm.

* Here all kneel.

Da tuis fidelibus
In te confidentibus,
Sacrum septenarium.

Grant to us, in thee confiding,
All thy sevenfold gifts of love;
With thy faithful souls abiding,
Fit us for the realms above.

Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium.
Amen. Alleluia.

When pale Death our souls shall sever,
May we merit virtue's prize;
May our souls exult for ever,
In the mansions of the skies.
Amen. Alleluia.

This Sequence is said during the whole week.

GOSPEL. ST JOHN xiv. 23—31. At that time, Jesus said to his disciples, If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words: and the word which you have heard is not mine, but the Father's, who sent me. These things have I spoken to you, abiding with you: but the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you, I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father; for the Father is greater than I. And now I have told you before it come to pass, that, when it shall come to pass you may believe. I will not now speak many things with you; for the prince of this world cometh, and in me he hath not any thing. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I. **CREDO.**

OFFERTORY. Confirma hoc, Deus, quod operatus es in nobis; a templo tuo, quod est in Jerusalem, tibi offerent reges munera, alleluia. Confirm this, O God, which thou hast wrought in us; from thy temple, which is in Jerusalem, kings shall offer presents to thee, alleluia.

SECRET. Sanctify, we beseech thee, O Lord, the gifts we offer, and cleanse our hearts by the light of

the Holy Spirit. Through our Lord, &c. in the unity of the same Holy Spirit, &c.

PREFACE. Qui ascendens, *as in the Ordinary, page 19, with its Communicantes and Hanc Igitur, page 20.*

COMMUNION. Factus est repente de cœlo sonus tamquam advenientis spiritus vehementis, ubi erant sedentes, alleluia; et repleti sunt omnes Spiritu Sancto, loquentes magnalia Dei, alleluia, alleluia.	There came suddenly a sound from heaven as of a mighty wind coming, where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.
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POSTCOM. *Sancti Spiritus.* May the infusion of the Holy Spirit cleanse our hearts, O Lord, and render them fruitful by the inward aspersion of his heavenly dew. Through our Lord, &c. in the unity of the same, &c.

WHIT MONDAY.

INTROIT. *Ps. lxxx.*

CIBAVIT eos ex adipe frumenti, alleluia; et de petra, melle saturavit eos, alleluia, alleluia.

HE fed them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia.

Ps. Exultate Deo adiutori nostro; jubilate Deo Jacob. V. Gloria.

Rejoice to God our helper; sing aloud to the God of Jacob. Glory, &c.

PRAYER. *Deus qui.* O God, who didst give the Holy Spirit to thy Apostles, grant to thy people the effect of their pious prayers, that on those to whom thou hast given faith, thou mayest also bestow peace. Through our Lord, &c., in the unity of the same, &c.

LESSON. ACTS x. 42—48. In those days, Peter opening his mouth, said: Men brethren, the Lord commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead: to him all the prophets give testimony, that through his name all receive

remission of sins, who believe in him. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word; and the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the gentiles also; for they heard them speaking with tongues, and magnifying God. Then Peter answered, Can any man forbid water, that these men should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ.

Alleluia, alleluia. V.	Alleluia, alleluia. The
Loquebantur variis lin-	apostles spoke in divers
guis apostoli magna	tongues the wonderful
dei. Alleluia. V.* Veni	works of God. Alleluia.
Sancte Spiritus, reple,	*Come, O Holy Spirit,
tuorum corda fidelium;	fill the hearts of thy faith-
et tui amoris in eis ig-	ful: and kindle in them
nem accende.	the fire of thy love.

SEQUENCE. Veni, Sancte Spiritus, *as on Whit Sunday.*

GOSPEL. ST JOHN iii. 16—25. At that time, Jesus said to Nicodemus. God so loved the world, as to give his only-begotten Son; that whosoever believeth in him may not perish, but may have life everlasting. For God sent not his Son into the world to judge the world, but that the world may be saved by him. He that believeth in him is not judged: but he that doth not believe is already judged, because he believeth not in the name of the only-begotten Son of God. And this is the judgment; because the light is come into the world, and men loved darkness rather than the light, for their works were evil: for, every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved: but he that doth truth cometh to the light, that his works may be made manifest, because they are done in God. CREDO.

OFFERTORY. Intonuit The Lord thundered
deccelo Dominus, et Altis- from heaven, and the
simus dedit vocem suam; Highest gave his voice;

* Here all kneel.

et apparuerunt fontes a- and the fountains of wa-
quarum, alleluia. ters appeared, alleluia.

SECRET. Favourably sanctify these gifts, O Lord, we beseech thee; and, receiving the oblation of this spiritual victim, perfect us to thyself an eternal sacrifice. Through our Lord, &c.

COMMUNION. Spiritus The Holy Ghost shall
Sanctus docebit vos, alle- teach you, alleluia, what-
luia, quaecumque dixero soever I shall have said to
vobis, alleluia, alleluia. you, alleluia, alleluia.

POSTCOM. Adesto. Assist thy people, we beseech thee, O Lord, and defend those from the fury of enemies whom thou hast imbued with heavenly mysteries. Through our Lord, &c.

~~Whit~~ Tuesday.

INTROIT. *Epd. ii.*

ACCIPITE jucunditatem gloriæ vestræ, alleluia; gratias agentes Deo, alleluia; qui vos ad coelestia regna vocavit, alleluia, alleluia, alleluia. Ps. Attendite, popule meus, legem meam; inclinate aurem vestram in verba oris mei. V. Gloria.

RECEIVE the joy of your glory, alleluia; giving thanks to God, alleluia; who hath called you to a heavenly kingdom, alleluia, alleluia, alleluia. Attend, O my people, to my law; incline your ears to the words of my mouth. Glory, &c.

PRAYER. *Adsit nobis.* May the power of the Holy Ghost be with us, O Lord, we beseech thee, which may mercifully purify our hearts, and defend them from all adversities. Through our Lord, &c. in the unity of the same, &c.

LESSON. Acts viii. 14—17. In those days, when the apostles that were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come, prayed for them, that they might receive the Holy Ghost: for he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

Alleluia, alleluia. V. Spiritus sanctus docebit vos quaecumque dixerō vobis. Alleluia. V. * Veni, Sancte Spiritus, reple tuorum corda fidelium; et tui amoris in eis ignem accende.

SEQUENCE. Veni, Sancte Spiritus, &c. *as on Sunday.*

GOSPEL. ST JOHN x. 1—10. At that time, Jesus said to the Pharisees, Amen, amen, I say to you, he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them; and the sheep follow him, because they know his voice; but a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them: but they understood not what he spoke to them. Jesus therefore said to them again, Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers; and the sheep hear them not. I am the door. By me if any man enter in, he shall be saved; and he shall go in, and go out, and shall find pastures. The thief cometh not but to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly. CREDO.

OFFERTORY. Portas cœli aperuit Dominus, et pluit illis manna, ut ederent: panem cœli dedit eis, panem angelorum manducavit homo, alleluia.

The Lord opened the doors of heaven, and rained down manna upon them to eat: he gave them the bread of heaven, man did eat the bread of angels, all.

SECRET. May the oblation of this sacrifice purify us, we beseech thee, O Lord, and render us worthy of

* Here all kneel down.

a holy participation thereof. Through our Lord, &c.

COMMUNION. Spiritus The Spirit who pro-
qui a Patre procedit, alle- ceedeth from the Father,
luia; ille me clarificabit, alleluia: he shall glorify
alleluia, alleluia. me, alleluia, alleluia.

POSTCOM. *Mentes.* We beseech thee, O Lord,
that the Holy Spirit may renovate our mind by
the divine mysteries: for he himself is the remission
of all sins. Through our Lord, &c. in the unity of
the same, &c.

Ember Wednesday.

INTROIT. *Ps.* lxxvii.

DEUS cum egrede-
reris coram populo
tuo, iter faciens eis, habi-
tans in illis, alleluia; ter-
ra mota est, cœli distil-
laverunt, alleluia, alleluia.

Ps. Exurgat Deus, et
dissipentur inimici ejus:
et fugiant, qui oderunt
eum, a facie ejus.

V. Gloria.

OGOD, when thou didst
go forth in the sight
of thy people, making a
passage for them, dwelling
in the midst of them, al-
leluia; the earth was
moved, the heavens drop-
ped, alleluia, alleluia.

Let God arise, and let
his enemies be scattered:
and let them that hate him
flee from before his face.

Glory, &c.

*After Kyrie eleison, the Priest says,
Oremus.*

Let us pray.

PRAYER. *Mentes.* May the Paraclete who proceeds
from thee, enlighten our minds, we beseech thee, O
Lord, and lead us into all truth, as thy Son has pro-
mised. Who lives, &c. in the unity of the same, &c.

LESSON. ACTS ii. 14—21. In those days, Peter
standing up with the eleven, lifted up his voice and spoke
to them, Ye men of Judea, and all you that dwell in
Jerusalem, be this known to you, and with your ears
receive my words. For these are not drunk, as you sup-
pose, seeing it is but the third hour of the day; but this
is that which was spoken of by the prophet Joel, And
it shall come to pass in the last days (saith the Lord) I
will pour out my spirit upon all flesh; and your sons and

your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids, will I pour out, in those days, of my spirit; and they shall prophecy. And I will show wonders in the heaven above, and signs on the earth beneath; blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.

Alleluia. V. Verbo Domini cœli firmati sunt; et spiritu oris ejus omnis virtus eorum.

Alleluia.—By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth.

Here is said the Gloria in excelsis.

PRAYER. *Præsta.* Grant, we beseech thee, Almighty and merciful God, that the Holy Ghost may come, and mercifully dwell with us, so as to perfect us as a temple of his glory. Through our Lord, &c. in the unity of the same, &c.

From this day to the following Saturday inclusively, a second Prayer is said, either for the Church, or for the Pope, as p. 39.

LESSON. ACTS v. 12—16. In those days, By the hands of the apostles, were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. But of the rest no man durst join himself with them: but the people magnified them. And the multitude of men and women that believed in the Lord was more increased; insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at least might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed.

Alleluia, alleluia. *V. Alleluia, alleluia.—Come,
Veni, Sancte Spiritus, re- O Holy Spirit, fill the
ple tuorum corda fideli- hearts of thy faithful; and
um; et tui amoris in eis kindle in them the fire of
ignem accende. thy love.

SEQUENCE. *Veni, Sancte Spiritus, &c. as on Whit Sunday.*

GOSPEL. **ST JOHN vi. 44—52.** At that time, Jesus said to the Jews, No man can come to me, except the Father, who hath sent me, draw him; and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to me. Not that any man hath seen the Father, but he who is of God, he hath seen the Father. Amen, amen, I say unto you, he that believeth in me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven, that, if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh for the life of the world. **CREDO.**

OFFERTORY. **Meditabor** I will meditate on thy com-
in mandatis tuis, quæ dilexi mandments, which I have
valde: et levabo manus loved exceedingly: and I
meas ad mandata tua, quæ will lift up my hands to
dilexi, alleluia. thy commandments, which
 I have loved, alleluia.

SECRET. Accept the sacrifice we offer, O Lord, we beseech thee, and mercifully grant, that what we perform in mysteries, we may celebrate in pious effects. Through our Lord, &c.

Second Secret, as page 40.

COMMUNION. **Pacem** My peace I leave you,
relinquo vobis, alleluia; alleluia: my peace I give
pacem meam dō vobis, you, alleluia, alleluia.
alleluia, alleluia.

* Here all kneel.

POSTCOM. *Sumentes.* Receiving heavenly sacraments, O Lord, we beseech thy mercy, that what we receive as a temporal gift, we may obtain in the joys of eternity. Through our Lord, &c.

Second Postcommunion, as page 41.

Thursday in Whitsun Week.

INTROIT.

SPIRITUS Domini replevit orbem terrarum, alleluia: et hoc quod continet omnia scientiam habet vocis, alleluia, alleluia, alleluia.

Ps. Exurgat Deus, et dissipentur inimici ejus; et fugiant, qui oderunt eum, a facie ejus. **V. Gloria.**

PRAYER. *Deus qui hodierna.* O God, who on this day didst instruct the hearts of the faithful by the light of the Holy Spirit, grant that we may be truly wise, in the same spirit, and ever rejoice in his consolation. Through our Lord, &c. in the unity of the same, &c.

Second Prayer, as page 39.

LESSON. Acts viii. 5—9. In those days, Philip going down to the city of Samaria, preached Christ to them. And the people with one accord were attentive to those things which were said by Philip; hearing, and seeing the miracles which he did. For many of them who had unclean spirits, crying with a loud voice went out. And many taken with the palsy, and that were lame, were healed: and there was therefore great joy in that city.

Alleluia, alleluia.—**V. E-**
mitte Spiritum tuum, et
creabuntur; et renovabis
faciem terræ. Alleluia. **V.***

THE Spirit of the Lord hath filled the whole earth, alleluia: and that which containeth all things hath knowledge of the voice, alleluia, allel. allel.

Let God arise, and his enemies be scattered, and let them that hate him, fly before his face. Glory, &c.

Alleluia, alleluia.—Send forth thy Spirit, and they shall be created; and thou shalt renew the face of the

* Here all kneel.

Veni, Sancte Spiritus, reple tuorum cordia fidelium, et tui amoris in eis ignem accende.

earth. Alleluia. Come, O Holy Spirit, fill the hearts of thy faithful: and kindle in them the fire of thy love.

SEQUENCE, Veni, Sancte Spiritus, as on *Whit Sunday*.

GOSPEL. ST LUKE ix. 1—6. At that time, Jesus calling together the twelve apostles, gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said to them, Take nothing for your journey; neither staff, nor scrip, nor bread, nor money: neither have two coats: and whatsoever house you shall enter into, abide there, and depart not from thence. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet for a testimony against them. And going out, they went about through the towns; preaching the gospel; and healing every where.

CREDO.

OFFERTORY. Confirma hoc, Deus, quod operatus es in nobis; a templo tuo, quod est in Jerusalem, tibi offerent reges munera, alleluia.

Confirm this, O God, which thou hast wrought in us; from thy temple, which is in Jerusalem, kings shall offer presents to thee, alleluia.

SECRET. Sanctify, we beseech thee, O Lord, the gifts we offer, and cleanse our hearts by the light of the Holy Spirit. Through our Lord, &c. in the unity of the same, &c.

Second Secret, as page 40.

COMMUNION. Factus est repente de cœlo sonus tamquam advenientis spiritus vehementis, ubi erant sedentes, alleluia; et repleti sunt omnes Spiritu Sancto, loquentes magnalia Dei, alleluia, alleluia.

Suddenly there came a sound from heaven as of a mighty wind coming where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.

POSTCOM. *Sancti Spiritus.* May the infusion of the Holy Spirit cleanse our hearts, O Lord, and render them fruitful by the inward aspersion of his heavenly dew. Through our Lord, &c. in the unity of the same, &c.

Second Postcommunion as page 41.

Ember Friday.

INTROIT.

REPLEATUR os me-
um laude tua, alle-
luia: ut possim cantare,
alleluia: gaudebunt labia
mea, dum cantavero tibi,
alleluia, alleluia.

Ps. In te Domine spera-
vi, non confundar in æter-
num: in justitia tua libera
me, et eripe me.

V. Gloria.

LET my mouth be filled
with thy praise, al-
leluia: that I may sing,
alleluia: my lips shall re-
joice, when I shall sing to
thee, alleluia, alleluia.

In thee, O Lord, have I
hoped, let me never be put
to confusion; deliver me in
thy justice, and rescue me.

Glory, &c.

PRAYER. *Da quæsumus.* Grant to thy Church, we beseech thee, O merciful God, that gathered together in the Holy Spirit, it may not be troubled by any hostile invasion. Through our Lord, &c. in the unity of the same, &c.

Second Prayer as page 39.

LESSON. **JOEL** ii. 23—27. Thus saith the Lord God: O children of Sion, rejoice, and be joyful in the Lord your God; because he hath given you a teacher of justice, and he will make the early and the latter rain to come down to you, as in the beginning; and the floors shall be filled with wheat, and the presses shall overflow with wine and oil. And you shall eat in plenty, and shall be filled; and you shall praise the name of the Lord your God, who hath done wonders with you: and my people shall not be confounded for ever. And you shall know that I am in the midst of Israel; and I am the Lord your God, and there is

none besides; and my people shall not be confounded for ever; saith the Lord Almighty.

Alleluia, alleluia. V. O	Alleluia, alleluia. O
quam bonus et suavis est,	how good and sweet, O
Domine, spiritus tuus in	Lord, is thy spirit within
nobis. Alleluia. V. *Veni,	us. Alleluia.—Come, O
Sancte Spiritus, reple tuo-	Holy Spirit, fill the hearts
rum corda fidelium; et tui	of thy faithful; and kindle
amoris in eis ignem ac-	in them the fire of thy
cende.	love.

SEQUENCE. Veni Sancte Spiritus, &c. *as on Whit Sunday, page 398.*

GOSPEL. ST LUKE v. 17—26. At that time, it came to pass, on a certain day, that Jesus sat teaching; and there were Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem, and the power of the Lord was to heal them. And behold men brought in a bed a man who had the palsy, and they sought means to bring him in, and to lay him before him; and when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst, before Jesus. And when he saw their faith, he said, Man, thy sins are forgiven thee: and the Scribes and Pharisees began to think, saying, Who is this who speaketh blasphemies? Who can forgive sins, but God alone? And when Jesus knew their thoughts, answering, he said to them. What is it you think in your hearts? Which is easier to say? Thy sins are forgiven thee, or to say, Arise and walk? But that you may know that the Son of Man hath power on earth to forgive sins, (he saith to the sick of the palsy) I say to thee arise, take up thy bed, and go into thy house. And immediately rising up before them, he took up the bed on which he lay, and he went away to his own house, glorifying God. And all were astonished, and they glorified God; and they were filled with fear, saying, We have seen wonderful things to-day. CREDO.

Here all kneel.

OFFERTORY. *Lauda* Praise the Lord, O my
anima mea Dominum: soul: in my life I will
laudabo Dominum in vita praise the Lord; I will
mea; psallam Deo meo, sing to my God, as long
quamdiu ero, alleluia. as I shall be, alleluia.

SECRET. May the sacrifice offered in thy sight, O Lord, be consumed by that divine fire, which through the Holy Spirit consumed the hearts of the disciples of Christ thy Son. Through the same Lord, &c. in the unity of the same, &c.

Second Secret as page 40.

COMMUNION. *Non vos* I will not leave you or-
relinquam orphanos: ve- phans; I will come to you
niam ad vos iterum, alle- again, alleluia: and your
luia; et gaudebit cor ves- heart shall rejoice, alle-
trum, alleluia. luia.

POSTCOM. *Sumpsimus.* We have received, O Lord, the gifts of thy sacred mysteries, humbly beseeching thee, that what thou hast commanded us to do in remembrance of thee, may produce help to our infirmity. Who livest and reignest, &c.

Second Postcommunion as page 41.

Ember Saturday.

INTROIT. *Rom. v.*

CHARITAS Dei diffusa est in cordibus nostris, alleluia: per inhabitantem Spiritum ejus in nobis, alleluia, alleluia.

Ps. Benedic anima mea Domino; et omnia quæ intra me sunt, nomini sancto ejus. **V. Gloria.**

THE charity of God is poured forth in our hearts, alleluia: by his Spirit dwelling within us, alleluia, alleluia.

Bless the Lord, O my soul; and let all that is within me bless his holy name. **Glory, &c.**

After Kyrie eleison, the Priest says,
Oremus. *Let us Pray.*

PRAYER. *Mentibus.* Mercifully pour forth the Holy Spirit into our souls, we beseech thee, O Lord, by whose wisdom we were created, and by whose

providence we are governed. Through our Lord, &c. in the unity of the same, &c.

LESSON. JOEL ii. 28—32. Thus saith the Lord God: I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions. Moreover, upon my servants and hand-maids in those days I will pour forth my spirit. And I will shew wonders in heaven; and in earth, blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and dreadful day of the Lord doth come. And it shall come to pass, that every one that shall call upon the name of the Lord shall be saved.

Alleluia. V. Spiritus est Alleluia.—It is the spirit qui vivificat: caro autem that quickeneth: but the non prodest quidquam. flesh profiteth nothing.

PRAYER. *Illo nos igne.* We beseech thee, O Lord, may the Holy Spirit inflame us with that fire which our Lord Jesus Christ sent upon earth, and earnestly desired might be enkindled.—Who lives, &c. in the unity of the same, &c.

LESSON. LEVITICUS xxiii. 10—21. In those days the Lord spoke to Moses, saying, speak to the children of Israel, and thou shalt say to them, When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the first fruits of your harvest, to the priests, who shall lift up the sheaf before the Lord, the next day after the sabbath, that it may be acceptable for you, and shall sanctify it. You shall count therefore from the morrow after the sabbath, wherein you offered the sheaf of the first fruits, seven full weeks, even unto the morrow after the seventh week be expired, that is to say, fifty days; and so you shall offer a new sacrifice to the Lord, out of all your dwellings, two loaves of the first fruits, of two-tenths of flour leavened, which you shall bake for the first fruits of the Lord. And you shall call this day most solemn, and most holy. You shall do no servile work therein.

shall be an everlasting ordinance in all your dwellings and generations; saith the Lord Almighty.

Alleluia. V. Spiritus Alleluia.—His spirit hath
us ornavit coelos. adorned the heavens.

PRAYER. *Deus qui.* O God, who for a remedy to our souls, hast commanded our bodies to be chastised by the devout exercise of fasting, mercifully grant us to be ever devout to thee both in mind and body. Through our Lord, &c.

LESSON. DEUT. xxvi. 1—11. In those days, Moses said to the children of Israel, Hear, O Israel, that I command thee this day. When thou art come to the land which the Lord thy God will give thee to possess, and hast conquered it, and dwellest in it; thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that his name may be invoked there; and thou shalt go to the priest that shall be in those days, and say to him, I profess this day before the Lord thy God, who heard us, and looked down upon our affliction, and labour, and distress; and brought us out of Egypt with a strong hand, and a stretched-out arm, with great terror, with signs and wonders, and brought us into this place, and gave us this land flowing with milk and honey. And therefore now I offer the first fruits of the land which the Lord hath given me. And thou shalt leave them in the sight of the Lord thy God, adoring the Lord thy God; and thou shalt feast in all the good things which the Lord thy God hath given thee.

Alleluia. V. Cum com- Alleluia.—When the
erentur dies Pentecos- days of Pentecost were
s, erant omnes pariter accomplished, they were
dentes. all sitting together.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, O Almighty God, that instructed by salutary precepts, and abstaining from vice, we may more easily obtain thy mercy. Through our Lord, &c.

LESSON. LEV. xxvi. 3—12. In those days, the Lord said to Moses, Speak to the children of Israel, and

thou shalt say to them, If you walk in my precepts and keep my commandments, and do them, I will give you rain in due season; and the ground shall bring forth its increase, and the trees shall be filled with fruit. The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing time; and you shall eat your bread to the full, and dwell in your land without fear. I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts; and the sword shall not pass through your quarters. You shall pursue your enemies, and they shall fall before you. Five of yours shall pursue a hundred others, and a hundred of you ten thousand: your enemies shall fall before you by the sword. I will look on you, and make you increase: you shall be multiplied, and I will establish my covenant with you. You shall eat the oldest of the old store, and new coming on, you shall cast away the old. I will set my tabernacle in the midst of you, and my soul shall not cast you off. I will walk among you, and will be your God, and you shall be my people; saith the Lord Almighty.

Alleluia. * Veni, Sancte Spiritus, reple tuorum corda fidelium; et tu amoris in eis ignem accende. Alleluia.—Come, O holy Spirit, fill the hearts of thy faithful; and kindle in them the fire of thy love.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, Almighty God, that we may so abstain from carnal feasts, that we may also fast from the vices which violently assault us. Through our Lord, &c.

LESSON. DANIEL iii. 49. *as at page 54.*

Alleluia. V. Benedictus es Domine, Deus patrum nostrorum, et laudabilis in sæcula. Alleluia.—Blessed art thou, O Lord, the God of our fathers, and worthy to be praised for ever.

Here is said the Gloria in excelsis.

PRAYER. *Deus qui tribus.* O God, who didst cool the flames of fire in behalf of the three children, mer-

* Here all kneel.

fully grant that the flame of vice may not consume
s thy servants. Through our Lord, &c.

Second Prayer as page 49.

EPISTLE. ROMANS v. 1—5. Brethren; being
justified by faith, let us have peace with God, through
our Lord Jesus Christ; by whom also we have access
through faith into this grace wherein we stand, and
glory in the hope of the glory of the sons of God.
And not only so, but we glory also in tribulations;
knowing that tribulation worketh patience, and pa-
tience trial, and trial hope, and hope confoundeth not;
because the charity of God is poured forth in our
hearts by the Holy Ghost, who is given to us.

TRACT. Laudate Domi-
um omnes gentes: et col-
audate eum omnes populi.
7. Quoniam confirmata
est super nos misericordia
jus: et veritas Domini
manet in æternum.

O praise the Lord, all
ye nations: and praise him
together, all ye people.—
For his mercy is con-
firmed upon us: and the
truth of the Lord remain-
eth for ever.

SEQUENCE, Veni, Sancte Spiritus, &c. as on *Whit-
sunday*, page 398; but without Alleluia at the end.

GOSPEL. ST LUKE iv. 38—44. See page 185.

OFFERTORY. Domine
Deus salutis meæ, in die
clamavi, et nocte coram
te: intret oratio mea in
conspectu tuo Domine,
alleluia.

O Lord the God of my
salvation, I have cried in
the day and in the night
before thee: let my prayer
come in before thee: O
Lord, alleluia.

SECRET. That our fasts may be acceptable to thee,
O Lord, grant us, we beseech thee, to offer thee by
the oblation of these mysteries minds purified in thy
light. Through our Lord, &c.

Second Secret as page 40.

COMMUNION. Spiritus
ubi vult spirat; et vocem
jus audis, alleluia, alle-
luia: sed nescis unde ve-
niam, aut quo vadat, al-
leluia, alleluia, alleluia.

The Spirit breatheth
where he will; and thou
hearest his voice, alleluia,
alleluia: but thou knowest
not whence he cometh, nor
whither he goeth, alle-
luia, alleluia, alleluia.

POSTCOM. *Præbeant.* May thy holy mysteries, O Lord, impart to us divine fervour, by which we may both delight in their celebration, and in their effects. Through our Lord, &c.

Second Postcommunion as page 41.

Trinity Sunday.

INTROIT. *Tob. xii.*

BENEDICTA sit sancta Trinitas, atque indivisa unitas: confitebimur ei quia fecit nobis cum misericordiam suam.

Ps. Domine Dominus noster: quam admirabile est nomen tuum in universa terra! V. Gloria.

PRAYER. *Omnipotens.* O Almighty and eternal God, who hast granted thy servants to acknowledge the glory of the eternal Trinity in the confession of the true faith, and to adore the unity in the power of thy majesty; we beseech thee, that by firmness in the same faith, we may be ever protected from all adversities. Through our Lord, &c.

Commemoration of the First Sunday after Pentecost.

PRAYER. *Deus in te.* O God, the strength of them that hope in thee, favourably give ear to our supplications, and since without thee mortal infirmity can do nothing, grant the help of thy grace, that in fulfilling thy commandments, we may please thee both in will and action. Through our Lord, &c.

EPISTLE. ROMANS xi. 33—36. O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

GRADUAL. Benedictus es Domine, qui intueris **B**lessed art thou, O Lord, who beholdest the depths, yssos, et sedes super and sitteth upon the Che-

herubim.—V. Benedic-
 es Domine in firma-
 mento cœli, et laudabilis
 sæcula. Alleluia, alle-
 luia. V. Benedictus es
 Domine Deus patrum
 nostrorum, et laudabilis
 sæcula. Alleluia.

rubim.—Blessed art thou,
 O Lord, in the firmament
 of heaven, and worthy of
 praise for ever. Alleluia,
 alleluia. — Blessed art
 thou, O Lord God of our
 fathers, and worthy of
 praise for ever. Alleluia.

GOSPEL. ST MATTHEW xxviii. 18—20. At that
 me, Jesus said to his disciples, All power is given to
 e in heaven and in earth. Going, therefore, teach
 l nations, baptizing them in the name of the Father,
 nd of the Son, and of the Holy Ghost. Teaching them
 observe all things whatsoever I have commanded
 ou; and behold I am with you all days, even to the
 consummation of the world. CREDO.

OFFERTORY. Benedic-
 us sit Deus Pater, uni-
 genitusque Dei Filius,
 sanctus quoque Spiritus;
 inia fecit nobiscum mi-
 cordiam suam.

Blessed be God the Fa-
 ther, and the only-begot-
 ten Son of God, and also
 the Holy Spirit; because
 he hath shewn his mercy
 towards us.

SECRET. Sanctify, we beseech thee, O Lord our
 God, by the invocation of thy holy name, the victim
 of this oblation: and through the same, perfect us
 to thee an eternal sacrifice. Through our Lord, &c.

OF THE SUNDAY. We beseech thee, O Lord, to
 receive favourably our offerings devoted to thee, and
 grant them to prove to us a perpetual succour.
 Through our Lord, &c.

PREFACE, Qui cum unigenito, *as in the Ordinary of
 the Mass, page 20.*

COMMUNION. Benedici-
 us Deum cœli, et coram
 omnibus viventibus confi-
 bimurei; quia fecit nobis
 misericordiam suam.

We bless the God of
 heaven, and before all liv-
 ing we will praise him;
 because he has shewn his
 mercy to us.

POSTCOM. *Proficiat.* May the reception of this
 sacrament, O Lord our God, and the confession of the
 only and eternal Trinity, and its undivided unity, profit

us to the salvation of body and soul. Through, &c.

FOR THE SUNDAY. *Tantis.* Grant, we beseech thee, O Lord, that filled with so great gifts, we may both receive thy salutary benefits, and never cease from thy praise. Through our Lord, &c.

At the end of the Mass is read the Gospel of the first Sunday after Pentecost.

GOSPEL. **ST. LUKE** vi. 36—41. At that time, Jesus said to his disciples, Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down, and shaken together and running over, shall be given into your bosom. For with the same measure that you shall mete withal it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master; but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye, but the beam that is in thy own eye thou considerest not? or how canst thou say to thy brother, Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye, and then shalt thou see clearly to take out the mote from thy brother's eye. *R. Deo gratias.*

EPISTLE OF THE SUNDAY. **1 JOHN** iv. 8—21. Dearly beloved, God is charity. By this hath the charity of God appeared towards us, because God hath sent his only-begotten Son into the world, that we may live by him. In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins. My dearest, if God hath so loved us, we also ought to love one another. No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us. In this we know that we abide in him, and he in us; because he hath

given us of his spirit. And we have seen, and do testify, that the Father hath sent his Son to be the saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we have known, and have believed the charity which God hath to us. God is charity: and he that abideth in charity abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because, as he is, we also are in the world. Fear is not in charity, but perfect charity casteth out fear: because fear hath pain; and he that feareth is not in charity. Let us therefore love God, because God first hath loved us. If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God whom he seeth not? And this commandment we have from God, that he who loveth God love also his neighbour.

The Solemnity of Corpus Christi.

INTROIT. *Ps. lxxx.*

CONTRIBAVIT eos ex adipibus frumenti, alleluia; et e petra, melle saturavit eos, alleluia, alleluia, alleluia.

Ps. Exultate Deo adiutori nostro; jubilate Deo Jacob. V. Gloria.

PRAYER. *Deus qui nobis.* O God, who in this wonderful sacrament has left us a memorial of thy passion, grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may ever perceive within us the fruit of thy redemption. Who livest, &c.

EPISTLE. 1 COR. xi. 23—29. Brethren, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, brok

HE fed them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia, alleluia.

Rejoice to God our helper; sing aloud to the God of Jacob. Glory, &c.

and said, Take ye and eat; this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying, This chalice is the new testament in my blood; this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord until he come. Therefore whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

GRADUAL. Oculi omnium in te sperant Domine, et tu das illis escam in tempore opportuno. V. Aperis tu manum tuam, et implebis omne animal benedictione. Alleluia, alleluia. V. Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meum carnem et bibit meum sanguinem, in me manet, et ego in eo.

The eyes of all hope in thee, O Lord, and thou givest them meat in due season. Thou openest thy hand, and fillest every living creature with thy blessing. Alleluia, alleluia. My flesh is meat indeed, and my blood is drink indeed: he that eateth my flesh and drinketh my blood, abideth in me, and I in him.

SEQUENCE.

LAUDA, Sion, Salvatorem,
Lauda Ducem et Pastorem,
In hymnis et canticis.

O Sion! let thy Saviour's praise
Be thy beloved employ:
Thy King's and Pastor's glory raise
In hymns and songs of joy.

QUANTUM potes, tantum aude;
Quia major omni laude,
Nec laudare sufficit.

All words of thine but feebly tell
Thy God's transcendent worth;
Yet let thy loud rejoicings swell,
And reach the ends of earth.

LAUDI: thema specialis,
Panis vivus et vitalis
Hodie proponitur.

A glorious theme of endless praise,
True and life-giving bread
To ravished souls this day displays,
And calls them to be fed.

QUONIAM in sacra mensa comas,
Turbas fratrum duodecim
Datum non ambigitur.

That bread which he who came to save,
To his assembled few
At that blest table fondly gave
Before his last adieu.

laus plena, sit sonora,
jucunda, sit decora,
ntis jubilatio.

Let holy joy proclaim us blest,
Let every heart rejoice ;
And be our minds' delight expressed,
With loud and grateful voice.

as enim sollemnis agitur,
qua mensæ prima recolitur
jus institutio.

Behold the memorable day
In solemn splendour shine,
Which first beheld our God display
This pledge of love divine.

hac mensa novi Regis,
vum pascha novæ legis,
ase vetus terminat.

This table of our heavenly King,
And pasch of his new law,
An end to former things shall bring,
Which ancient fathers saw.

TUSTATEM novitas,
nbram fugat veritas,
ctem lux eliminat.

The things of old are passed away,
The truth has banished night,
And earth beholds a brighter day,
Illumed with heavenly light.

MOD in coena Christus gessit,
ciendum hoc expressit
sui memoriam.

What Christ that night at table did,
The same he bid us do ;
That we, in sweet remembrance hid,
His love might ever view :

DOCTI sacris institutis,
nem, vinum, in salutis
msecramus hostiam.

Taught by that ordinance of love,
Religion's holiest rite,
The victim given us from above
We offer in his sight.

OGMA datur Christianis,
MOD in carnem transit panis,
vinum in sanguinem.

Faith does the sacred truth define
That for the Christian's food,
The bread is made Christ's flesh,
and wine
Becomes his saving blood.

MOD non capis, quod non vides,
nimosa firmat fides,
æster rerum ordinem.

Thou dost not see, nor understand,
But God's high word is sure,
On his firm promise and command
Thy faith shall build secure.

MOD diversis speciebus,
guis tantum et non rebus,
atent res eximias.

Beneath each outward form and sign
A nobler substance lies
Than mortal wisdom could divine,
Concealed from human eyes :

ARO cibus, sanguis potus :
anet tamen Christus totus
ib utraque specie.

His flesh is meat, and drink his blood,
And Christ is found entire
Beneath each symbol for our food,
To fill the heart's desire.

sumente non concisus,
on contractus, non divisus,
integer accipitur.

When faithful souls their God re-
ceive,
He is not bruised nor slain :
Entire and perfect we believe
His body to remain.

OMIT unus, sumunt mille,
quantum isti, tantum ille,
lec sumptus consumitur.

He is not broken when we break
The outward form of bread,
Nor less if thousands shall partake,
Than when but one is fed.

UMUNT boni, sumunt mali :
orte tamen inæquali,
'itis vel interitis.

The virtuous and the reprobate
Receive his food below ;
But how unlike their future fate
Of endless life or wo !

Mors est stalla, vita bonis,
Vide paris sumptuous,
Quam sit dispar exitus.

Though one on earth appears their
course,
Till they resign their breath,
The good here find life's purest source,
The wicked find their death.

FRACTO demum sacramento,
Ne vacilles, sed memento,
Tantum esse sub fragmento,
Quantum toto tegitur.

When broken is the outward sign,
Firm let thy faith remain,
For all thy Saviour's flesh divine
Each part will still contain :

NULLA rei fit scissura :
Signi tantum fit fractura :
Qua, nec status nec statura
Signati minuitur.

The substance is unbroken still,
The sign alone we part ;
And Christ beneath each fragment will
Come perfect to thy heart.

Ecce panis angelorum,
Factus cibus viatorum ;
Vere panis filiorum,
Non mittendus canibus.

Behold the bread of angels made
The pilgrims' pure repast :
The children's bread, for them dis-
played,
Must not to dogs be cast.

IN figuris præsignatur,
Cum Isaac immolatur :
Agnus paschæ deputatur :
Datur manna patribus.

Figures had long before made known,
This mystery full of love ;
In Isaac and the pasch 'twas shewn,
And manna from above.

BONE Pastor, panis vere,
Jesu nostri miserere :
Tu nos pascere, nos tuere :
Tu nos bona fac videre
In terra viventium.

O thou, good Shepherd ! living bread,
O Jesus ! shew us grace,
Defend us from the foes we dread,
Grant us to see thy face.

TO qui cuncta scis et vales,
Qui nos pascis hic mortales :
Tuos ibi commensales,
Cohæredes et sodales
Fac sanctorum civium.

Thou who canst do, and knowest, all,
And mortals here hast blest,
Vouchsafe our favoured souls to call
To realms of endless rest.

Amen. Alleluia.

Amen. Alleluia.

GOSPEL. ST JOHN vi. 56—59. At that time, Jesus said to the multitudes of the Jews: My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me, This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever. **CREDO.**

OFFERTORY. Sacerdotes Domini incensum et panes offerunt Deo, et ideo sancti erunt Deo suo, et non polluent nomen ejus. Alleluia.

The priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile his name. Alleluia.

SECRET. We beseech thee, O Lord, favourably
want to thy Church the gifts of unity and peace,
which are mystically designed beneath the gifts we
fer. Through our Lord, &c.

PREFACE, *Quia per incarnati, page 15, which is
aid throughout the Octave.*

COMMUNION. Quoties- As often as you shall eat
cumque manducabitis pa- this bread, and drink the
nem hunc, et calicem bi- chalice, you shall shew
betis, mortem Domini an- forth the death of the
antiabitis donec veniat: Lord, until he come: there-
aque quicumque mandu- fore whosoever shall eat
verit panem, vel biberit this bread or drink the
calicem Domini indigne, chalice of the Lord un-
us erit corporis et san- worthily, shall be guilty
guinis Domini. Alleluia. of the body and blood of
the Lord. Alleluia.

POSTCOM. *Fac nos.* Grant us, we beseech thee, O
Lord, to be filled with the everlasting enjoyment of
thy divinity, which is prefigured by the temporal
reception of thy precious body and blood. Who
vest, &c.

*When this Mass is repeated during the Octave, the
Second Prayer is of the B. Virgin, Concede nos; as
page LXXIII: and the Third, Ecclesiæ tuæ, or Deus om-
nium, as page 39.*

Second Sunday after Pentecost.

INTROIT. Ps. xvii.

FACTUS est Dominus: **THE** Lord became my
protector meus, et protector, and he
duxit me in latitudinem: brought me forth into a
salvum me fecit, quoniam large place: he saved me,
soluit me. because he was well pleas-
ed with me.

Ps. Diligam te Domine I will love thee, O Lord
virtus mea; Dominus my strength: the Lord is
firmamentum meum; et refu- my firmament, and my re-
gium meum; et liberator fuge, and my deliverer.
meus. V. Gloria. Glory, &c.

PRAYER. *Sancti nominis.* Grant, O Lord, that we

may have a perpetual fear and love of thy holy name, for thou never ceasest to direct and govern by thy grace, those whom thou instructest in the solidity of thy love. Through our Lord, &c.

Then is made a commemoration of Corpus Christi, by the Prayer, Deus qui nobis, as on the Feast, page 419.

EPISTLE. 1 JOHN iii. 13—18. Dearly beloved, Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

GRADUAL. Ad Dominum, cum tribularer, clamavi, et exaudivit me. V. Domine libera animam meam a labiis iniquis, et a lingua dolosa. Alleluia, alleluia. V. Domine Deus meus in te speravi: salvum me fac ex omnibus persecutoribus meis, et libera me. Alleluia.

In my trouble I cried to the Lord, and he heard me.—O Lord deliver my soul from wicked lips and a deceitful tongue. Alleluia, alleluia.—O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me. Alleluia.

GOSPEL. ST LUKE xiv. 16—24. At that time, Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and must needs go out, and see it; I pray thee hold me excused. And another said, I have bought five yoke of oxen, and

go to try them; I pray thee hold me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the lame, and the blind, and the lame. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant, Go out into the high ways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of these men that were invited shall taste of my supper. **CREDO.**

OFFERTORY. Domine Turn to me, O Lord, convertere, et eripe animam meam, salvum me fac propter misericordiam tuam. and deliver my soul, O Lord, save me for thy mercy's sake.

SECRET. May the offering to be dedicated to thy name purify us, O Lord, and transfer us from day to day to the practice of a heavenly life. Through our Lord, &c.

Secret for Corpus Christi as on the Feast, page 423.

COMMUNION. Cantabo I will sing to the Lord, Domino, qui bona tribuit mihi: et psallam nomini Domini altissimi. who giveth me good things and I will sing to the name of the Lord the most high.

POSTCOM. *Sumptis.* Having received thy sacred gifts, we beseech thee, O Lord, that with the frequentation of the mystery, the effect of our salvation may increase. Through our Lord, &c.

Postcommunion of Corpus Christi as on the Feast, p. 423.

Third Sunday after Pentecost.

INTROIT. *Ps. xxiv.*

RESPICE in me et miserere mei Domine: quoniam unicus et pauper sum ego: vide humilitatem meam, et laborem meum: **LOOK** thou upon me and have mercy upon me, O Lord: for I am alone and poor: see my abjection and my labour: and for-

et dimitte omnia peccata
mea, Deus meus.

Ps. Ad te Domine le-
vavi animam meam: Deus
meus in te confido, non
erubescam.

V. Gloria.

PRAYER. *Protector.* O God, the protector of those
who hope in thee, without whom nothing is valid,
nothing is holy, multiply thy mercy upon us, that under
thy rule and guidance, we may so pass through the
goods of time, as not to forfeit those of eternity.
Through our Lord, &c.

SECOND PRAYER, *for the Intercession of the Saints,*
A cunctis, as at page 102.

*This is said in all Masses, except for the Dead, till
Advent; unless it be a double, or within an Octave. A
THIRD PRAYER is said at the choice of the Priest.*

EPISTLE. I ST PETER v. 6—11. Dearly
beloved, Be you humbled under the mighty hand of
God, that he may exalt you in the time of visitation;
casting all your care upon him, for he hath care of
you. Be sober and watch, because your adversary
the devil, as a roaring lion, goeth about seeking
whom he may devour. Whom resist ye, strong in faith;
knowing that the same affliction befalls your brethren
who are in the world. But the God of all grace, who
hath called us unto his eternal glory in Christ Jesus,
after you have suffered a little, will himself perfect you,
and confirm you, and establish you. To him be glory
and empire for ever and ever. Amen.

GRADUAL. *Jacta cogi-
tatem tuum in Domino;
et ipse te enutriet. V.
Dum clamarem ad Domi-
num, exaudivit vocem
meam ab his qui appro-
pinqnant mihi.*

Alleluia, alleluia. V. Deus
iudex justus, fortis et pa-

give all my sins, O my
God.

To thee, O Lord, have I
lifted up my soul; in thee,
O my God, I put my trust,
let me not be ashamed.

Glory, &c.

Cast thy care upon the
Lord, and he shall sustain
thee. — When I cried to
the Lord, he heard my
voice from them that draw
near to me.

Alleluia, alleluia.—God
is a just judge, strong and

ns: numquid irascitur patient: is he angry every
singulos dies? Alleluia. day? Alleluia.

GOSPEL. ST LUKE xv. 1—10. At that time, the
blicans and sinners drew near unto Jesus to hear him:
and the Pharisees and scribes murmured, saying, This
man receiveth sinners and eateth with them. And he
spoke to them this parable, saying, What man of you
hath a hundred sheep, and if he shall lose one of them,
doth he not leave the ninety-nine in the desert, and go
after that which was lost, until he find it? And when
he hath found it, lay it upon his shoulders rejoicing,
and coming home, call together his friends and neigh-
bours, saying to them, Rejoice with me, because I
have found my sheep that was lost? I say to you,
even so there shall be joy in heaven upon one sin-
ner that doth penance, more than upon ninety-nine just
who need not penance. Or what woman having ten
drachms, if she lose one groat, doth not light a candle,
and sweep the house, and seek diligently until she find

And when she hath found it, call together her
friends and neighbours, saying, Rejoice with me, be-
cause I have found the groat which I had lost? So I
say to you, there shall be joy before the angels of God
upon one sinner doing penance. CREDO.

OFFERTORY. Sperent Let all them trust in thee,
omnes qui noverunt who know thy name, O
mentum Domine; quo- Lord; for thou dost not for-
m non derelinquis quæ- sake them that seek thee:
rite: psallite Domino, sing ye to the Lord, who
habitabit in Sion; quo- dwelleth in Sion; for he
m non est oblitus ora- hath not forgotten the
nem pauperum. prayer of the poor.

SECRET. Look down, O Lord, upon the offerings
thy suppliant Church; and grant them to be re-
ved by a continual sanctification, to the salvation
thy faithful. Through our Lord, &c.

Second Secret for the Intercession of the Saints,
at page 103.

Third Secret at the choice of the Priest.

COMMUNION. Dico vo- I say to you: there is

bis: gaudium est angelis joy to the angels of God
 Dei super uno peccatore upon one sinner doing
 pœnitentiam agente. penance.

POSTCOM. *Sancta tua.* May we be renewed, O Lord, by the sacred mysteries we have received; and may they expiate our sins and prepare us for thy eternal mercies. Through our Lord, &c.

Second Postcommunion for the Intercession of the Saints, Mundet, as at page 103.

Third Postcommunion at the choice of the Priest.

Fourth Sunday after Pentecost.

INTROIT Ps. xxvi.

DOMINUS illumi-
 natio mea, et salus
 mea: quem timebo? Do-
 minus defensor vitæ meæ:
 a quo trepidabo? qui
 tribulant me inimici mei,
 ipsi infirmati sunt, et
 ceciderunt.

THE Lord is my light
 and my salvation:
 whom shall I fear? The
 Lord is the protector of my
 life: of whom shall I be
 afraid? My enemies that
 trouble me have them-
 selves been weakened and
 have fallen.

Ps. Si consistant adver-
 sum me castra: non time-
 bit cor meum.

If armies in camp should
 stand together against me,
 my heart shall not fear.

V. Gloria.

Glory, &c.

PRAYER. *Da nobis.* Grant, we beseech thee, O Lord, that the course of the world by thy direction may in our regard be peaceful; and that thy church may rejoice in tranquil devotion. Through, &c.

Second Prayer, A cunctis, as p. 102. Third Prayer at the choice of the Priest.

EPISTLE. ROMANS viii. 18—23. Brethren, I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject in hope; because the creature also itself shall be delivered from

ervitude of corruption, into the liberty of the glory
 the children of God. For we know that every
 creature groaneth, and travaileth in pain, even till now;
 not only it, but ourselves also, who have the first
 fruits of the spirit, even we ourselves groan within
 ourselves, waiting for the adoption of the sons of God,
 the redemption of our body; in Christ Jesus our Lord.

DUAL. Propitius esto Domine peccatis nostris,
 quando dicant gentes, est Deus eorum? V.
 miserere nobis Deus salutaris
 noster; et propter hono-
 nominis tui Domine
 miserere nobis.

Forgive us our sins, O
 Lord, lest the gentiles
 should at any time say,
 Where is their God? Help
 us, O God our Saviour;
 and for the honour of thy
 name, O Lord, deliver us.

Alleluia, alleluia. V.
 Dominus sedes super throno,
 et judicas æquitatem,
 refugium pauperum
 in tribulatione. Alleluia.

Alleluia, alleluia.—O
 God, who sittest upon the
 throne, and judgest jus-
 tice, be thou the refuge of
 the poor in tribulation.
 Alleluia.

GOSPEL. ST LUKE v. 1—11. At that time,
 when the multitude pressed upon Jesus to hear the word
 of God, he stood by the lake of Genesareth. And he saw
 many ships standing by the lake; but the fishermen were
 gone out of them, and were washing their nets; and
 he came up into one of the ships that was Simon's, he
 desired him to draw back a little from the land: and
 when he had taught the multitudes out of the ship. Now
 when he had ceased to speak, he said to Simon, Launch
 out into the deep, and let down your nets for a draught.

Simon, answering, said to him, Master, we have
 laboured all the night, and have taken nothing, but at
 thy word I will let down the net. And when they had
 done this, they enclosed a very great multitude of fishes;
 their net broke: and they beckoned to their partners
 that were in the other ship, that they should come
 to help him; and they came, and filled both the ships,
 so that they were almost sinking. Which when Simon
 Peter saw, he fell down at Jesus's knees, saying, De-
 liver me from me, for I am a sinful man, O Lord. For he

was wholly astonished, and all that were with him, at the draught of the fishes which they had taken: and so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon, Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things they followed him. **CREDO.**

OFFERTORY. Illumina Enlighten my eyes, that
oculos meos, ne umquam I never sleep in death;
obdormiam in morte; ne lest at anytime my enemy
quando dicat inimicus me- say, I have prevailed
us, prævalui adversus eum. against him.

SECRET. We beseech thee, O Lord, to accept our oblations, and be appeased by them, and in thy mercy compel our rebellious wills to turn to thee. Through our Lord, &c.

Second and third Secrets as above.

COMMUNION. Domi- The Lord is my firma-
nus firmamentum meum, ment, and my refuge, and
et refugium meum, et li- my deliverer, my God is
berator meus, Deus meus, my helper.
adjutor meus.

POSTCOM. *Mysteria.* May the mysteries we have received purify us, O Lord, we beseech thee, and by their gifts defend us. Through our Lord, &c.

Second and Third Postcommunions as above.

Fifth Sunday after Pentecost.

INTROIT. *Ps. xxvi.*

EXAUDI Domine vo-
cem meam, qua cla-
mavi ad te; adjutor meus
esto, ne derelinquas me,
neque despicias me Deus
salutaris meus.

*Ps. Dominus illumina-
tio mea, et salus mea,
quem timebo? V. Gloria.*

PRAYER. *Deus qui diligentibus.* O God, who hast prepared invisible goods for them that love thee, infuse into our hearts the affection of thy love, that

HEAR, O Lord, my
voice with which I
have cried to thee: be
thou my helper, forsake
me not, nor do thou despise
me, O God, my Saviour.

The Lord is my light,
and my salvation, whom
shall I fear? Glory, &c.

ing thee in all things, and above all, we may obtain promises, which surpass every desire. Through Lord, &c.

cond Prayer, A cunctis, as p. 102: Third Prayer the choice of the Priest.

PISTLE. 1 **ST PETER** iii. 8—15. Dearly beloved, ye all of one mind, having compassion one of ther, being lovers of the brotherhood, merciful, lest, humble; not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this you called, that you may inherit a blessing. For that will love life, and see good days, let him refrain tongue from evil, and his lips that they speak no le. Let him decline from evil, and do good; let him seek after peace, and pursue it; because the eyes of the Lord are upon the just, and his ears unto their prayers, but the countenance of the Lord against them that do evil things. And who is he that can hurt you, if you be jealous of good? But if also you suffer any thing for justice sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify yourselves to the Lord Christ in your hearts.

GRADUAL. Protector Behold, O God our protector, and look on thy servants. O Lord God of hosts, give ear to the prayers of thy servants.

Domine Deus virtutum, exaudi preces servorum tuorum. Alleluia, Alleluia, alleluia.

In thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly. Alleluia.

GOSPEL. **ST MATTHEW** v. 20—24. At that time, Jesus said to his disciples, Except your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old, Thou shalt not kill; and whosoever shall kill, shall be in danger of judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judg-

ment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift. **CREDO.**

OFFERTORY. Benedicam Dominum, qui tribuit mihi intellectum: providebam Deum in conspectu meo semper; quoniam a dextris est mihi, ne commovear.

I will bless the Lord, who hath given me understanding: I set God always in my sight; for he is at my right hand, that I be not moved.

SECRET. Be merciful, O Lord, to our supplications, and graciously receive these oblations of thy servants, men and women, that what each has offered to the honour of thy name, may profit all unto salvation. Through our Lord, &c.

Second and Third Secrets as directed above.

COMMUNION. Unam petii a Domino, hanc requiram; ut inhabitem in domo Domini omnibus diebus vitæ meæ.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

POSTCOM. *Quos cælesti.* Grant, we beseech thee, O Lord, that we whom thou hast fed with a heavenly gift, may both be cleansed from our hidden sins, and delivered from the snares of enemies. Through our Lord, &c.

Second and Third Postcommunions as above.

Sixth Sunday after Pentecost.

INTROIT. *Ps. xxvii.*

DOMINUS fortitudo plebis suæ, et protector salutarium Christi sui est: salvum fac populum tuum Domine, et benedic hereditati tuæ, et rege eos usque in sæculum.

THE Lord is the strength of his people, and the protector of the salvation of his Anointed: save, O Lord, thy people, and bless thy inheritance, and rule them for ever.

Ps. Ad te Domine clamabo, Deus meus ne sileas a me, nequando taceas a me, et assimilabor descendentibus in lacum.

Unto thee will I cry, O Lord: O my God, be not thou silent to me, lest if thou be silent to me, I become like them that go down into the pit.

V. Gloria.

Glory, &c.

PRAYER. *Deus virtutum.* O God of hosts, to whom belongeth all that is best, infuse into our breasts the love of thy name, and grant within us an increase of devotion, that thou mayest nourish what is good, and by the pursuit of piety preserve what thou hast nourished. Through our Lord, &c.

Second Prayer, A cunctis, as p. 102.

Third Prayer at the choice of the Priest.

EPISTLE. ROMANS vi. 3—11. Brethren, all we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin he died once; but in that he liveth, he liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God; in Christ Jesus our Lord.

GRADUAL. Convertere Domine aliquantulum: et deprecare super servos tuos. V. Domine refugium factus es nobis, a generatione et progenie.

Return, O Lord, a little; and be entreated in favour of thy servants. Lord, thou hast been our refuge from generation to generation. Alleluia, alleluia.

Alleluia, alleluia. V. In thee, O Lord, have I
 te Domine speravi, non hoped, let me never be
 confundar in æternum: in confounded: deliver me
 justitia tua libera me, et in thy justice, and release
 eripe me; inclina ad me me; bow down thy ear to
 aurem tuam, accelera, ut me, make haste to deliver
 eripias me. Alleluia. me. Alleluia.

GOSPEL. ST MARK viii. 1—9. At that time, when there was a great multitude with Jesus, and had nothing to eat, calling his disciples together, he saith to them, I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint in the way: for some of them came from afar off. And his disciples answered him, From whence can any one fill them here with bread in the wilderness? And he asked them, How many loaves have ye? who said, Seven. And he commanded the people to sit down on the ground. And taking the seven loaves, giving thanks he broke, and gave to his disciples to set before them; and they set them before the people. And they had a few little fishes, and he blessed them, and commanded them to be set before them. And they did eat, and were filled; and they took up that which was left of the fragments, seven baskets: and they that had eaten were about four thousand: and he sent them away. CREDO.

OFFERTORY. Perfice Perfect thou my goings
 gressus meos in semitis in thy paths, that my foot-
 tuis, ut non moveantur steps be not moved: incline
 vestigia mea, inclina au- thy ear, and hear my
 rem tuam, et exaudi verba words: shew forth thy
 mea: mirifica misericor- wonderful mercies, thou
 dias tuas, qui salvos facis who savest them that trust
 sperantes in te Domine. in thee O Lord.

SECRET. Be propitious, O Lord, to our supplications, and mercifully receive these oblations of thy people; and that the vow of none may be in vain, nor the prayer of any without effect, grant that what we ask in faith, we may effectually obtain. Through our Lord, &c.

Second and Third Secrets as directed above.

COMMUNION. *Circuibo,* I will go round, and offer
et immolabo in taberna- up in his tabernacle a
culo ejus hostiam jubila- sacrifice of jubilation; I
tionis; cantabo, et psal- will sing, and recite a
lum dicam Domino. psalm to the Lord.

POSTCOM. *Repleti sumus.* We have been filled,
 O Lord, with thy gifts; grant we beseech thee, that
 we may both be cleansed by the effect of them, and
 defended by their help. Through our Lord, &c.

Second and Third Postcommunions as directed above.

Seventh Sunday after Pentecost.

INTROIT. *Ps. xlv.*

OMNES gentes plau-
 dite manibus: jubilate
 Deo in voce exultationis.

Ps. Quoniam Dominus
excelsus, terribilis; Rex
magnus super omnem ter-
ram. V. Gloria.

Clap your hands all ye
 nations: shout unto
 God with the voice of joy.

For the Lord is most
 high, he is terrible; he is a
 great King over all the
 earth. Glory, &c.

PRAYER. *Deus cujus providentia.* O God, whose
 providence is not deceived in its appointments, we
 humbly beseech thee to remove from us all that is
 hurtful, and grant all that will prove profitable.
 Through our Lord, &c.

Second Prayer, A cunctis, as page 102.

Third Prayer at the choice of the Priest.

EPISTLE. ROMANS vi. 19—23. Brethren, I speak
 a human thing, because of the infirmity of your flesh;
 for as you have yielded your members to serve un-
 cleanness and iniquity unto iniquity, so now yield your
 members to serve justice, unto sanctification. For
 when you were the servants of sin, you were free from
 justice. What fruit therefore had you then in those
 things, of which you are now ashamed? For the end
 of them is death. But now being made free from sin,
 and become servants to God, you have your fruit unto
 sanctification, and the end life everlasting. For the

wages of sin is death. But the grace of God, life everlasting; in Christ Jesus our Lord.

GRADUAL. Venite filii, Come children, hearken. audite me; timorem Do- to me; I will teach you the mini docebo vos. V. Acce- fear of the Lord. Come ye dite ad eum, et illumina- to him and be enlightened; mini; et facies vestrae non and your faces shall not confundentur. Alleluia. be confounded. Alleluia, alleluia. V. Omnes gentes alleluia. O clap your plaudite manibus: jubilate hands all ye nations; shout. Deo in voce exultationis. unto God with the voice Alleluia. of joy. Alleluia.

GOSPEL. ST MATTHEW vii. 15—21. At that time, Jesus said to his disciples, Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. **CREDO.**

OFFERTORY. Sicut in As in holocausts of rams holocaustis arietum et tau- and bullocks, and as in rorum, et sicut in millibus thousands of fat lambs; so agnorum pinguum; sic let our sacrifice be made fiat sacrificium nostrum in in thy sight this day, that conspectu tuo hodie, ut it may please thee: for placeat tibi: quia non est there is no confusion to confusio confidentibus in them that trust in thee, O te, Domine. Lord.

SECRET. O God, who hast sanctioned the diversity of the legal victims by the perfection of one sacrifice, accept this sacrifice from thy servants devoted to thee,

and sanctify it by a like benediction as thou didst the offerings of Abel; that what each has offered to the honour of thy majesty may profit all unto salvation. Through our Lord, &c.

Second and Third Secrets as directed above.

COMMUNION. Inclina Bow down thy ear,
aurem tuam, accelera ut make haste to deliver me.
eripias me.

POSTCOM. *Tua nos.* May thy healing power
O Lord, mercifully free us from our evil inclinations,
and lead us to those things which are right. Through
our Lord, &c.

Second and Third Postcommunions as above.

Eighth Sunday after Pentecost.

INTROIT. *Ps. xlvii.*

SUSCEPIMUS Deus
misericordiam tuam in
medio templi tui: secun-
dum nomen tuum, Deus,
ita et laus tua in fines
terræ: justitiæ plena est
dextera tua.

WE have received thy
mercy, O God, in
the midst of thy temple;
according to thy name, O
God, so also is thy praise
unto the ends of the earth:
thy right hand is full of
justice.

Ps. Magnus Dominus,
et laudabilis nimis; in ci-
vitate Dei nostri, in monte
sancto ejus.

Great is the Lord, and
exceedingly to be praised,
in the city of our God, in
his holy mountain.

V. Gloria.

Glory, &c.

PRAYER. *Largire nobis.* Grant us, in thy mercy,
we beseech thee, O Lord, at all times the spirit of
thinking and doing what is right; that we who cannot
exist without thee, may be able to live according to
thee. Through our Lord, &c.

A Second Prayer, A cunctis, as page 102.

Third Prayer at the choice of the Priest.

EPISTLE. ROMANS viii. 12—17. Brethren, we are
debtors, not to the flesh, to live according to the flesh;
for if you live according to the flesh, you shall die; but
if by the spirit you mortify the deeds of the flesh, you

shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry, Abba (Father). For the spirit himself giveth testimony to our spirit, that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint heirs with Christ.

GRADUAL. Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias. V. Deus in te speravi: Domine non confundar in æternum. Alleluia, alleluia. V. Magnus Dominus, et laudabilis valde; in civitate Dei nostri, in monte sancto ejus. Alleluia.

Be thou unto me a God, a protector, and a place of refuge, to save me.—In thee, O God, have I hoped: O Lord, let me never be confounded. Alleluia, alleluia. Great is the Lord, and exceedingly to be praised; in the city of our God, in his holy mountain, Alleluia.

GOSPEL. ST LUKE xvi. 1—9. At that time, Jesus spoke to his disciples this parable, There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods: and he called him, and said to him, How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself, What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be put out of the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first, How much dost thou owe my lord? But he said, A hundred barrells of oil. And he said to him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much dost thou owe? Who said, A hundred quarters of wheat. He said to him, Take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely; for the children of this world are wiser

in their generation than the children of light. And I say to you, Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings. **CREDO.**

OFFERTORY. Populum humilem saluum facies Domine, et oculos superbiorum humiliabis: quoniam quis Deus præter te Domine? Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud: for who is God but thee O Lord?

SECRET. Accept, we beseech thee, O Lord, the offerings which of thy bounty we bring to thee; that these most holy mysteries, by the operation of the power of thy grace may both sanctify us in the course of this life, and conduct us to everlasting joys. Through our Lord, &c.

Second and Third Secrets as above.

COMMUNION. Gustate et videte, quoniam suavis est Dominus: beatus vir, qui sperat in eo. Taste and see that the Lord is sweet: blessed is the man that hopeth in him.

POSTCOM. *Sit nobis.* May the heavenly mystery be to us, O Lord, the reparation of mind and body, that we may perceive the effect of what we celebrate. Through our Lord, &c.

Second and Third Postcommunions, as above.

Ninth Sunday after Pentecost.

INTROIT. *Ps. liii.*

ECCE Deus adjuvat me, et Dominus susceptor est animæ meæ: averte mala inimicis meis, et in veritate tua disperde illos: protector meus Domine.

Ps. Deus in nomine tuo saluum me fac, et in virtute tua libera me.

V. Gloria.

BEHOLD God is my helper, and the Lord is the protector of my soul: turn back the evils upon my enemies, and cut them off in thy truth, O Lord my protector.

Save me, O God, by thy name, and deliver me in thy strength.

Glory, &c.

PRAYER. *Pateant aures.* Let the ears of thy mercy, O Lord, be open to the prayers of thy suppliants; and that thou mayest grant what thy petitioners desire, make them ask those things which are pleasing to thee. Through our Lord, &c.

Second Prayer, A cunctis, as page 102.

Third Prayer at the choice of the Priest.

EPISTLE. 1 CORINTHIANS x. 6—13. Brethren, let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.

GRADUAL. Domine Dominus noster, quam admirabile est nomen tuum in universa terra! V. Quoniam elevata est magnificentia tua super cœlos. Alleluia. V. Eripe me de inimicis meis Deus meus: et ab insurgentibus in melibera me. Alleluia.

O Lord our Lord, how admirable is thy name in the whole earth! For thy magnificence is elevated above the heavens. Alleluia, alleluia. Deliver me from my enemies, O my God: and defend me from them that rise up against me. Alleluia.

GOSPEL. ST LUKE xix. 41—47. At that time, When Jesus drew near to Jerusalem, seeing the city, he wept over it saying, If thou also hadst known, and that in this thy day, the things that are to thy peace:

but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein, and them that bought, saying to them, It is written, My house is the house of prayer, but you have made it a den of thieves. And he was teaching daily in the temple. **CREDO.**

<p>OFFERTORY. Justitiæ Domini rectæ, lætificantes corda, et judicia ejus dulciora super mel et favum: nam et servus tuus custodit ea.</p>	<p>The justices of the Lord are right, rejoicing hearts, and his judgments sweeter than honey and the honeycomb: for thy servant keepeth them.</p>
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SECRET. Grant us, we beseech thee, O Lord, worthily to frequent these mysteries, since as often as the commemoration of this victim is celebrated, the work of our redemption is exercised. Through our Lord, &c.

Second and Third Secrets as directed above.

<p>COMMUNION. Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo; dicit Dominus.</p>	<p>He that eateth my flesh, and drinketh my blood, abideth in me, and I in him; saith the Lord.</p>
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POSTCOM. *Tui nobis.* We beseech thee, O Lord, that the communion of thy sacrament may confer upon us purification, and grant us unity. Through our Lord, &c.

Second and Third Postcommunions as above.

Tenth Sunday after Pentecost.

INTROIT. *Ps. liv.*

<p>CUM clamarem ad Dominum exaudivit vocem meam, ab his qui</p>	<p>WHEN I cried to the Lord he heard my voice, from them that</p>
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appropinquant mihi; et humiliavit eos qui est ante sæcula, et manet in æternum: jacta cogitatum tuum in Domino, et ipse te enutriet.

Ps. Exaudi Deus orationem meam, et ne despexeris deprecationem meam; intende mihi, et exaudi me. V. Gloria.

draw near to me; and he humbled them, who is before all ages and remains for ever: cast thy care upon the Lord, and he shall sustain thee.

Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me.

Glory, &c.

PRAYER. *Deus qui omnipotentiam.* O God, who dost particularly manifest thy omnipotence by sparing and shewing mercy, multiply thy mercy towards us; that running to the possession of what thou hast promised, thou mayest make us partakers of heavenly goods. Through our Lord, &c.

Second Prayer, A cunctis, as page 102.

Third Prayer at the choice of the Priest.

EPISTLE. 1 CORINTHIANS xii. 2—11. Brethren, you know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus; and no man can say, The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministeries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another, faith in the same Spirit; to another, the grace of healing in one Spirit; to another the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kind of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as he will.

GRADUAL. Custodime, Domine, ut pupillam oculi: sub umbra alarum tuarum protege me. V. De vultu tuo iudicium meum prodeat: oculi tui videant æquitatem. Alleluia, alleluia. V. Te decet hymnus Deus in Sion: et tibi reddetur votum in Jerusalem. Alleluia.

Keep me, O Lord, as the apple of thy eye: protect me under the shadow of thy wings.—Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable. Alleluia, alleluia.—A hymn, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem. Allel.

GOSPEL. ST LUKE xviii. 9—14. At that time, Jesus spoke this parable to some who trusted in themselves as just, and despised others: Two men went up into the temple to pray; the one was a Pharisee, and the other a Publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this publican. I fast twice in the week; I give tithes of all that I possess. And the publican standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying, O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. **CREDO.**

OFFERTORY. Ad te Domine levavi animam meam: Deus meus in te confido, non erubescam: neque irrideant me inimici mei: etenim universi qui te expectant, non confundentur.

To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

SECRET. To thee, O Lord, may our devoted sacrifices be offered, which thou hast so granted us to bring before thee in honour of thy name, as to allow the same to become our saving remedies. Through, &c.

Second and Third Secrets as directed above.

COMMUNION. Accepta- Thou wilt accept the
bis sacrificium justitiæ, sacrifice of justice, obla-
oblaciones et holocausta, tions and holocausts, upon
super altare tuum Domine. thy altar, O Lord.

POSTCOM. *Quæsumus Domine.* We beseech thee,
O Lord our God, that in thy mercy thou wouldest not
deprive those of thy graces whom thou dost not cease
to recruit with thy divine sacraments. Through our
Lord, &c.

Second and Third Postcommunions as above.

Eleventh Sunday after Pentecost.

INTROIT. Ps. lxxii.

DEUS in loco sancto
suo; Deus qui inhabi-
tare facit unanimes in do-
mo: ipse dabit virtutem et
fortitudinem plebi suæ.

Ps. Exurgat Deus, et
dissipentur inimici ejus: et
fugiant, qui oderunt eum a
facie ejus. V. Gloria.

GOD in his holy place;
God who maketh men
of one mind to dwell in a
house: he shall give power
and strength to his people.

Let God arise, and let
his enemies be scattered:
and let them that hate him
flee from before his face.
Glory, &c.

PRAYER. *Omnipotens.* O Almighty and everlasting
God, who, by the abundance of thy mercy, dost exceed
the desires and deserts of thy suppliants; pour forth
thy mercy upon us, that thou mayest forgive what our
conscience fears, and grant what our prayer does not
presume to ask. Through our Lord, &c.

Second Prayer, A cunctis, as page 102.

Third Prayer at the choice of the Priest.

EPISTLE. 1 CORINTHIANS xv. 1—10. Brethren,
I make known unto you the gospel which I preached
to you, which also you have received, and wherein you
stand; by which also you are saved, if you hold fast
after what manner I preached unto you, unless you
have believed in vain. For I delivered unto you first
of all, which I also received how that Christ died for

our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once; of whom many remain until this present, and some are fallen asleep. After that he was seen by James, then by all the apostles. And last of all he was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God; but by the grace of God I am what I am, and his grace in me hath not been void.

GRADUAL. In Deo speravit cor meum, et adjutus sum; et refluoruit caro mea; et ex voluntate mea confitebor illi. V. Ad te Domine clamavi: Deus meus ne sileas; ne discedas a me. Alleluia, alleluia. V. Exultate Deo adiutori nostro; jubilate Deo Jacob: sumite psalmum jucundum cum cithara. Alleluia.

In God hath my heart confided, and I have been helped; and my flesh hath flourished again; and with my will I will give praise to him. Unto thee will I cry, O Lord: O my God, be not then silent; depart not from me. Alleluia, alleluia.—Rejoice to God our helper; sing aloud to the God of Jacob: take a pleasant psalm with the harp. Alleluia.

GOSPEL. ST MARK vii. 31—37 At that time, Jesus going out to the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb, and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue; and looking up to heaven, he groaned and said to him, Ephpheta, that is, Be thou opened: and immediately his ears were opened, and the string of his tongue was loosed, and he spake right. And he charged them that they should tell no man: but the more he charged

them so much the more a great deal did they publish it; and so much the more did they wonder, saying, He hath done all things well; he hath made both the deaf to hear, and the dumb to speak. **Credo.**

OFFERTORY. *Exaltabo te Domine, quoniam suscepisti me; nec delectasti inimicos meos super me: Domine clamavi ad te, et sanasti me.*

I will extol thee, O Lord, for thou hast upheld me; and hast not made my enemies to rejoice over me: O Lord, I have cried to thee, and thou hast healed me.

SECRET. Mercifully look down, O Lord, we beseech thee, upon our service, that what we offer may be a gift acceptable to thee, and the support of our weakness. Through our Lord, &c.

Second and Third Secrets as directed above.

COMMUNION. *Honora Dominum de tua substantia, et de primitiis frugum tuarum: et implebuntur horrea tua saturitate, et vino torcularia redundabunt.*

Honour the Lord with thy substance, and with the first of all thy fruits: and thy barns shall be filled with abundance, and thy presses shall run over with wine.

POSTCOM. *Sentiamus.* We beseech thee, O Lord, that by the reception of thy sacrament, we may feel support of mind and body; that saved in both, we may glory in the fulness of the heavenly remedy. Through our Lord, &c.

Second and Third Postcommunions as above.

Twelfth Sunday after Pentecost.

INTROIT. *Ps. lxi.*

DEUS, in adiutorium meum intende: Domine ad adjuvandum me festina: confundantur et revereantur inimici mei, qui quaerunt animam meam.

INCLINE unto my aid; O God: O Lord, make haste to help me: let my enemies be confounded and ashamed, who seek my soul.

Ps. Avertantur retrorsum, et erubescant: qui cogitant mihi mala.

Let them be turned backward and blush for shame, who desire evils to me.

V. Gloria.

Glory, &c.

PRAYER. *Omnipotens.* O almighty and merciful God, from whose gift it comes that thou art worthily and laudably served by thy faithful; grant us we beseech thee, to run without offence to the attainment of thy promises. Through our Lord, &c.

Second Prayer, A cunctis, as page 102.

Third Prayer at the choice of the Priest.

EPISTLE. 2 CORINTHIANS iii. 4—9. Brethren, such confidence we have through Christ towards God. Not that we are sufficient to think any thing of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which is made void: how shall not the ministration of the spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

GRADUAL. Benedicam Dominum in omni tempore: semper laus ejus in ore meo. **V.** In Domino laudabitur anima mea: audiant mansueti, et lætentur. Alleluia, alleluia. **V.** Domine Deus salutis meæ, in die clamavi, et nocte coram te. Alleluia.

I will bless the Lord at all times; his praise shall be ever in my mouth. In the Lord shall my soul be praised: let the meek hear, and rejoice. Alleluia, alleluia.—O Lord the God of my salvation, I have cried in the day, and in the night before thee. Allel.

GOSPEL. St LUKE x. 23—37. At that time, Jesus said to his disciples, Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things

that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life? But he said to him, What is written in the law? how readest thou? He answering, said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said to him, Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus, And who is my neighbour? And Jesus, answering, said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead: and it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence, and gave to the host, and said, Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among robbers? But he said, He that shewed mercy to him. And Jesus said to him, Go, and do thou in like manner. **Credo.**

OFFERTORY. Precatus est Moyses in conspectu Domini Dei sui, et dixit, Quare Domine irasceris in populo tuo? Parce iræ animæ tuæ; memento Abraham, Isaac, et Jacob, quibus jurasti dare terram fluentem lac et mel: et placatus factus est Domi- Moses prayed in the sight of the Lord his God, and said, Why, O Lord, is thy indignation enkindled against thy people? Let the anger of thy mind cease; remember Abraham, Isaac and Jacob, to whom thou didst swear to give a land flowing with milk and ho-

bus de malignitate, quam
dixit facere populo suo.

ney: and the Lord was ap-
peased from doing the evil,
which he had spoken of
doing against the people.

SECRET. Mercifully look down, O Lord, we be-
seech thee, upon the victim which we exhibit upon thy
holy altar; that while it procures pardon for us, it may
give honour to thy name. Through our Lord, &c.

Second and Third Secrets as directed above.

COMMUNION. De fruc-
tu operum tuorum Do-
mine, satiabitur terra, ut
educas panem de terra, et
vinum lætificet cor homi-
nis; ut exhilaret faciem
in oleo, et panis cor ho-
minis confirmet.

The earth shall be filled
with the fruit of thy works,
O Lord, that thou mayest
bring bread out of the
earth, and that wine may
cheer the heart of man;
that he may make the face
cheerful with oil; and
that bread may strengthen
man's heart.

POSTCOM. *Vivificet nos.* May the holy partici-
pation of this mystery give life to us, O Lord, we be-
seech thee; and afford us both expiation and protec-
tion. Through our Lord, &c.

Second and Third Postcommunions as above.

Thirteenth Sunday after Pentecost.

INTROIT. *Ps. lxxiii.*

RESPICE Domine in
testamentum tuum, et
animas pauperum tuorum
ne derelinquas in finem:
exurge Domine, et judica
causam tuam, et ne oblivis-
caris voces quærentium te.

*Ps. Ut quid Deus re-
pulist in finem: iratus est
furor tuus super oves pas-
cuae tuæ?*

Gloria.

PRAYER. *Omnipotens.*

God, grant to us an increase of faith, hope, and cha-

HAVE regard, O Lord,
to thy covenant, and
forsake not to the end the
souls of thy poor: arise, O
Lord, and judge thy cause,
and forget not the voices
of them that seek thee.

O God, why hast thou
cast us off unto the end.
why is thy wrath enkin-
dled against the sheep of
thy pastures? Glory, &c.

O almighty and eternal

rity; and that we may deserve to obtain what thou promisest, make us love what thou commandest. Through our Lord, &c.

Second Prayer, A cunctis, as page 102.

Third Prayer at the choice of the Priest.

EPISTLE. GALATIANS iii. 16—22. Brethren, To Abraham were the promises made, and to his seed. He saith not, And to his seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years doth not disannul; to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise: being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GRADUAL. Respice Domine in testamentum tuum, et animas pauperum tuorum ne obliviscaris in finem. V. Exurge Domine, et iudica causam tuam: memor esto opprobrii servorum tuorum. Alleluia, alleluia. V. Domine, refugium factus es nobis: a generatione et progenie. Alleluia.

Have regard, O Lord, to thy covenant, and forsake not to the end the souls of thy poor. Arise, O Lord, and judge thy cause: remember the reproach of thy servants. Alleluia, alleluia. Lord, thou hast been our refuge, from generation to generation. Alleluia.

GOSPEL. ST LUKE xvii. 11—19. At that time, As Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee: and as he entered into a certain town, there met him ten men that were

lepers, who stood afar off, and lifted up their voice, saying, Jesus, master, have mercy on us. Whom when he saw, he said, Go, shew yourselves to the priests. And it came to pass, that, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said, Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God, but this stranger. And he said to him, Arise, go thy way; for thy faith hath made thee whole. **CREDO.**

OFFERTORY. In te speravi, Domine; dixi, tu es Deus meus, in manibus tuis tempora mea. In thee, O Lord, have I hoped: I said, thou art my God, my times are in thy hands.

SECRET. Be merciful, O Lord, to thy people, and favourable to their offerings, that appeased by this oblation, thou mayest grant us pardon, and fulfil our petitions. Through our Lord, &c.

Second and Third Secrets as directed above.

COMMUNION. Panem de coelo dedisti nobis, Domine, habentem omne delectamentum, et omnem saporem suavitatis. Thou hast given us, O Lord, bread from heaven, having in it all that is delicious, and the sweetness of every taste.

POSTCOMMUNION. *Sumptis.* Having received thy heavenly sacraments, O Lord, we beseech thee, that we may profit to the increase of eternal redemption. Through our Lord, &c.

Second and Third Postcommunions as directed above.

Fourteenth Sunday after Pentecost.

INTROIT. *Ps. lxxxiii.*

PROTECTOR noster aspice Deus, et respice in faciem Christi tui: quia melior est dies unus in atriis tuis super millia.

BEHOLD, O God, our protector, and look on the face of thy Christ: for better is one day in thy courts above thousands.

Ps. Quam dilecta tabernacula tua Domine virtutum! concupiscit, et deficit anima mea in atria Domini. V. Gloria. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. Glory, &c.

PRAYER. *Custodi Domine.* Preserve thy Church, we beseech thee, O Lord, with perpetual mercy: and since without thee mortal man goes astray, may he be ever withheld by thy grace from what is hurtful, and directed to what is profitable. Through our Lord, &c.

Second Prayer, A cunctis, as page 102.

Third Prayer at the choice of the Priest.

EPISTLE. GALATIANS v. 16—24. Brethren, Walk in the spirit, and you shall not fulfil the lusts of the flesh: for the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another; so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest; which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

GRADUAL. Bonum est confidere in Domino, quam confidere in homine. V. Bonum est sperare in Domino, quam sperare in principibus. Alleluia, alleluia. V. Venite, exultemus Domino; jubilemus Deo salutari nostro. Alleluia. It is good to confide in the Lord, rather than to have confidence in man. It is good to trust in the Lord, rather than to trust in princes. Alleluia, alleluia. Come let us praise the Lord with joy; let us joyfully sing to God our Saviour. Alleluia.

GOSPEL. ST MATTHEW vi. 24—33. At that time, Jesus said to his disciples, No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air; for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labour not, neither do they spin, but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven, how much more you, O ye of little faith! Be not solicitous therefore, saying, what shall we eat, or what shall we drink, or wherewith shall be clothed? for after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice; and all these things shall be added unto you. **CREDO.**

OFFERTORY. Immittet angelus Domini in circuitu timentium eum, et eripiet eos: gustate et videte, quoniam suavis est Dominus. The angel of the Lord shall encamp round about them that fear him, and shall deliver them: O taste and see that the Lord is sweet!

SECRET. Grant us, O Lord, we beseech thee, that this saving victim may become the expiation of our sins, and a propitiation of thy power. Through our Lord, &c.

Second and Third Secrets as directed above.

COMMUNION. Primum quærite regnum Dei; et omnia adjicientur vobis, dicit Dominus. Seek first the kingdom of God; and all things shall be added unto you, saith the Lord.

POSTCOM. Purificent. May thy sacraments, O God, ever purify and defend us; and may they conduct us to the effect of eternal salvation. Through our Lord, &c.

Second and Third Postcommunions as directed above.

Fifteenth Sunday after Pentecost.

INTROIT. *Ps. lxxxv.*

INCLINA Domine aurem tuam ad me, et exaudi me: saluum fac servum tuum, Deus meus, sperantem in te: miserere mihi Domine, quoniam ad te clamavi tota die.

Ps. Lætifica animam servi tui; quia ad te Domine animam meam levavi. **V. Gloria.**

PRAYER. *Ecclesiam tuam.* May continued mercy purify and defend thy Church, O Lord; and since without thee it cannot remain safe, may it ever be governed by thy bounty. Through our Lord, &c.

Second Prayer, A cunctis, as page 102.

Third Prayer at the choice of the Priest.

EPISTLE. GALATIANS v. 25—vi. 10. Brethren, If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burthens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived;

God is not mocked: for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GRADUAL. Bonum est confiteri Domino; et psallere nomini tuo, Altissime. V. Ad annuntiandum misericordiam tuam, et veritatem tuam per noctem. Alleluia, alleluia. V. Quoniam Deus magnus Dominus, et Rex magnus super omnem terram. Alleluia.

It is good to give praise to the Lord; and to sing to thy name, O most High. To shew forth thy mercy in the morning, and thy truth in the night. Alleluia, alleluia. For the Lord is a great God, and a great king over all the earth. Alleluia.

GOSPEL. ST LUKE vii. 11—16. At that time, Jesus went into a city called Naim; and there went with him his disciples, and a great multitude. And when he came nigh to the city, behold a dead man was carried out, the only son of his mother; and she was a widow, and much people of the city were with her. And when the Lord saw her, he had compassion on her, and said to her, Weep not. And he came near, and touched the bier. And they that carried it stood still, And he said, Young man, I say to thee, arise: and he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all: and they glorified God, saying, A great prophet is risen up amongst us, and God hath visited his people. **Credo.**

OFFERTORY. Expectans expectavi Dominum, et respexit me; et exaudivit deprecationem meam, et immisit in os meum canticum novum, hymnum Deo nostro.

With expectation I have waited for the Lord, and he had regard to me; and he heard my prayer, and he put a new canticle into my mouth, a song to our God.

SECRET. May thy sacraments preserve us, O Lord, and ever defend us against the incursions of the devil. Through our Lord, &c.

Second and Third Secrets as directed above.

COMMUNION. Panis quem The bread that I will
ego dederò, caro mea est give is my flesh for the
pro sæculi vita. life of the world.

POSTCOM. *Mentes.* We beseech thee, O Lord, that the operation of thy heavenly gift may possess both our minds and bodies; that its effect, and not our sense, may ever have precedence within us. Through our Lord, &c.

Second and Third Postcommunions as above.

Sixteenth Sunday after Pentecost.

INTROIT. *Ps. lxxxv.*

MISERERE mihi Domine, quoniam ad te clamavi tota die: quia tu Domine suavis ac mitis es, et copiosus in misericordia omnibus invocantibus te.

Ps. Inclina Domine aurem tuam mihi, et exaudi me; quoniam inops et pauper sum ego.

V. Gloria.

HAVE mercy on me, O Lord, for I have cried to thee all the day; for thou, O Lord, art sweet and mild, and plentiful in mercy to all that call upon thee.—Bow down thy ear to me, O Lord, and hear me; for I am needy and poor.

Glory, &c.

PRAYER. *Tua nos.* May thy grace, O Lord, ever precede and follow us; and make us ever intent upon good works. Through our Lord, &c.

Second Prayer, A cunctis, as page 102.

Third Prayer at the choice of the Priest.

EPISTLE. *EPHESIANS* iii. 13—21. Brethren, I pray you not to faint at my tribulations for you, which are your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity, in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man. That Christ may dwell by faith in your hearts; that being

rooted and founded in charity, you may be able to comprehend with all the saints, what is the breadth, and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

GRADUAL. Timebunt gentes nomen tuum Domine, et omnes reges terræ gloriam tuam. V. Quoniam ædificavit Dominus Sion, et videbitur in majestate sua. Alleluia, alleluia. V. Cantate Domino canticum novum, quia mirabilia fecit Dominus. Alleluia.

The gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. For the Lord hath built up Sion, and he shall be seen in his majesty. Alleluia, alleluia. Sing ye to the Lord a new canticle, because the Lord hath done wonderful things. Alleluia.

GOSPEL. ST LUKE xiv. 1—11. At that time, when Jesus went into the house of one of the chief of the Pharisees on the sabbath-day to eat bread, they watched him. And behold, there was a certain man before him that had the dropsy: and Jesus answering, spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? But they held their peace: but he taking him, healed him, and sent him away. And answering them, he said, Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath-day? And they could not answer him these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them, When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; and he that invited thee and him, come and say to thee, Give this man place; and then thou begin with shame to take the lowest place. But when thou

are invited, go, sit down in the lowest place: that when he who inviteth thee cometh, he may say to thee, Friend, go up, higher: then shalt thou have glory before them that sit at table with thee: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. **CREDO.**

OFFERTORY. Domine in auxilium meum respice: confundantur et revereantur, qui quærun animam meam, ut auferant eam: Domine in auxilium meum respice. Look down, O Lord, to help me; let them be confounded and ashamed that seek after my soul to take it away; look down, O Lord to help me.

SECRET. Cleanse us, we beseech thee, O Lord, by the effect of this sacrifice, and mercifully accomplish in us that we may deserve to be partakers of it. Through our Lord, &c.

Second and Third Secrets as directed above.

COMMUNION. Domine memorabor justitiæ tuæ solius: Deus docuisti me a juventute mea; et usque in senectam et senium, Deus ne derelinquas me. O Lord, I will be mindful of thy justice alone: thou hast taught me, O God, from my youth, and unto old age and grey hairs. O God, forsake me not.

POSTCOM. *Purifica.* Mercifully purify our minds, we beseech thee, O Lord, and renovate them with heavenly sacraments, that in consequence we may receive for our bodies both present and future assistance. Through our Lord, &c.

Second and Third Postcommunions as directed above.

Seventeenth Sunday after Pentecost.

INTROIT. Ps. cxviii.

JUSTUS es Domine, et rectum judicium tuum; fac cum servo tuo secundum misericordiam tuam.

Ps. Beati immaculati in via; qui ambulant in lege Domini.

V. Gloria.

THOU art just, O Lord, and thy judgment is right; deal with thy servant according to thy mercy. Blessed are the undefiled in the way: who walk in the law of the Lord.

Glory, &c.

PRAYER. *Da quæsumus.* Grant to thy people, we beseech thee, O Lord, to avoid the contagion of the devil, and with a pure mind to seek thee, the only God. Through our Lord, &c.

Second Prayer, A cunctis, as page 102.

Third Prayer at the choice of the Priest.

EPISTLE. **EPHES.** iv. 1—6. Brethren, I, a prisoner of the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for ever and ever. Amen.

GRADUAL. Beata gens, cujus est Dominus Deus eorum: populus quem elegit Dominus in hæreditatem sibi. V. Verbo Domini coeli firmati sunt; et spiritu oris ejus omnis virtus eorum. Alleluia, alleluia.—V. Domine exaudi orationem meam; et clamor meus ad te perveniat. Alleluia.

Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance. By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth. Alleluia, alleluia. O Lord, hear my prayer; and let my cry come to thee. Alleluia.

GOSPEL. **ST MATTHEW** xxii. 35—46. At that time the Pharisees came to Jesus, and one of them, a doctor of the law, asked him, tempting him, Master, which is the great commandment of the law? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying, What think you of Christ; whose

son is he? They say to him, David's. He saith to them, How then doth David, in spirit, call him Lord; saying, the Lord said to my Lord, sit on my right hand until I make thy enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions. Credo.

OFFERTORY. Oravi Deum meum ego Daniel, dicens, Exaudi Domine preces servi tui; illumina faciem tuam super sanctuarium tuum; et propitius intende populum istum, super quem invocatum est nomen tuum, Deus.

SECRET. We humbly beseech thy majesty, O Lord, that these holy mysteries which we celebrate, may both free us from past and future transgressions. Through, &c.

Second and Third Secrets as directed above.

COMMUNION. Vovete, et reddite Domino Deo vestro omnes qui in circuitu ejus affertis munera: terribili, et ei qui aufert spiritum principum terribili apud omnes reges terre.

POSTCOM. Sanctificationibus. O Almighty God, may our vices be cured by thy sacred mysteries, and may we receive everlasting remedies. Through our Lord, &c.

Second and Third Postcommunions as above.

Ember Wednesday.

INTROIT.

EXULTATE Deo nostro: jubilate Deo Jacob: sumite psalmum

I Daniel prayed to my God, saying, Hear, O Lord, the prayers of thy servant; shew thy face upon thy sanctuary, and favourably look down upon this people upon whom thy name is invoked, O God.

Vow ye, and pray to the Lord your God, all you that round about him bring presents: to him that is terrible, even to him who taketh away the spirit of princes; to the terrible with all the kings of the earth.

Ps. lxxx.

REJOICE to God our helper; sing aloud to the God of Jacob: take a

Lucundum cum cithara;
canite in initio mensis
tuba, qui præceptum in Is-
rael est, et iudicium Deo
Jacob.

Ps. 124. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Ps. Testimonium in Jo-
seph posuit illud, cum ex-
iret de terra Egypti: lin-
guam, quam non noverat,
audivit.

V. Gloria.

After Kyrie eleison, The Priest says,
Oremus.

Flectamus genua.

R. Levate.

PRAYER. Misericordia.

We beseech thee, O Lord,
 that our frailty may be supported by the remedies of
 thy mercy; that what is broken by its own condition,
 may be repaired by thy clemency. Through, &c.

LESSON. AMOS ix. 13—14. Thus saith the Lord
 God, Behold the days come, when the ploughman
 shall overtake the reaper, and the treader of grapes
 him that soweth seed, and the mountains shall drop
 sweetness, and every hill shall be tilled. And I will
 bring back the captivity of my people Israel, and they
 shall build the abandoned cities, and inhabit them;
 and they shall plant vineyards, and drink the wine of
 them; and shall make gardens, and eat the fruits of
 them: and I will plant them upon their own land; and I
 will no more pluck them out of their land which I
 have given them; saith the Lord thy God.

GRADUAL. Quis sicut Dominus Deus noster, qui
 in altis habitat; et humi-
 lia respicit in cælo et in
 terra? V. Suscitans a
 terra inopem; et de ster-
 core erigens pauperem.
 a exat : doas. 10 boD ent

pleasant psalm with the
 harp; blow the trumpet
 in the beginning of the
 month, for it is a command-
 ment in Israel, and a judg-
 ment to the God of Jacob.

He ordained it for a tes-
 timony in Joseph, when he
 came out of the land of
 Egypt: he heard a tongue
 which he knew not.

Glory, &c.

Let us pray.

Let us kneel down.

Rise up again.

Who is as the Lord
 our God, who dwelleth
 on high; and looketh down
 on the low things in heaven
 and in earth? Raising up
 the needy from the earth;
 and lifting up the poor out
 of the dunghill.

Here is said,

Dominus vobiscum. The Lord be with you.

R. Et cum spiritu tuo. And with thy spirit.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee. O Lord, to thy suppliant children, that while abstaining from corporal food, they may likewise refrain their mind from vice. Through our Lord, &c.

Second Prayer, A cunctis, as page 102.

Third Prayer at the choice of the Priest.

LESSON. 2 ESDRAS viii. 1—10. In those days, all the people were gathered together as one man, to the street which is before the water gate, and they spoke to Esdras the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. Then Esdras the priest brought the law before the multitude of men and women, and all those that could understand, on the first day of the seventh month. And he read it plainly in the street that was before the water gate, from the morning until mid-day, before the men and women, and all those that could understand; and the ears of all the people were attentive to the book. And Esdras the scribe stood upon a step of wood, which he made to speak upon. And he opened the book before all the people, for he was above all the people; and when he had opened it, all the people stood. And Esdras blessed the Lord the great God, and all the people answered, Amen, Amen, lifting up their hands; and they bowed down, and adored God, with their faces to the ground. Now the Levites made silence among the people to hear the law; and the people stood in their place: and they read in the book of the law of God distinctly and plainly to be understood; and they understood when it was read. And Nehemias, and Esdras the priest and scribe, and the Levites who interpreted to all the people, said, This is a holy day to the Lord our God: do not mourn nor weep. And he said to them, Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves; because it is the holy day of the Lord, and be not sad, for the joy of the Lord is our strength.

GRADUAL. Beatagens, cujus est Dominus Deus eorum: populus quem elegit Dominus in hæreditatem sibi. V. Verbo Domini coeli firmati sunt: et spiritu oris ejus omnis virtus eorum.

Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance: By the word of the Lord the heavens were established: and all the power of them by the spirit of his mouth.

GOSPEL. ST MARK ix. 16—28. At that time, One of the multitude, answering, said to Jesus, Master, I have brought to thee my son, having a dumb spirit; who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away; and I spoke to thy disciples to cast him out, and they could not. Who answering them, said, O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto me: and they brought him; and when he had seen him, immediately the spirit troubled him; and being thrown down upon the ground, he rolled about foaming. And he asked his father, How long time is it since this happened unto him? But he said, From his infancy: and often times hath he cast him into the fire and into the waters to destroy him. But if thou canst do any thing, help us, having compassion on us. And Jesus saith to him, If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy crying out, with tears, said, I do believe, Lord; help my unbelief. And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him, Deaf and dumb spirit, I command thee, go out of him, and enter not any more into him: and crying out and greatly tearing him, he went out of him; and he became as dead, so that many said, He is dead. But Jesus taking him by the hand, lifted him up, and he arose. And when he was come into the house, his disciples secretly asked him, Why could not we cast him out? And he said to them, This kind can go out by nothing, but by prayer and fasting.

OFFERTORY. Medita-
bor in mandatis tuis, quæ
dilexi valde: et levabo ma-
nus meas ad mandata tua,
quæ dilexi.

I will meditate on thy
commandments, which I
have loved exceedingly:
and lift up my hands to
thy commandments, which
I have loved.

SECRET. May this victim, we beseech thee, O
Lord, cleanse away our sins, and sanctify the bodies
and minds of thy servants to celebrate the sacrifice.
Through our Lord, &c.

Second and Third Prayers as directed above.

COMMUNION. Come-
date pinguiâ, et bibite mul-
sum, et mittite partes his
qui non præparaverunt
sibi; sanctus enim dies
Domini est, nolite contri-
stari: gaudium etenim Do-
mini est fortitudo nostra.

Eat fat meats, and drink
sweet wine, and send por-
tions to them that have not
prepared for themselves;
because it is the holy day
of the Lord, be not sad,
for the joy of the Lord is
our strength.

POSTCOM. *Sumentes.* We humbly beseech thee,
O Lord, as we receive thy heavenly gifts; that what
by thy gift we celebrate with attentive service, we may
by thy bounty receive with pure minds. Through &c.

Second and Third Postcommunions as above.

Ember Friday.

INTROIT. Ps. civ.

LETETUR. cor quæ-
rentium Dominum:
quærite Dominum et con-
firmamini: quærite faciem
ejus semper.

LET the heart of them
rejoice that seek the
Lord: seek ye the Lord
and be strengthened: seek
his face evermore.

Ps. Confitemini Domi-
no, et invocate nomen
ejus: annuntiate inter gen-
tes opera ejus. V. Gloria.

Give glory to the Lord,
and call upon his name:
declare his deeds among
the gentiles. *Gloria, &c.*

PRAYER. *Præsta, quæsumus.* Grant, we beseech
thee, Almighty God, that while we keep these sacred
solemnities with annual devotion, we may please thee
both in body and mind. Through our Lord, &c.

Second Prayer; A cunctis, as page 102.

Third Prayer at the choice of the Priest.

LESSON. OSEE xiv. 2—10. Thus saith the Lord God, Return, O Israel; to the Lord thy God; for thou hast fallen down by thy iniquity. Take with you words, and return to the Lord, and say to him, Take away all iniquity, and receive the good, and we will render the calves of our lips. Assyria shall not save us, we will not ride upon horses, neither will we say any more, The works of our hands are our gods; for thou wilt have mercy on the fatherless that is in thee. I will heal their breaches, I will love them freely; for my wrath is turned away from them. I will be as the dew: Israel shall spring as the lily, and his root shall shoot forth as that of Libanus. His branches shall spread, and his glory shall be as the olive tree, and his smell as that of Libanus. They shall be converted that sit under his shadow; they shall live upon wheat; and they shall blossom as a vine: his memorial shall be as the wine of Libanus. Ephraim shall say, What have I to do any more with idols? I will hear him, and I will make him flourish like a green fir-tree: from me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall in them.

GRADUAL. Convertere Domine aquantulum; et deprecare super servos tuos. V. Domine refugium factus es nobis, a generatione et progenie.

GOSPEL. ST LUKE vii. 36—50. See above, page 232.

OFFERTORY. Benedic, anima mea, Domino, et non oblivisci omnes retributiones ejus: et renovabitur sicut aquila juvenis tua.

Return, O Lord, a little; and be entreated in favour of thy servants.—Lord, thou hast been our refuge, from generation to generation.

Bless the Lord, O my soul, and never forget all he hath done for thee: and thy youth shall be renewed like the eagle's.

SECRET. We beseech thee, O Lord, that the offerings of our fast may be accepted by thee, and may they expiate for us and make us worthy of thy grace, and conduct us to thy everlasting promises. Through, &c.

Second and Third Secrets as directed above.

COMMUNION. Aufer a me opprobrium et contemptum, quia mandata tua exquisivi, Domine: nam et testimonia tua meditatio mea est.	Remove from me reproach and contempt, because I have sought out thy commandments, O Lord: for thy testimonies are my meditation.
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POSTCOM. Quæsumus. We beseech thee, Almighty God, that returning thanks for the blessings we have received, we may receive still greater blessings. Through our Lord, &c.

Second and Third Postcommunions as above.

Ember Saturday.

INTROIT. Ps. xciv.

VENITE adoremus Deum et procidamus ante Dominum: ploremus ante eum qui fecit nos; quia ipse est Dominus Deus noster.

COME let us adore God, and fall down before the Lord: let us weep before him who made us; for he is the Lord our God.

Ps. Venite exultemus Domino; jubilemus Deo salutari nostro. V. Gloria.

Come let us praise the Lord with joy; let us joyfully sing to God our Saviour. Glory, &c.

*After Kyrie eleison, the Priest says,
Oremus.*

Flectamus genua.

Let us kneel down.

L. Levate.

Rise up again.

PRAYER. Omnipotens. O almighty and eternal God, who by salutary abstinence doth heal both our bodies and souls, we humbly entreat thy majesty, that appeased by the pious prayers of those who fast, thou wouldst grant us present and future support. Through our Lord, &c.

LESSON. LEVITICUS xxiii. 27—32. In those days, the Lord spoke to Moses, saying, Upon the tenth day of this seventh month shall be the day of atonement, it shall be most solemn, and shall be called holy; and you shall afflict your souls on that day, and shall offer a holocaust to the Lord. You shall do no servile work in the time of this day; because it is a day of propitiation, that the Lord your God may be merciful unto you. Every soul that is not afflicted on this day, shall perish from among his people: and every soul that shall do any work, the same will I destroy from among his people. You shall do no work therefore on that day: it shall be an everlasting ordinance unto you in all your generations and dwellings. It is a sabbath of rest: and you shall afflict your souls, beginning on the ninth day of the month; from evening until evening you shall celebrate your sabbaths; saith the Lord Almighty.

GRADUAL. Propitius esto, Domine, peccatis nostris; nequando dicant gentes, Ubi est Deus eorum? V. Adjuva nos, Deus salutaris noster, et propter honorem nominis tui, Domine, libera nos.

Forgive us our sins, O Lord; lest they should say at any time among the gentiles, Where is their God? Help us, O God our Saviour, and for the glory of thy name, O Lord deliver us.

Oremus.

Let us pray.

Flectamus genua.

Let us kneel down.

R. Levate.

Rise up again.

PRAYER. *Da nobis.* Grant us, we beseech thee, O almighty God, that while we fast, we may be filled with thy grace, and by abstinence be rendered stronger than all our enemies. Through our Lord, &c.

LESSON. LEVITICUS xxiii. 39—43. In those days, the Lord spoke to Moses, saying, From the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days; on the first day and the eighth shall be a sabbath, that is a day of rest. And you shall take to you, on the first

day, the fruits of the fairest tree, and branches of palm trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God; and you shall keep the solemnity thereof seven days in the year: it shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate this feast; and you shall dwell in bowers seven days: every one that is of the race of Israel shall dwell in tabernacles; that your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.

GRADUAL. Protector
noster aspice Deus; et
respice super servos tuos.
V. Domine Deus virtu-
tum, exaudi preces ser-
vorum tuorum.

Behold, O God our
protector; and look on
thy servants.—O Lord
God of hosts, graciously
hear the prayers of thy
servants.

Oremus.

Flectamus genua.

R. Levate.

Let us pray.

Let us kneel down.

Rise up again.

PRAYER. *Tuere quæsumus,* Defend thy servants, we beseech thee, O Lord, that by thy bounty we may obtain those remedies of eternal salvation which we seek, inspired by thee. Through our Lord, &c.

LESSON. MICHEAS vii. 14—20. O Lord our God, feed thy people with thy rod, the flock of thy inheritance, them that dwell alone in the forest, according to the days of old. The nations shall see, and shall be confounded at all their strength. Who is a God like to thee, who takest away iniquity, and passest by the sin of the remnant of thy inheritance? He will send his fury in no more, because he delighteth in mercy. He will turn again, and have mercy on us: he will put away our iniquities, and he will cast all our sins into the bottom of the sea. Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast sworn to our fathers from the days of old, O Lord our God.

GRADUAL. Convertere Domine aliquantulum; et deprecare super servos tuos. V. Domine refugium factus es nobis, a generatione et progenie.

Return, O Lord, a little; and be entreated in favour of thy servants.— Lord, thou hast been our refuge, from generation to generation.

Oremus.

Let us pray: "O God, who by the death of thy only Son hast redeemed us from all iniquity, grant that we may be able to resist the devil, the world, and the flesh, and to keep us from all unrighteousness; through Jesus Christ our Lord. Amen."

Flectamus genua.

Let us kneel down.

R. Levate.

Rise up again.

PRAYER. *Præsta quæsumus.* Grant us, we beseech thee, Almighty God, that we may so abstain from carnal feasts, that we may also fast from the vices which violently assault us. Through our Lord, &c.

LESSON. ZACHARIAS viii. 14—19. In those days, the word of the Lord came to me saying, Thus saith the Lord of hosts, As I purposed to afflict you when your fathers had provoked me to wrath, and I had no mercy; so turning again, I have thought in these days to do good to the house of Juda, and Jerusalem: fear not. These then are the things which you shall do, Speak ye truth every one to his neighbour; judge ye truth and judgment of peace in your gates; and let none of you imagine evil in your hearts against his friend; and love not a false oath: for all these are the things that I hate, saith the Lord. And the word of the Lord of hosts came to me, saying, Thus saith the Lord of hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Juda, joy, and gladness, and great solemnities; only love ye truth, and peace: saith the Lord of hosts.

GRADUAL. Dirigatur oratio mea sicut incensum in conspectu tuo, Domine. V. Elevatio manuum mearum sacrificium verum.

*Oremus.**Let us pray.*

Flectamus genua.

Let us kneel down.

R. Levate.

Rise up again.

PRAYER. *Ut nobis Domine.* As thou permittest us, O Lord, to offer thee a solemn fast, so grant us, we beseech thee, the comfort of thy pardon. Through our Lord, &c.

LESSON. DANIEL iii. 49. *As above, page 149.*
Here is said.

V. Dominus vobiscum. The Lord be with you

R. Et cum spiritu tuo. And with thy spirit.

PRAYER. *Deus qui tribus.* O God, who didst cool the flames of fire in behalf of the three children, mercifully grant that the flame of vice may not consume us thy servants. Through our Lord, &c.

Second Prayer, A eunetis, as page 102.

Third Prayer at the choice of the Priest.

EPISTLE. HEBREWS xi. 2—12. Brethren, There was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy. And after the second veil, the tabernacle which is called the Holy of Holies, having the gold censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron that had blossomed, and the tables of the testament, and over it were the cherubims of glory overshadowing the propitiatory: of which it is not needful to speak now particularly. Now these things being thus ordered; into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices. But into the second the high-priest alone, once a year, not without blood, which he offereth for his own and the people's ignorance; the Holy Ghost signifying this, that the way into the Holies was not yet made manifest, whilst the former tabernacle was yet stand-

ing: which is a parable of the time present, according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks, and divers washings, and justices of the flesh, laid on them until the time of correction. But Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats nor of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.

TRACT. Laudate Dominum omnes gentes: et collaudate eum omnes populi. V. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum. O praise the Lord, all ye nations: and praise him together, all ye people. For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

GOSPEL. ST LUKE xiii. 6—17. At that time, Jesus spoke to the multitude this parable, A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none; and he said to the dresser of the vineyard, Behold, for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down, therefore: why cumbereth it the ground? But he answering, said to him, Lord, let it alone this year also, until I dig about it, and manure it; and if happily it bear fruit; but if not, then after that thou shalt cut it down. And he was teaching in their synagogue on the sabbath: and behold there was a woman who had a spirit of infirmity eighteen years; and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, he called her unto him, and said to her, Woman, thou art delivered from thy infirmity; and he laid his hands upon her; and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the sabbath) answering, said to the multitude, Six days there are wherein you

ought to work. In them therefore come, and be healed, and not on the sabbath day. And the Lord answering him, said, Ye hypocrites, doth not every one of you on the sabbath day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath day? And when he said these things, all his adversaries were ashamed; and all the people rejoiced for all the things that were gloriously done by him.

OFFERTORY. Domine Deus salutis meæ, in die clamavi, et nocte coram te; intret oratio mea in conspectu tuo, Domine.

O Lord, the God of my salvation, I have cried in the day, and in the night before thee; let my prayer come in before thee, O Lord.

SECRET. Grant, we beseech thee, O Almighty God, that the offering made to the eyes of thy majesty may obtain for us the grace of devotion, and procure the effect of a happy eternity. Through our Lord, &c.

The Second and Third Secrets as directed above.

COMMUNION. Mense septimo festa celebrabitis, cum in tabernaculis habitare fecerim filios Israel, cum educerem eos de terra Egypti: ego Dominus Deus vester.

In the seventh month, shall you celebrate this feast, as I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt: I am the Lord your God.

POSTCOM. Perficiant. May thy mysteries, we beseech thee, O Lord, perfect in us what they contain; that we may receive in truth what we now outwardly celebrate. Through our Lord, &c.

Second and Third Postcommunions as directed above.

Eighteenth Sunday after Pentecost.

INTROIT. *Ecclus. xxxv.*

DA pacem Domine
sustinentibus te, ut
prophetæ tui fideles in-
veniantur: exaudi preces
servi tui, et plebis tuæ
Israel.

GIVE peace, O Lord, to
them that patiently
wait for thee, that thy pro-
phets may be found faith-
ful: hear the prayers of
thy servant, and of thy
people Israel.

Ps. Lætatus sum in his
quæ dicta sunt mihi: in
domum Domini ibimus.

I rejoiced at the things
that were said to me: we
shall go into the house of
the Lord. Glory, &c.

V. Gloria Patri.

PRAYER. *Dirigat corda.* We beseech thee, O
Lord, that the work of thy mercy may direct our
hearts; for, without thy grace, we cannot be pleasing
to thee. Through our Lord, &c.

Second Prayer, A cunctis, as page 102.

Third Prayer at the choice of the Priest.

EPISTLE. 1 CORINTH. i. 4—8. Brethren, I give
thanks to my God always for you, for the grace of
God that is given you in Jesus Christ, that in all
things you are made rich in him, in all utterance and
in all knowledge, as the testimony of Christ was
confirmed in you, so that nothing is wanting to you
in any grace, waiting for the manifestation of our
Lord Jesus Christ. Who also will confirm you unto
the end without crime, in the day of the coming of
our Lord Jesus Christ.

GRADUAL. Lætatus
sum in his quæ dicta sunt
mihi: in domum Domini
ibimus. **V.** Fiat pax in
virtute tua, et abundantia
in turribus tuis, Alleluia,
alleluia. **V.** Timebunt
gentes nomen tuum Domi-
ne: et omnes reges terræ
gloriam tuam. Alleluia.

I rejoiced at the things
that were said to me: we
shall go into the house of
our Lord. Let peace be
in thy strength, and abun-
dant in thy towers. Alle-
luia, alleluia. The gen-
tiles shall fear thy name,
O Lord: and all the kings
of the earth thy glory.
Alleluia.

GOSPEL. ST MATTHEW ix. 1—8. At that time, Jesus entering into a ship, passed over the water and came into his own city. And behold they brought to him one sick of the palsy lying in a bed; and Jesus seeing their faith, said to the man sick of the palsy, Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves, He blasphemeth. And Jesus seeing their thoughts, said, Why do you think evil in your hearts? whether is it easier to say? Thy sins are forgiven thee; or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of the palsy), Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God who had given such power to men. **CREDO.**

OFFERTORY. Sanctificavit Moyses altare Domino, offerens super illud holocausta, et immolans victimas: fecit sacrificium vespertinum in odorem suavitatis Domino Deo, in conspectu filiorum Israel.

Moses consecrated an altar to the Lord, offering upon it holocausts, and sacrificing victims: he made an evening sacrifice to the Lord God for an odour of sweetness, in the sight of the children of Israel.

SECRET. O God, who by this venerable sacrifice, hast made us partakers of the one supreme divinity; grant, we beseech thee, that as we know thy truth, so we may attain to it by a worthy life. Through our Lord, &c.

Second and Third Secrets as directed above.

COMMUNION. Tollite hostias, et introite in atria ejus: adorate Dominum in aula sancta ejus.

Bring up sacrifices, and come into his courts; adore ye the Lord in his holy court.

POSTCOM. *Gratias tibi.* We return thee thanks, O Lord, nourished with thy sacred gifts, and we im-

phore thy mercy, that thou wouldst render us worthy to partake of them. Through our Lord, &c.

Second and Third Postcommunions as directed above.

Nineteenth Sunday after Pentecost.

INTROIT.

SALUS populi egosum, dicit Dominus: de quacumque tribulatione clamaverint ad me, exaudiam eos; et ero illorum Dominus in perpetuum.

Ps. Attendite, popule meus, legem meam: inclinate aurem vestram in verba oris mei.

PRAYER. *Omnipotens.* O almighty and merciful God, graciously defend us from all that is hurtful, that free in mind and body, we may with ready minds perform all that belongs to thy service. Through our Lord, &c.

Second Prayer, A cunctis, as page 102. Third Prayer at the choice of the Priest.

EPISTLE. EPHESIANS iv. 23—28. Brethren, Be ye renewed in the spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbour, for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more; but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GRADUAL. Dirigatur oratio mea sicut incensum in conspectu tuo, Domine.

V. Elevatio manuum mearum sacrificium vespertinum: A. Benedicite, alleluia. V. Give glory to the Lord,

I Am the salvation of the people, saith the Lord: in whatever tribulation they shall cry to me, I will hear them; and I will be their Lord for ever.

Attend, O my people, to my law; incline your ears to the words of my mouth.

Let my prayer be directed as incense in thy sight, O Lord. The lifting up of my hands as evening sacrifice. Alleluia, alleluia.

Give glory to the Lord,

Confitemini Domino, et and call upon his name:
invoke nomen ejus: an- declare his deeds among
nuntiate inter gentes ope- the gentiles. **Alleluia.**
ra ejus. Alleluia.

GOSPEL. ST MATTHEW xxii. 2—14. At that time, Jesus spoke to the chief priests and the Pharisees in parables, saying, The kingdom of heaven is likened to a king, who made a marriage for his son; and he sent his servants, to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying, 'Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected: and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants, The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the high ways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment: and he saith to him, Friend, how camest thou in hither, not having on a wedding garment? but he was silent. Then the king said to the waiters, Bind his hands and feet, and cast him into the exterior darkness: there shall he weeping and gnashing of teeth. For many are called, but few are chosen.

OFFERTORY. Si ambu- If I shall walk in the midst
laverò in medio tribula- of tribulation, thou wilt
tionis, vivificabis me Do- quicken me, O Lord; and
mine; et super iram inimi- thou wilt stretch forth thy
corum meorum extends hand against the wrath of

manum tuam, et salvum me faciet dextera tua. my enemies: and thy right hand shall save me.

SECRET. Grant, we beseech thee, O Lord, that the gifts we offer in the sight of thy majesty may be salutary to us. Through our Lord, &c.

Second and Third Secrets as directed above.

COMMUNION. Tu mandasti mandata tua custodiri nimis; utinam dirigantur viæ meæ, ad custodiendas justificationes tuas.

Thou hast commanded thy commandments to be kept most diligently: O that my ways may be directed to keep thy justifications.

POSTCOM. *Tua nos Domine.* May thy healing power, O Lord, deliver us from our perverse inclinations, and make us ever adhere to thy commandments. Through our Lord, &c.

Second and Third Postcommunions as directed above.

Twentieth Sunday after Pentecost.

INTROIT. *Dan. iii.*

OMNIA quæ fecisti nobis, Domine, in vero judicio fecisti: quia peccavimus tibi, et mandatistuis non obedivimus: sed da gloriam nomini tuo, et fac nobiscum secundum multitudinem misericordiæ tuæ.

ALL that thou hast done to us, O Lord, thou hast done in true judgment; because we have sinned against thee, and we have not obeyed thy commandments: but give glory to thy name, and deal with us according to the multitude of thy mercy.

Ps. Beati immaculati in via; qui ambulant in lege Domini.

Blessed are the undefiled in the way; who walk in the law of the Lord.

Gloria Patri.

Glory, &c.

PRAYER. *Largire quæsumus.* Be appeased, O Lord, we beseech thee, and grant to thy faithful pardon and peace; that they may both be cleansed from all their offences, and serve thee with secure mind. Through, &c.

Second Prayer, A cunctis, as page 102. Third at the choice of the Priest.

EPISTLE. EPHES. v. 15—21. Brethren, See how you walk circumspectly, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore, become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury: but be ye filled with the holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father; being subject one to another in the fear of Christ.

GRADUAL. Oculi omnium in te sperant Domine; et tu das illis escam in tempore opportuno. V. Aperistum manum tuam, et imple omne animal benedictione. Alleluia, alleluia. V. Paratum cor meum Deus, paratum cor meum; cantabo, et psallam tibi, gloria mea. Alleluia.

The eyes of all hope in thee, O Lord; and thou givest them meat in due season. Thou openest thy hand, and fillest every living creature with thy blessing. Alleluia, alleluia. My heart is ready, O God, my heart is ready: I will sing, and will give praise to thee, my glory. Alleluia.

GOSPEL. ST JOHN iv. 46—53. At that time, There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down, and heal his son; for he was at the point of death. Jesus therefore said to him, Unless you see signs and wonders, you believe not. The ruler saith to him, Lord, come down before that my son die. Jesus saith to him, Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him, and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him, Yester-

day at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.—CREDO.

OFFERTORY. Super flumina Babylonis illic sedimus et flevimus; dum recordaremur tui, Sion. Upon the rivers of Babylon, there we sat and wept; when we remembered thee, O Sion.

SECRET. We beseech thee, O Lord, that these mysteries may afford us a heavenly remedy, and may cleanse away the vices of our hearts. Through, &c.

Second and Third Secrets as directed above.

COMMUNION. Memento verbi tui servo tuo Domine, in quo mihi spem dedisti: hæc me consolata est in humilitate mea. Be thou mindful of thy word to thy servant, in which thou hast given me hope: this hath comforted me in my humiliation.

POSTCOM. *Ut sacris.* That we may be made worthy, O Lord, of thy sacred gifts, grant us, we beseech thee, to be ever obedient to thy commandments. Through our Lord, &c.

Second and Third Postcommunions as directed above.

Twenty-first Sunday after Pentecost.

INTROIT. *Esth. xiii.*

IN voluntate tua Domine, universa sunt posita; et non est cui possit resistere voluntati tuæ: tu enim fecisti omnia, cælum et terram, et universa quæ cœli ambitu continentur: Dominus universorum tu es.

ALL things are in thy will, O Lord; and there is none that can resist thy will: for thou hast made all things, heaven and earth, and all things that are under the cope of heaven: thou art Lord of all.

Ps. Beati immaculati in via: qui ambulant in lege Domini.

Blessed are the undefiled in the way; who walk in the law of the Lord.

V. Gloria Patri.

Glory, &c.

PRAYER. *Familiam tuam.* Preserve, we beseech thee, O Lord, thy family; by continued mercy; that by thy protection they may be free from all adversity,

and in good works devoted to thy name. Through our Lord, &c.

Second Prayer, A cunctis, as page 102. Third at the choice of the Priest.

EPISTLE. EPHES. vi. 10—17. Brethren, be strengthened in the Lord, and in the might of his power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.

GRADUAL. Domine refugium factus es nobis, a generatione et progenie. V. Priusquam montes fierent, aut formaretur terra et orbis; a sæculo et usque in sæculum tu es Deus. Alleluia, alleluia. V. In exitu Israel de Egypto, domus Jacob de populo barbaro. Alleluia.

Lord, thou hast been our refuge, from generation to generation.—Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God. Alleluia, alleluia.—When Israel went out of Egypt, the house of Jacob from a barbarous people. Alleluia.

GOSPEL. ST MATTHEW xviii. 23—35. At that time Jesus spake to his disciples this parable, The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents: and as he had not, whereunto to pay it, his lord commanded that he should be sold,

and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go; and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying, Pay what thou owest. And his fellow servant falling down besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt. Now his fellow-servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him, and saith to him, Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts. CREDO.

OFFERTORY. Vir erat in terra Hus, nomine Job, simplex, et rectus, ac timens Deum: quem Satan petiit ut tentaret; et data est ei potestas a Domino in facultates et in carnem ejus: perdiditque omnem substantiam ipsius, et filios; carnem quoque ejus gravi ulcere vulneravit.

There was a man in the land of Hus, whose name was Job, simple, and upright, and fearing God: whom Satan besought that he might tempt: and power was given him from the Lord over his possessions and his flesh; and he destroyed all his substance and his children; and wounded his flesh also with a grievous ulcer.

SECRET. Mercifully receive, O Lord; this sacrifice, by which thou hast been pleased to be pacified, and to restore salvation to us by thy powerful mercy. Through our Lord, &c.

Second and Third Secrets as directed above.

COMMUNION. In salutari tuo anima mea, et in verbum tuum speravi: quando facies de persecutibus me iudicium? iniqui persecuti sunt me: adjuva me Domine Deus meus.

My soul is in thy salvation, and in thy word have I hoped: when wilt thou execute judgment on them that persecute me? the wicked have persecuted me: help me, O Lord my God.

POSTCOM. *Immortalitatis.* Having received the food of immortality, we beseech thee, O Lord, that what we have taken with our mouth, we may follow with a pure mind. Through our Lord, &c.

Second & Third Postcommunions as directed above.

Twenty-Second Sunday after Pentecost.

INTROIT. *Ps. cxxix.*

Siniquitates observaveris Domine, Domine quis sustinebit? quia apud te propitiatio est, Deus Israel.

Ps. De profundis clamavi, ad te Domine: Domine exaudi vocem meam.

V. Gloria Patri.

PRAYER. *Deus refugium.* O God, our refuge and strength: thou who art the author of mercy, attend to the pious prayers of thy Church, and grant that what we ask in faith we may effectually obtain. Through our Lord, &c.

Second Prayer, A cunctis, as page 102. Third at the choice of the Priest.

EPISTLE. PHILIPPIANS i. 6—11. Brethren, we are confident in the Lord Jesus, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus: As it is meet for me to think this for you all, for that I have you in my heart, and that in my bands, and in the defence and confirmation of the gospel, you are all partakers of my joy. For God is my witness, how long after you all in the bowels of Jesus Christ

And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things; that you may be sincere and without offence unto the day of Christ; filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

GRADUAL. Ecce quam bonum et quam jucundum, habitare fratres in unum. V. Sicut unguentum in capite, quod descendit in barbam, barbam Aaron. Alleluia, alleluia. V. Qui timent Dominum, sperent in eo: adjutor et protector eorum est. Alleluia.

Behold how good and how pleasant it is for brethren to dwell together in unity.—It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. Alleluia, alleluia. They that fear the Lord, let them hope in him: he is their helper and protector. Alleluia.

GOSPEL. ST MATTHEW xxii. 15—21. At that time, The Pharisees went and consulted among themselves, how to ensnare Jesus in his speech. And they send to him their disciples, with the Herodians, saying, Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man, for thou dost not regard the person of men. Tell us therefore, what dost thou think? Is it lawful to give tribute to Cæsar, or not? But Jesus knowing their wickedness, said, Why do you tempt me, ye hypocrites? Shew me the coin of the tribute. And they offered him a penny. And Jesus saith to them, Whose image and superscription is this? They say to him, Cæsar's. Then he saith to them, Render therefore to Cæsar, the things that are Cæsar's; and to God, the things that are God's. CREDO.

OFFERTORY: Recordare mei Domine, omnipotens dominans; et da sermonem reatum in os meum, ut placeant verba mea.

Remember me, O Lord, thou who rulest above all power; and give a well-ordered speech in my mouth, that my words may

mea in conspectu principis. be pleasing in the sight of the prince.

SECRET. Grant, O merciful God, that this salutary oblation may ever cleanse us from our own faults, and defend us from all adversities. Through our Lord, &c.

Second and Third Secrets as directed above.

COMMUNION. Ego clamaui, quoniam exaudisti me Deus: inclina aurem tuam, et exaudi verba mea. I have cried, for thou, O God, hast heard me: O incline thy ear unto me, and hear my words.

POSTCOM. *Sumpsimus.* We have received, O Lord, the gifts of thy sacred mysteries, humbly beseeching thee, that what thou hast commanded us to do in remembrance of thee, may produce help to our infirmity. Who livest, &c.

Second and Third Postcommunions as directed above.

Twenty-third Sunday after Pentecost.

If this should be the last Sunday after Pentecost, the Mass is said of the 24th Sunday, as at page 487, and this Mass is said on the preceding Saturday, if it be not a double or semidouble: or if so, on some other previous Feria.

INTROIT. *Jer. xxix.*

DICIT Dominus, ego cogito cogitationes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos; et reducam captivitatem vestram de cunctis locis.

Ps. Benedixisti Domine terram tuam: avertisti captivitatem Jacob.

V. Gloria Patria, &c.

THE Lord saith, I think thoughts of peace, and not of affliction: you shall call upon me, and I will hear you; and I will bring back your captivity from all places.

Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob,

Glory, &c.

PRAYER. *Absolve.* Absolve, we beseech thee, O Lord, the sins of thy people; that we may be delivered, by thy goodness, from the bonds of sin which, by our frailty, we have contracted. Through our Lord, &c.

Second Prayer, A cunctis, as page 402. Third Prayer at the choice of the Priest.

EPISTLE. PHILIPPIANS **iii. 17.—iv. 3.** Brethren, be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction; whose God is their belly, and whose glory is in their shame; who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself. I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord: and I entreat thee also, my sincere companion, help those women who have laboured with me in the gospel with Clement and the rest of my fellow-labourers, whose names are in the book of life.

GRADUAL. Liberasti Thou hast delivered us, nos, Domine, ex affligentibus nos: et eos qui nos affliet us: and hast put oderunt; confudisti. V. them to shame that hate us.—In God we will glory. In Deo laudabimur tota die: et in nomine tuo confitebimur in sæcula. Alleluia, alleluia. V. De profundis clamavi ad te, Domine; Domine, exaudi orationem meam. Alleluia. Lord, hear my prayer. Alleluia.

GOSPEL. ST MATTHEW ix. 18—26. At that time, As Jesus was speaking to the multitudes, behold a certain ruler came up, and adored him, saying, Lord, my daughter is even now dead; but come lay thy hand upon her, and she shall live. And Jesus, rising up, followed him, with his disciples. And Behold a woman, who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I shall touch only his

garment, I shall be healed. But Jesus turning and seeing her, said, Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, he said, Give place; for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country. **CREDO.**

OFFERTORY. De profundis clamavi ad te Domine; Domine exaudi orationem meam: de profundis clamavi ad te Domine. From the depths I have cried out to thee, O Lord; Lord, hear my prayer: from the depths I have cried out to thee, O Lord.

SECRET. We offer to thee, O Lord, his sacrifice of praise as an additional act of homage: that thou wouldst mercifully accomplish what thou hast granted to us without any merit on our side.

Second and Third Secrets as directed above.

COMMUNION. Amen dico vobis, quidquid orantes petitis, credite quia accipietis, et fiet vobis. Amen I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you.

POSTCOM. *Quæsumus.* We beseech thee, Almighty God, that thou wouldst not permit us to be subject to human dangers, to whom thou givest to rejoice in the participation of divine mysteries. Through our Lord, &c.

Second and Third Postcommunions as directed above.

If there should be more than 24 Sundays after Pentecost, the Masses after the 23d will be of those Sundays after Epiphany which were passed over, and the following order is to be observed:

If there be 25 Sundays—on the 24th is said the Mass of the 6th after Epiphany.

If 26—on the 24th is said of the 5th; and on the 25th, of the 6th after Epiphany.

If 27—on the 24th is said of the 4th; on the 25th is said of the 5th; and on the 26th, of the 6th after Epiphany.

If 28—on the 24th is said of the 3d; on the 25th, of the 4th; on the 26th, of the 5th; and on the 27th, of the 6th after Epiphany.

So that the Mass of the 24th Sunday may always be said last.

Twenty-fourth or last Sunday after Pentecost.

INTROIT, GRADUAL, OFFERTORY, and COMMUNION,
the same as on the 23d Sunday.

PRAYER. *Excita quæsumus.* Stir up the wills of thy faithful, O Lord, we beseech thee; that more earnestly seeking after the fruit of good works, they may receive more abundant helps from thy mercy. Through our Lord, &c.

Second Prayer, A cunctis, as page 102. Third Prayer at the choice of the Priest.

EPISTLE. COLOSS. i. 9—14. Brethren, We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of his glory, in all patience and long suffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.

GOSPEL. ST MATTHEW xxiv. 15—35. At that time, Jesus said to his disciples, When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place; (he that readeth, let him understand): then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not come down to take any thing out of his house; and he that is in the field, let him not

go back to take his coat. And wo to them that are with child, and that give suck, in those days. But pray that your flight be not in the winter, or on the sabbath: for there shall be then great tribulation, such as hath not been found from the beginning of the world until now, neither shall be: and unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then if any man shall say to you, Lo here is Christ, or there; do not believe him: for there shall arise false Christs, and false prophets, and shall shew great signs and wonders, inso-much as to deceive (if possible) even the elect. Behold I have told it to you beforehand: if therefore they shall say to you, Behold he is in the desert, go ye not out; Behold he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty: and he shall send his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors. Amen I say to you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but my words shall not pass away. CREDO.

SECRET. Be propitious, O Lord, to our supplications, and accepting the offerings and prayers of my

people, convert all our hearts to thyself; that, delivered from earthly desires, we may go forward to desires of heaven. Through our Lord, &c.

Second and Third Secrets as directed above.

POSTCOM. *Concede.* Grant us, we beseech thee, O Lord, by this sacrament which we have received, that whatever is vitiated in our souls may be restored by the gift of its efficacy. Through our Lord, &c.

Second and Third Postcommunions as directed above.

Proper Masses of Saints.

FEASTS OF NOVEMBER.

NOVEMBER 29.

The Vigil of St. Andrew, Apostle.

INTROIT. *Math. iv.*

DOMINUS secus mare Galilææ vidit duos fratres, Petrum et Andream, et vocavit eos: Venite post me, faciam vos fieri piscatores hominum.

Ps. Coeli enarrant gloriam Dei, et opera manuum ejus annuntiat firmiter.

V. Gloria Patri.

PRAYER. *Quæsumus.* We beseech thee, O Almighty God, that the blessed Apostle Andrew, whose festival we anticipate, may implore thy help for us; that absolved from our sins, we may also be delivered from all dangers. Through our Lord, &c.

COMMEMORATION OF ST SATURNINUS, M.

PRAYER. *Deus qui nos.* O God, who grantest us to rejoice in the festival of blessed Saturninus thy martyr, grant us to be assisted by his merits. Through our Lord, &c.

LESSON. The blessing of the Lord. *As on the Vigil of an Apostle, page 1.*

GRADUAL. Nimis honorati sunt amici tui, Deus : nimis confortatus est principatus eorum. Thy friends, O God, are made exceedingly honourable : their principality is exceedingly strengthened.

V. Dinumerabo eos, et super arenam multiplicabuntur. I will number them, and they shall be multiplied above the sand.

GOSPEL. ST JOHN i. 35—51. At that time, John stood, and two of his disciples : and beholding Jesus walking, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following him, saith to them, What seek you? Who said to him, Rabbi, (which is to say, being interpreted, Master), where dwellest thou? He saith to them, Come, and see. They came, and saw where he abode ; and they stayed with him that day : now it was about the tenth hour. And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him. He findeth first his brother Simon, and saith to him, We have found the Messias : (which is, being interpreted, the Christ). And he brought him to Jesus ; and Jesus looking upon him, said, Thou art Simon, the Son of Jona ; thou shalt be called Cephas, which is interpreted, Peter. On the following day, he would go forth into Galilee : and he findeth Philip. And Jesus saith to him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him, We have found him of whom Moses in the law and the prophets did write, Jesus the son of Joseph of Nazareth. And Nathanael saith to him, Can any thing of good come from Nazareth? Philip saith to him, Come, and see. Jesus saw Nathanael coming to him : and he saith to him, Behold an Israelite indeed, in whom there is no guile. Nathanael saith to him, whence knowest thou me? Jesus answered, and said to him, Before that Philip called thee. when thou wast under the fig-tree,

I saw thee. Nathanael answered him, and said, Rabbi, thou art the Son of God, thou art the King of Israel. Jesus answered, and said to him, Because I said unto thee, I saw thee under the fig tree, thou believest: greater things than these shalt thou see. And he saith to him, Amen, amen. I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

OFFERTORY. Gloria et Thou hast crowned him
honore coronasti eum; et with glory and honour;
constituisti eum super and hast set him over the
opera manuum tuarum works of thy hands, O
Domine. Lord.

SECRET. We offer to thee, O Lord, a gift to be sanctified, by which commemorating the solemn festival of blessed Andrew the apostle, we implore also the purification of our minds. Through our Lord, &c.

FOR ST SATURNINUS.

SECRET. Sanctify, O Lord, the offerings devoted to thee; and by the intercession of thy blessed martyr, Saturninus, be appeased by these same, and look down upon us. Through our Lord, &c.

COMMUNION. Dicit Andreas Simoni fratri suo: his brother: We have
Invenimus Messiam. qui found the Messiah, who is
dicitur Christus; et ad- called Christ; and he
duxit eum ad Jesum. brought him to Jesus.

POSTCOM. *Perceptis.* Having received thy sacraments, O Lord, we humbly beseech thee, that by the intercession of thy blessed apostle Andrew, what we do in commemoration of his venerable sufferings, may be a beneficial remedy to us. Through, &c.

FOR ST SATURNINUS.

POSTCOM. *Sanctificet.* May the reception of thy sacrament sanctify us, we beseech thee, O Lord; and by the intercession of thy saints, render us acceptable to thee. Through our Lord, &c.

Novembris 30. *Double of the Second Class.*

Ps. cxviii.

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

Ps. Domine probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

V. Gloria Patri.

PRAYER: Majestatem. We suppliantly beseech thy majesty, O Lord, that as blessed Andrew the apostle was both a preacher and ruler of thy Church, so he may be with thee a perpetual intercessor for us. Through our Lord, &c.

Epistle. ROMANS x. 10—18. Brethren, With the heart we believe unto justice, but with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth in him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all; rich unto all that call upon him. For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? or how shall they believe him of whom they have not heard? and how shall they hear, without a preacher? and how shall they preach, unless they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things. But all do not obey the gospel. For Isaiah saith, Lord, who hath believed our report? Faith then cometh by hearing; and hearing by the word of Christ. But I say, Have they not heard? Yes, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world.

Gospel. Constitues. (Thou shalt make them to be princes over the church;)

terram: memores erunt
nominis tui Domine. V.
Pro patribus tuis nati sunt
tibi filii: propterea populi
confitebuntur tibi. Alle-
luia, alleluia. V. Dilexit
Andream Dominus in odo-
rem suavitatis. Alleluia.

they shall remember thy
name, O Lord.—Instead of
thy fathers, sons are born
to thee: therefore shall
people praise thee. Alle-
luia, alleluia.—The Lord
loved Andrew in the odour
of sweetness. Alleluia.

GOSPEL. ST MATTHEW iv. 18—22. At that
time, Jesus, walking by the sea of Galilee, saw two bre-
thren, Simon, who is called Peter, and Andrew his
brother, casting a net into the sea (for they were
fishers.) And he saith to them, Come ye after me,
and I will make you to be fishers of men: and they
immediately leaving their nets followed him. And
going on from thence, he saw other two brethren, James
the son of Zebedee, and John his brother, in a ship
with Zebedee their father, mending their nets; and he
called them: and they forthwith left their nets and
father, and followed him. CREDO.

OFFERTORY. Mihi au-
tem nimis honorati sunt
amici tui, Deus: nimis
confortatus est principa-
tus eorum.

To me thy friends, O
God, are made exceeding-
ly honourable; their prin-
cipality is exceedingly
strengthened.

SECRET. We beseech thee, O Lord, that the holy
prayer of the blessed apostle Andrew may render our
sacrifice pleasing to thee; that it may be accepted by
his merits, in whose honour it is solemnly offered.
Through our Lord.

PREFACE of the Apostles.

COMMUNION. Venite post
me et faciam vos fieri pesca-
tores hominum. At illi
continuo relictis retibus,
secuti sunt Dominum.

Come ye after me: I
will make you to be fishers
of men. But they imme-
diately leaving their nets,
followed the Lord.

POSTLUCE. *Sumpsimus.* We have received divine
mysteries, O Lord, rejoicing in the festival of blessed
Andrew; and we beseech thee that, as they procure

glory for the saints, as thou wouldst grant them to procure us pardon. Through our Lord, &c.

FEASTS OF DECEMBER.

DECEMBER 2.

St Bibiana. V. *ff.*—*Semidouble.*

MASS.—*Me expectaverunt, as in the Common of a Virgin and Martyr, page XLV. except the*

PRAYER. *Deus omnium*, O God, the giver of all good gifts, who didst unite in thy servant Bibiana the palm of martyrdom with the flower of virginity; through her intercession unite our minds to thee by charity, that, dangers being removed, we may obtain eternal rewards. Through our Lord, &c.

DECEMBER 3.

St Francis Xavier C.—*Double.*

INTROIT. *Ps. cxviii.*

LOQUEBAR de testimoniis tuis in conspectu regum, et non confundar: et meditabar in mandatis tuis, quæ dilexi nimis.

Ps. Laudate Dominum omnes gentes, laudate eum omnes populi: quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in æternum. V. Gloria Patri.

PRAYER. *Deus qui Indiarum.* O God, who wert pleased to add to thy Church the nations of the Indies by the preaching and miracles of blessed Francis, grant in thy mercy that we may imitate the example of him whose glorious merits we venerate. Through our Lord, &c.

A Commemoration is made of the Feria.

EPISTLE. *As on St Andrew, page 492.*

GRADUAL. *Justus ut pal-* The just shall flourish
ma florebit; sicut cedrus like the palm-tree, he

Libani multiplicabitur in domo Domini. V. Ad annuntiandum magnam misericordiam tuam, et veritatem tuam per noctem. Alleluia, alleluia. V. Beatus vir qui suffert tentationem: quoniam, cum probatus fuerit, accipiet coronam vitæ. Alleluia.

shall grow up like the cedar of Libanus.—To shew forth thy mercy in the morning, and thy truth in the night, Alleluia, alleluia.—Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life. Alleluia.

GOSPEL. ST MARK xvi. 15—17. At that time, Jesus said to his disciples, Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

OFFERTORY. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

My truth and my mercy shall be with him: and in my name shall his horn be exalted.

SECRET. Grant us, we beseech thee, O Almighty God, that the oblation of our lowliness may be pleasing to thee in honour of thy saints, and purify us in body and mind. Through our Lord, &c.

COMMUNION. Beatus servus, quem cum venerit Dominus, invenerit vigilantem: Amen dico vobis, super omnia bona sua constituet eum.

Blessed is that servant, whom when the Lord shall come, he shall find watching: Amen I say to you, he shall set him over all his goods.

POSTCOM. Quæsumus. We beseech thee, O Almighty God, that we who have received heavenly food, may, through the intercession of thy blessed confessor Francis, be defended by the same against all adversity. Through our Lord, &c.

DECEMBER 4.

St Peter Chrysologus, B.C. — *Double.*MASS.—In medio Ecclesiae, as in the *Common of Doctors*, page xxxii, except what follows:PRAYER. *Deus qui beatum.* O God, who wert pleased to choose the illustrious doctor, blessed Peter, by a divine direction to govern and instruct thy Church; grant, we beseech thee, that we may have him for our intercessor in heaven, whom we had for our teacher on earth. Through our Lord, &c.Then is made a commemoration of the *Feria*, and afterwards of St Barbara, by the prayer *Deus qui inter cetera*, as in the *Mass Loquebar*, of a Virgin and Martyr, page XLII. with its *Secret* and *Postcommunion*.

DECEMBER 5.

St Birinus, Bishop of Dorchester. — *Double.*MASS.—Statuit, of a Bp. and Conf, page XXXI. Then a Commemoration of the *Feria*, and afterwards of St Sabbas, abbot, by the Prayer *Intercessio*, as in the *Afflicti* Os justi, of Abbots, page XL. with its *Secret* and *Postcommunion*.

DECEMBER 6.

St Nicholas, Bp. Conf. — *Double.*INTROIT, *Ecclus. xlv.*

STATUIT ei Dominus testamentum pacis, et principem fecit eum: ut sit illi sacerdotii dignitas in æternum.

Ps. Memento Domine David, et omnis mansuetudinis ejus. V. Gloria.

PRAYER. *Deus qui beatum.* O God, who didst adorn the blessed Bishop Nicholas with innumerable miracles, grant, we beseech thee, that, by his merits and prayers, we may be delivered from the flames of hell. Through our Lord, &c.Then a Commemoration of the *Feria*.

EPISTLE. HEBREWS xiii. 7-17. Brethren, remember your prelates who have spoken the word of

THE Lord made to him a covenant of peace, and made him a prince, that the dignity of priesthood should be to him for ever.

O Lord, remember David, and all his meekness. Glory, &c.

God to you; whose faith follow, considering the end of their conversation. Jesus Christ yesterday, and to-day, and the same for ever. Be not led away with various and strange doctrines: for it is best that the heart be established with grace; not with meats, which have not profited those that walk in them. We have an altar, whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the Holies by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate. Let us go forth therefore to him without the camp, bearing his reproach: for we have not here a lasting city, but we seek one that is to come. By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name. And do not forget to do good and to impart: for by such sacrifices God's favour is obtained. Obey your prelates, and be subject to them; for they watch, as being to render an account for your souls.

GRADUAL. Inveni David
servum meum: oleo sancto
meo unxi eum: manus
enim mea auxiliabitur ei,
et brachium meum confortabit eum. V. Nihil proficiet inimicus in eo, et filius iniquitatis non nocebit ei. Alleluia, alleluia. Justus ut palma florebit; sicut cedrus Libani multiplicabitur. Alleluia.

I have found David, my servant: with my holy oil I have anointed him; for my hand shall help him, and my arm shall strengthen him. The enemy shall have no advantage over him; nor the son of iniquity have power to hurt him. Alleluia, alleluia. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. Alleluia.

GOSPEL.—A man going into a far country, as in the *Mass Statuit of Bp: and Conf. page xxviii.*

OFFERTORY. Veritas mea, et misericordia mea
omnipotes in nomine meo
exaltabitur cornu ejus.

My truth and my mercy shall be with him: and in my name shall his horn be exalted.

SECRET. Sanctify, we beseech thee, O Lord, these gifts, which we offer on the festival of thy holy Bishop Nicholas; that by them our life may be ever directed in adversity and prosperity. Through our Lord, &c.

COMMUNION. Semel Once have I sworn by juravi in sancto meo; se- my holiness, his seed shall men ejus in æternum ma- endure for ever: and his nebit: et sedes ejus sicut throne as the sun before sol in conspectu meo, et me, and as the moon per- sicut luna perfecta in æ- fect for ever; and a faith- ternum; et testis in cœ- ful witness in heaven. lo fidelis.

POSTCOM. Sacrificia. May the sacrifice which we have received, O Lord, on the festival of the holy Bishop Nicholas, preserve us by an everlasting protection. Through our Lord, &c.

DECEMBER 7.

St Ambrose B. C. D.—*Double.*

INTROIT, PRAYER,* and EPISTLE, as in the Mass in medio ecclesie, Common of Doctors, page xxxii.

GRADUAL. Ecce sacer- Behold a great priest, dos magnus, qui in diebus who in his days pleased suis placuit Deo. V. Non God.—There was not any est inventus similis illi, found the like to him, who qui conservavit legem Ex- kept the law of the Most celsi. Alleluia, alleluia. V. High. Alleluia, alleluia.— Tu es sacerdos in æternum Thou art a priest for ever secundum ordinem Mel- according to the order of ehisedech. Alleluia. Melchisedech. Alleluia.

GOSPEL. You are the salt of the earth, as in the *Common of Doctors, page xxxiv.*

OFFERTORY. Veritas My truth and my mercy mee, et misericordiam ea shall be with him: and in cum ipso: et in nomine my name shall his horn be meo exaltabitur cornu ejus. exalted.

SECRET. O Almighty and everlasting God, grant that by the intercession of blessed Ambrose, thy bishop and confessor, the offerings made to thy majesty may procure for us eternal salvation. Through, &c.

* After the Prayer, a commemoration of the Borda. : : 11:

COMMUNION. Semel
juravi in sancto meo, se-
men ejus in æternum man-
ebit: et sedes ejus sicut sol
in conspectu meo, et sicut
luna perfecta in æternum;
et testis in cœlo fidelis.

POSTCOM. Sacramenta. Receiving the sacraments
of our salvation, grant, we beseech thee, O Almighty
God, that the prayer of blessed Ambrose, thy con-
fessor and bishop, may everywhere assist us; in whose
honour we have made these offerings to thy majesty.
Through our Lord; &c.

DECEMBER 8.

The Conception of the B. V. Mary.

Double of the Second Class, with an Octave.

INTROIT.

SALVE, sancta parens,
ewixa puerpera Regem;
qui cœlum terramque re-
git in sæcula sæculorum.

Ps. Eructavit cor meum
verbum bonum: dico ego
opera mea Regi.

V. Gloria.

PRAYER. Famulis. We beseech thee, O Lord, to
bestow on thy servants the gift of heavenly grace;
that for those to whom the blessed Virgin's maternity
was the beginning of salvation, the retrospective solemnity
of her conception may procure increase of peace.
Through our Lord, &c.

Then a Commemoration of the Feria.

LESSON. PROVERBS viii. 22—35. The Lord
possessed me in the beginning of his ways, before he
made any thing, from the beginning. I was set up from
eternity, and of old, before the earth was made. The
depths were not as yet, and I was already conceived;
neither had the fountains of waters as yet sprung out;
the mountains with their huge bulk had not as yet

HAIL, holyparent, who
didst bring forth the
King; who rules heaven
and earth for ever and ever.

My heart hath uttered
a good word: I speak my
works to the King.

Glory, &c.

been established: before the hills I was brought forth; he had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was there; when with a certain law and compass he enclosed the depths; when he established the sky above, and poised the fountains of waters; when he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when he balanced the foundations of the earth; I was with him, forming all things, and was delighted every day, playing before him at all times, playing in the world: and my delight is to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GRADUAL. *Benedicta et venerabilis es virgo Maria, quæ sine tactu pudoris inventa es mater Salvatoris. V. Virgo Dei genitrix, quem totus non capit orbis, in tua se clausit viscera, factus homo. Alleluia, alleluia. V. Felix es sacra virgo Maria, et omni laude dignissima; qui ex te ortus est sol justitiæ; Christus Deus noster. Alleluia.*

Thou art blessed and venerable, O virgin Mary, who without any violation of purity, wert found the mother of our Saviour.— O virgin mother of God, he whom the whole world is unable to contain, being made man, enclosed himself in thy womb, Alleluia, alleluia.— Thou art happy, O holy virgin Mary, and most worthy of all praise, because from thee arose the sun of justice, Christ our God. Alleluia.

GOSPEL. ST MATTHEW i. 1—16. The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas, and his brethren; and Judas begot Phares and Zara of Thamar; and Phares begot Esron; and Esron begot Arah; and

Aram begot Aminadab; and Aminadab begot Naasson: and Naasson begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed begot Jesse; and Jesse begot David the king. And David the king begot Solomon, of her who had been the wife of Urias; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brethren in the transmigration of Babylon. And, after the transmigration of Babylon, Jechonias begot Salathiel; and Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Mathan; and Mathan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus; who is called Christ. **CREDO; which is said every day during the Octave:**

<p>OFFERTORY. Beata es virgo Maria, quæ omnium portasti Creatorem: genuisti qui te fecit, et in æternum permanes virgo.</p>	<p>Thou art blessed, O virgin Mary, who didst bear the Creator of all things: thou didst bring forth him who made thee, and thou remainest for ever a virgin.</p>
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SECRET. May the humanity of thy only-begotten Son be our succour, O Lord; that Jesus Christ our Lord, who, when born of a virgin did not diminish, but consecrated the integrity of his mother, may on this solemnity of her conception, deliver us from our sins, and make our oblation acceptable to thee. **Who lives and reigns, &c.**

PREFACE of the B. Virgin, Et te in conceptione, (page 21), which is said during the Octave.

<p>COMMUNION. Beata viscera Mariæ Virginis;</p>	<p>Blessed is the womb of the Virgin Mary, which</p>
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quæ portaverunt æterni bore the Son of the eter-
Patris Filium. nal Father.

POSTCOM. Sumpsimus. We have received, O Lord, the votive mysteries of this annual celebration; grant, we beseech thee, that they may confer upon us remedies for time and eternity. Through our Lord, &c.

During the Octave, the Mass is the same as on the Feast; but a second Prayer is said of the Feria, and a third of the Holy Ghost, as page LXIV., or of any Saint whose feast may occur, being a Simple only. On Sunday, however, the second prayer is of the Octave, and on the Octave Day only one Prayer is said.

DECEMBER 10.

MASS of the Conception as above directed, with the following Commemoration of *St Melchiades, M. P.*

PRAYER, Infirmittatem nostram, with its **SECRET** and **POSTCOMMUNION**, as in the *Mass Statuit ei Dominus, of a Martyr and Bishop, as in the Common of Saints, page III.*

DECEMBER 11.

St Damasus. V. C.—Semidouble.

All as in the Mass, Sacerdotes tui, of a Bishop and Confessor, page XXIX. except what follows:

PRAYER. Exaudi Domine. Hear, O Lord, our prayers; and, appeased by the intercession of blessed Damasus thy confessor and bishop, grant us pardon and peace. Through our Lord, &c.

Then a Commemoration of the Octave of the Conception, and afterwards of the Feria.

GRADUAL. Ecce sacerdos magnus, qui in diebus suis placuit Deo. V. Non est inventus similis illi, qui conservaret legem Excel-si. Alleluia, alleluia. V. Tu es sacerdos in æternum secundum ordinem Melchisedech. Alleluia. Behold a great priest, who in his days pleased God— There was not any found the like to him, who kept the law of the Most High. Alleluia, alleluia.—Thou art a priest for ever, according to the order of Melchisedech. Alleluia.

Credo is said.

OFFERTORY. Inveni David servum meum; oleo sancto meo unxi eum, manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

I have found David my servant; with my holy oil I have anointed him, for my hand shall help him, and my arm shall strengthen him.

SECRET. May the offering of thy holy people be accepted by thee, O Lord, in honour of thy saints, through whose merits they are sensible of having received help in tribulation. Through our Lord, &c.

Commemoration of the Conception and Feria.

COMMUNION. Domine quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum; euge serve bone et fidelis, quia in pauca fuisti fidelis, supra multa te constituam: intra in gaudium Domini tui.

Lord, thou didst deliver to me five talents, behold, I have gained other five over and above: well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy Lord.

POSTCOM. *Da quæsumus:* Grant, to thy faithful people we beseech thee, O Lord, ever to rejoice in the veneration of thy saints: and to be protected by their perpetual supplications. Through our Lord, &c.

Commemoration of the Conception and Feria.

DECEMBER 13.

St Lucy, Virgin and Martyr.—Double.

INTROIT.

Ps. xliv.

DILEXISTI justitiam et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis.

THOU hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Ps. Erutavit cor meum verbum bonum: dico ego opera mea Regi.

My heart hath uttered a good word: I speak my works to the King.

V. Gloria Patri.

Glory, &c.

PRAYER. *Exaudi nos.* Graciously hear us, O God our Saviour; that as we rejoice on the festival of blessed Lucy, thy virgin and martyr, we may be instructed in the affection of pious devotion. Through our Lord, &c.

Commemoration of the Conception and Feria.

EPISTLE. 2 CORINTH. x. 17—xi. 2. Brethren, He that glorieth let him glory in the Lord. For not he who commendeth himself is approved, but he whom God commendeth. Would to God you could bear with some little of my folly, but do bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

<p>GRADUAL. Dilexisti justitiam, et odisti iniquitatem. V. Propterea unxit te Deus, Deus tuus; oleo lætitiæ. Alleluia, alleluia. V. Diffusa est gratia in labiis tuis, propterea benedixit te Deus in æternum. Alleluia.</p>	<p>Thou hast loved justice, and hated iniquity. Therefore God, thy God, hath anointed thee with the oil of gladness. Alleluia, alleluia. Grace is poured abroad in thy lips, therefore hath God blessed thee for ever. Alleluia.</p>
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GOSPEL, as in the Mass, *Me expectaverunt, of a Virgin and Martyr, page XLVII.*

<p>OFFERTORY. Affertentur Regi virgines posteam: proximæ ejus affertentur tibi in lætitia et exultatione: adducentur in templum Regi Domino.</p>	<p>After her shall virgins be brought to the King: her neighbours shall be brought to thee with gladness and rejoicing: they shall be brought into the temple to the Lord the King.</p>
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SECRET. May the offering of thy holy people be accepted by thee, O Lord, in honour of thy saints, through whose merits they are sensible of having received help in tribulation. Through our Lord, &c.

Commemoration of the Conception and Feria.

COMMUNION. Principes Persecuti sunt me gratis, Princes have persecuted me without cause, and my

et a verbis tuis formidavit heart hath been in awe of
cor meum: lætabor ego thy words: I will rejoice
super eloquia tua, quasi at thy words, as one that
qui invenit spolia multa. hath found great spoil.

Postcom. Satiasti. Thou hast fed thy family, O
Lord, with holy gifts: we beseech thee ever to com-
fort us by her intercession, whose festival we cele-
brate. Through our Lord, &c.

Commemoration of the Conception and Feria.

DECEMBER 14.

Mass of the Conception, *unless it be Ember Wed-
nesday; in which case the Mass is of the Ember Day
with Commemoration of the Conception, and of the
Holy Ghost; Deus qui corda, as in the votive Mass,
page LXIV.*

DECEMBER 16.

St Cæcilius, Pope and Martyr.—*Semidouble.*

MASS.—Sacerdotes Dei, of a Martyr and Bishop,
as in the Common, page v. and Commemoration of
the Feria.

DECEMBER 20.

Vigil of St Thomas Apostle.

MASS.—Ego autem sicut oliva, as in the Common,
page i. with Commemoration of the Feria. But if
this Vigil happens on an Ember Day, it is only com-
memorated in the Mass of the Ember Day.

DECEMBER 21.

St Thomas Apostle.—*Double of Second Class.*

INTROIT. Ps. cxxxviii.

MHI autem nimis ho-
norati sunt amici tui
Deus: nimis confortatus
est principatus eorum.

TO me thy friends. O
God, are made exceed-
ingly honourable: their
principality is exceeding-
ly strengthened.

Ps. Domine probasti me; Lord, thou hast proved
et cognovisti me: tu cog- me, and known me: thou
novisti sessionem meam, hast known my sitting
et resurrectionem meam. down, and my rising up.

V. Gloria Patri.

Gloria, &c.

PRAYER. Da nobis. Grant us, we beseech thee

O Lord, to glory in the solemnity of thy blessed apostle Thomas, that we may be ever assisted by his patronage, and follow his faith with suitable devotion. Through our Lord, &c.

· EPISTLE. EPHES. ii. 19—22. Brethren, You are no more strangers and foreigners, but you are fellow-citizens with the saints, and domestics of God: built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom all the building being framed together, groweth up into a holy temple in the Lord: In whom you also are built together into an habitation of God in the Spirit.

<p>· GRADUAL. Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. V. Dinumerabo eos, et super arenam multiplicabuntur. Alleluia, alleluia. V. Gaudete justi in Domino: rectos decet collaudatio. Alleluia.</p>	<p>Thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. —I will number them, and they shall be multiplied above the sand. Alleluia, alleluia.—Rejoice in the Lord, O ye just: praise becometh the upright. Alleluia.</p>
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GOSPEL. ST JOHN xx. 24—29. At that time, Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then he saith to Thomas, put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless but believing. Thomas answered, and said to him, my Lord and my God. Jesus saith to him, because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. *Credo.*

OFFERTORY. In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum. Their sound went forth into all the earth; and their words to the ends of the world.

SECRET. We render to thee, O Lord, the debt of our service, suppliantly entreating that thou wouldst preserve in us thy gifts by the suffrages of the blessed apostle Thomas, on whose honoured solemnity we offer to thee the sacrifice of praise. Through our Lord, &c.

PREFACE of the Apostles.

COMMUNION. Mitte manum tuam et cognosce loca clavorum, et noli esse incredulus, sed fidelis. Put thy hand and know the place of the nails, and be not incredulous, but believing.

POSTCOM. *Adesto.* Come to our assistance, O merciful God, and, the blessed apostle Thomas interceding for us, mercifully preserve thy gifts bestowed upon us. Through our Lord, &c.

FEASTS OF JANUARY.

JANUARY 11.

MASS of the Octave of the Epiphany, with a Commemoration of St Hyginus, P. M.

PRAYER. *Infirmi-tatem.* Have regard to our weakness, O Almighty God; and since the weight of our own deeds is grievous to us, may the glorious intercession of blessed Hyginus, thy martyr and bishop, protect us *Third Prayer of the B. Virgin, unless it be Sunday.*

PRAYER. *Deus qui salutis.* O God, who, by the fruitful virginity of blessed Mary hast bestowed on mankind the reward of eternal salvation; grant, we beseech thee, that we may experience her interceding for us, by whom we have been found worthy to receive the author of life, our Lord Jesus Christ thy Son: Who lives, &c.

FOR ST HYGINUS.

SECRET. Graciously accept, O Lord, the offerings devoted to thee, through the merits of blessed Hyginus, thy martyr and bishop; and grant that they may become a perpetual support to us.

OF THE B. VIRGIN.

SECRET. Receive, O Lord, we beseech thee, our offerings and prayers: and both cleanse us by heavenly mysteries, and mercifully hear us. Through our Lord, &c.

FOR ST HYGINUS.

POSTCOM. Refecti. Being fed with the participation of the holy gift, we beseech thee, O Lord our God, that by the intercession of blessed Hyginus, thy martyr and bishop, we may experience the effect of what we celebrate.

OF THE B. VIRGIN.

POSTCOM. Hæc nos. May this communion, O Lord, purify us from crime, and by the intercession of the blessed Virgin Mary, Mother of God, make us partakers of a heavenly remedy. Through the same, &c.

JANUARY 14.

St Hilary Bishop and Confessor.—*Semidouble.*

MASS.—In medio Ecclesiæ, as in the Common of Doctors, page XXXII. with a Commemoration of St Felix. *M. as follows:*

PRAYER. Concede quæsumus. Grant, we beseech thee, O Almighty God, that the examples of thy saints may animate us to a better life, that we may imitate the actions of those whose solemnities we celebrate.

Then, OF THE B. VIRGIN.

FOR ST FELIX.

SECRET. Graciously receive, O Lord, the offerings devoted to thee by the merits of blessed Felix, thy martyr; and grant that they may prove a perpetual support to us.

FOR ST FELIX.

POSTCOM. Quæsumus Domine. We beseech thee, O Lord, replenished with salutary mysteries, that we may be assisted by the prayers of blessed Felix, thy martyr, whose solemnity we celebrate.

Should the Feast of St Hilary be transferred to another day, the Commemoration of St Felix is not

transferred with it, but always made on this day: which is invariably the case with similar Simple Feasts.

JANUARY 15.

St Paul, the first Hermit. C.—*Double.*

INTROIT. *Ps. xci.*

JUSTUS ut palma florebit; sicut cedrus Libani multiplicabitur; plantatus in domo Domini, in atriis domus Dei nostri.

THE just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus; planted in the house of the Lord, in the courts of the house of our God.

Ps. Bonum est confiteri Domino; et psallere nomini tuo Altissime.

It is good to give praise to the Lord; and to sing to thy name, O most High.

V. Gloria.

Glory, &c.

PRAYER. *Deus qui nos.* O God, who givest us joy by the annual solemnity of blessed Paul, thy confessor, mercifully grant that we may imitate the actions of him whose festival we celebrate. Through our Lord, &c.

COMMEMORATION OF ST MAURUS, ABBOT.

PRAYER. *Intercessio nos.* We beseech thee, O Lord, that the intercession of the blessed abbot Maurus may commend us to thee; that what we cannot obtain by our own merits, we may by his patronage. Through our Lord, &c.

EPISTLE. PHILIPPIANS iii. 7—12. Brethren, The things that were gain to me, the same I have counted loss for Christ. Furthermore, I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and count them but as dung, that I may win Christ; and may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings; being made conformable to his death, if by any means I may attain to the resurrection which is from the dead; not as though I

had already attained, or were already perfect; but I follow after, if I may by any means apprehend wherein I am also apprehended by Christ Jesus.

GRADUAL. Justus ut palma florebit: sicut cedrus Libani multiplicabitur in domo Domini.

V. Ad annuntiandum manem misericordiam tuam, et veritatem tuam per noctem. Alleluia, alleluia.

V. Justus germinabit sicut lilium; et florebit in æternum ante Dominum. Alleluia.

If it be after Septuagesima, the Alleluia and Verse are omitted, and the following said:

TRACT. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis.

V. Potens in terra erit semen ejus: generatio rectorum benedicetur.

V. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord.

To shew forth thy mercy in the morning, and thy truth in the night. Alleluia, alleluia.

The just shall spring as the lily; and flourish for ever before the Lord. Alleluia.

Blessed is the man that feareth the Lord: he delights exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house; and his justice remaineth for ever and ever.

GOSPEL. ST MATTHEW xi. 25—30. At that time, Jesus answered, and said, I praise thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so it hath seemed good in thy sight. All things are delivered to me by my Father; and no one knoweth the Son, but the Father; neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him. Come to me, all you that labour, and are

burdened; and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart; and you shall find rest to your souls: for my yoke is sweet, and my burden light.

OFFERTORY. In virtute tua Domine lætabitur justus, et super salutare tuum exultabit vehementer: desiderium animæ ejus tribuisti ei. In thy strength, O Lord, the just shall joy, and in thy salvation he shall rejoice exceedingly: thou hast given him his heart's desire.

SECRET. We offer thee, O Lord, a sacrifice of praise, in commemoration of thy saints, by which we hope to be delivered from present and future evils. Through our Lord, &c.

OF ST MAURUS.

SECRET. Grant us, we beseech thee, O Almighty God, that the oblation of our lowliness may be pleasing to thee in honour of thy saints, and purify us in body and mind. Through our Lord, &c.

COMMUNION. Lætabitur justus in Domino, et sperabit in eo; et laudabuntur omnes recti corde. The just shall rejoice in the Lord, and shall hope in him; and all the upright in heart shall be praised.

POSTCOM. *Refecti cibo.* Refreshed with heavenly meat and drink, we humbly beseech thee, O God, that we may be defended by the prayers of him, in whose commemoration we have received these blessings. Through our Lord, &c.

OF ST MAURUS.

POSTCOM. *Protegat nos.* May the blessed abbot Maurus protect us by his intercession, together with the reception of thy sacrament; that we may imitate his exemplary life, and experience his intercession. Through our Lord, &c.

JANUARY 16.

St Marcellus Pope and Martyr.—*Semidouble.*

INTROIT. *Ecclus. xlv.*

STATUIT ei Dominus testamentum pacis, et **THE** Lord made to him a covenant of peace.

principem fecit eum; ut sit illi sacerdotii dignitas in æternum.

Ps. Memento Domine David, et omnis mansuetudinis ejus.

V. Gloria Patri.

PRAYER. *Preces populi.* Mercifully hear the prayers of thy people, O Lord, we beseech thee, that we may be helped by the merits of blessed Marcellus, thy martyr and bishop, in whose martyrdom we rejoice. Through our Lord, &c.

Second and Third Prayers as on the Third Sunday after Epiphany, page 97.

EPISTLE.—Brethren, blessed be the God, *as in the Common of a Martyr and Bishop, page vi.*

GRADUAL. Inveni David servum meum; oleo sancto meo unxi eum. Manus enim mea auxiliabitur ei, et brachium meum confortabit eum. Nihil proficiet inimicus in eo, et filius iniquitatis non nocebit ei. Alleluia, alleluia.

V. Tu es sacerdos in æternum secundum ordinem Melchisedech. Alleluia.

and made him a prince; that the dignity of priesthood should be to him for ever.

O Lord, remember David, and all his meekness. Glory, &c.

I have found David, my servant; with my holy oil I have anointed him. For my hand shall help him, and my arm shall strengthen him.—The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him. Alleluia, alleluia.—Thou art a priest for ever, according to the order of Melchisedech. Alleluia.

After Septuagesima, the Alleluia and Verse are omitted, and the following said:

TRACT. Desiderium animæ ejus tribuisti ei, et voluntate labiorum ejus non fraudasti eum.

V. Quoniam prævenisti eum in benedictionibus dulcedinis.

Thou hast given him his heart's desire, and hast not withholden from him the will of his lips.

For thou hast prevented him with blessings of sweetness.

V. Posuisti in capite ejus coronam de lapide pretioso. Thou hast set on his head a crown of precious stones.

GOSPEL.—If any man will come after me, *as in the Mass Sacerdotes, of a Martyr and Bishop, page VI.*

OFFERTORY. Veritas mea et misericordia mea cum ipso; et in nomine meo exaltabitur cornu ejus. My truth and my mercy shall be with him; and in my name shall his horn be exalted.

SECRET. Graciously receive the offerings made to thee, O Lord, we beseech thee; and, the merits of blessed Marcellus, thy martyr and bishop, pleading for us, grant them to become a help to our salvation. Through our Lord, &c.

Second and Third Secrets, as directed above.

COMMUNION. Domine quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum: euge serve bone et fidelis, quia in pauca fuisti fidelis, supra multa te constituam: intra in gaudium Domini tui. Lord thou deliveredst to me five talents, behold I have gained other five over and above: well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord.

POSTCOM. *Satiasti.* Thou hast fed thy family, O Lord, with holy gifts; we beseech thee ever to comfort us by his intercession whose festival we celebrate. Through our Lord, &c.

Second and Third Postcommunions as directed above.

JANUARY 17.

St Anthony, Abbot.—Double.

MASS.—Os justi, *of Abbots, page XL: with the GOSPEL, Let your loins be girt, as in the Mass Os justi, of a Confessor not a Bishop, page XXXVI.*

JANUARY 18.

St Peter's Chair at Rome.—Greater Double.

INTROIT. *Ecclus. xlv.*

STATUIT ei Dominus testamentum pacis, et **T**HE Lord made to him a covenant of peace,

principem fecit eum; ut
sit illi sacerdotii dignitas
in æternum.

and made him a prince;
that the dignity of priest-
hood should be to him for
ever.

Ps. Memento Domine
David, et omnis mansuetu-
dinis ejus. V. Gloria Patri.

O Lord, remember Da-
vid and all his meekness.
Glory, &c.

PRAYER. *Deus qui beato.* O God, who, conferring the keys of the kingdom of heaven, didst deliver to thy blessed apostle Peter the sacerdotal power of binding and loosing; grant that by the help of his intercession we may be delivered from the chains of our sins. Who livest, &c.

Then a Commemoration of St Paul, before any other, which is always observed on Feasts of St Peter: and in like manner is made a Commemoration of him on Feasts of St Paul.

PRAYER. *Deus qui multitudinem.* O God, who didst teach the multitude of the gentiles by the preaching of blessed Paul the apostle, grant us, we beseech thee, to experience his patronage with thee, whose commemoration we celebrate.

Then of St Prisca, Virgin and Martyr.

PRAYER. *Da quæsumus.* Grant, we beseech thee, O Almighty God, that we who celebrate the festival of blessed Prisca, thy virgin and martyr, may rejoice in her annual solemnity, and profit by the example of so great faith. Through our Lord, &c.

EPISTLE. 1 ST PETER i. 1—7. Peter, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ; grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an

inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation, ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith, much more precious than gold (which is tried by the fire), may be found unto praise, and glory, and honour, at the appearing of Jesus Christ our Lord.

GRADUAL. Exaltent eum in ecclesia plebis; et in cathedra seniorum laudent eum.

V. Confiteantur Domino misericordiæ ejus; et mirabilia ejus filiis hominum. Alleluia, alleluia.

V. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam. Alleluia.

If it be after Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam.

V. Et portæ inferi non prævalebunt adversus eam; et tibi dabo claves regni cælorum.

V. Quodcumque ligaveris super terram, erit ligatum et in cælis.

V. Et quodcumque solveris super terram, erit solutum et in cælis.

GOSPEL. ST MATTHEW xvi. 13—19. At that time, Jesus came into the quarters of Cesarea Philippi, and he asked his disciples, saying, Whom do men say

Let them exalt him in the church of the people; and praise him in the chair of the ancients.

Let the mercies of the Lord give glory to him; and his wonderful works to the children of men. Alleluia, alleluia.

Thou art Peter, and upon this rock I will build my Church. Alleluia.

Thou art Peter, and upon this rock I will build my Church.

And the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven.

Whatsoever thou shalt bind upon earth, shall be bound also in heaven.

And whatsoever thou shalt loose upon earth, shall be loosed also in heaven.

that the son of man is? But they said, Some, John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them, But whom do you say that I am? Simon Peter answered, and said, Thou art Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven: and I say to thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. **CREDO.**

OFFERTORY. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam, et portæ inferi non prævalebunt adversus eam; et tibi dabo claves regni cœlorum.

Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven.

SECRET. We beseech thee, O Lord, that the prayer of the blessed Apostle Peter may commend to thee the prayers and sacrifice of thy Church; that what we celebrate in his honour may procure for us pardon. Through our Lord, &c.

OF ST PAUL.

SECRET. Sanctify, O Lord, the offerings of thy people through the prayers of thy Apostle Paul; that what are pleasing to thee by thy institution, may become more pleasing by the patronage of him supplicating for us.

OF ST PRISCA.

SECRET. May this sacrifice, we beseech thee, O Lord, which we offer in commemoration of the festivals of thy saints, dissolve the bonds of our wickedness, and procure for us the gifts of thy mercy. Through our Lord, &c.

PREFACE of the Apostles, as in the Ordinary, page 28.

COMMUNION. Tu es Pe- Thou art Peter, and
trus, et super hanc petram upon this rock I will
ædificabo Ecclesiam meam. build my Church.

POSTCOMMUNION. *Lætificet nos.* May the sacrifice we have offered give us joy, O Lord: that as we proclaim thee wonderful in thy Apostle Peter, we may receive through him the gift of thy pardon. Through our Lord, &c.

OF ST PAUL.

POSTCOMMUNION. *Sanctificati.* Being sanctified, O Lord, by thy saving mysteries, we beseech thee, that his prayer may not fail us, by whose patronage thou hast granted us to be directed.

OF ST PRISCA.

POSTCOMMUNION. *Quæsumus Domine.* Replenished with saving mysteries, we beseech thee, O Lord, that we may be helped by her prayers, whose solemnity we celebrate. Through our Lord, &c.

JANUARY 19.

St. Wolstan Bishop of Worcester. C.—*Double.*

MASS.—*Sacerdotes tui, of a Bishop and Confessor,*
page XXIX, except what follows:

PRAYER. *Spiritus nobis.* Pour forth upon us, O Lord, the spirit of thy love, that by the intercession of blessed Wolstan, thy confessor and bishop, we may deserve to taste thy sweetness in eternal felicity. Through our Lord Christ thy Son, who lives and reigns with thee in the unity of the same Holy Ghost, God world without end. Amen.

*Commemoration of SS. Marius, Martha, Audiface
and Abachum, Martyrs.*

PRAYER. *Exaudi Domine.* Hear thy people, O Lord, supplicating thee through the intercession of thy saints: that thou wouldst grant us to rejoice in a peaceful life in time, and to find the comfort of life eternal. Through our Lord, &c.

SECRET. Receive, we beseech thee, O Lord, the sacrifice offered by thy suppliant family; and what our guilty conscience dares not hope for, may thy mercy

grant us by the intercession of blessed Wolstan. Through our Lord, &c.

OF SS. MARIUS, &c.

SECRET. Regard, O Lord, the prayers and offerings of thy faithful, that they may both be pleasing to thee on the festival of thy saints, and confer upon us the help of thy mercy. Through our Lord, &c.

POSTCOM. *Salutaris tui.* Filled, O Lord, with the mystery of thy salvation, we humbly implore thy clemency, that his prayer may not fail us, by whose patronage thou hast granted us to be directed. Through our Lord, &c.

OF SS. MARIUS, &c.

POSTCOM. *Sanctorum tuorum.* Appeased by the intercession of thy saints, grant, O Lord, we beseech thee, that what we celebrate in time, we may receive in eternal salvation. Through our Lord, &c.

JANUARY 20.

Saints Fabian and Sebastian. Martyrs.—*Double.*

INTROIT. *Ps. lxxviii.*

INTRET in conspectu tuo Domine, gemitus compeditorum, redde vicinis nostris septuplum in sinu eorum, vindica sanguinem sanctorum tuorum qui effusus est.

LET the sighing of the prisoners come in before thee, O Lord; render to our neighbours sevenfold in their bosom; revenge the blood of thy saints which hath been shed.

Ps. Deus venerunt Gentēs in hereditatem tuam, polluerunt templum sanctum tuum: posuerunt Jerusalem in pomorum custodiam.

V. Gloria Patri.

O God, the heathens are come into thy inheritance; they have defiled thy holy temple; they have made Jerusalem a place to keep fruit.

Glory, &c.

PRAYER. *Infirmis.* Have regard to our weakness, O Almighty God; and since the weight of our own deeds is grievous to us, may the glorious intercession of thy blessed martyrs Fabian and Sebastian protect us. Through our Lord, &c.

EPISTLE. HEB. xi. 33—39. Brethren, The saints through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners: women received their dead raised to life again: but others were racked, not accepting deliverance, that they might find a better resurrection; and others had trial of mockeries and stripes, moreover also of bands and prisons: they were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep skins, and in goat skins, being in want, distressed, afflicted, of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth; And all these were found approved by the testimony of faith, in Christ Jesus our Lord.

GRADUAL. Gloriosus. God is glorious in his
Deus insantissimus, mira- saints, wonderful in ma-
bilis in majestate, faciens jesty, doing wonders.
prodigia.

V. Dexterâ tua, Domine, glorificata est in virtute: dextera manus tua confregit inimicos. Alleluia, alleluia. Thy right hand, O Lord, is glorified in strength: thy right hand hath broken the enemies. Alleluia, alleluia.

V. Sancti tui Domine benedicient tibi; gloriam regni tui decent. Alleluia. Thy saints shall bless thee, O Lord; they shall speak of the glory of thy kingdom. Alleluia.

If it be after Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Qui seminant in lacrymis, in gaudio metent. **V. Euntes ibant** et flebant, mittentes semina sua. **V. Venientes autem venient cum exultatione, portantes manipulos suos.** They that sow in tears, shall reap in joy.—Going, they went and wept, casting their seeds.—But coming, they shall come with joyfulness, carrying their sheaves.

GOSPEL.—Jesus coming down from the mountain, &c. as in the *Mass Sapientiam sanctorum of Many Martyrs*, page XXIII.

OFFERTORY. *Lætami- ni in Domino, et exultate iusti; et gloriâmini omnes recti corde.* Be glad in the Lord, and rejoice ye just; and glory all ye right of heart.

SECRET. Graciously receive, O Lord, the offerings devoted to thee by the merits of thy blessed martyrs, Fabian and Sebastian, and grant that they may prove a perpetual support to us. Through our Lord, &c.

COMMUNION. *Multi- tudo languentium, et qui vexabantur a spiritibus immundis, veniebant ad eum; quia virtus de illo exibat, et sanabat omnes.* A multitude of sick, and they that were troubled with unclean spirits, came to him; for virtue went out from him, and healed all.

POSTCOM. *Refecti.* Being fed with the participation of the holy gift, we beseech thee, O Lord our God, that, by the intercession of thy holy martyrs, Fabian and Sebastian, we may experience the effect of what we celebrate. Through our Lord, &c.

JANUARY 21.

St Agnes, Virgin and Martyr.—Double.

INTROIT. *Ps. cxviii.*

MEexpectaverunt peccatores, ut perderent me: testimonia tua Domine intellexi; omnis consummationis vidi finem: latum mandatum tuum nimis.

Ps. Beati immaculati in via, qui ambulant in lege Domini.

V. Gloria Patri.

PRAYER. *Omnipotens.* O Almighty and everlasting God, who dost choose the weak things of the world, that thou mayest confound whatever is strong, merci-

THE wicked have waited for me to destroy me: I have understood thy testimonies, O Lord: I have seen an end of all perfection: thy commandment is exceedingly broad.

Blessed are the undefiled in the way, who walk in the law of the Lord.

Glory, &c.

fully grant, that we who celebrate the solemnity of blessed Agnes, thy virgin and martyr, may experience her patronage with thee. Through our Lord, &c.

LESSON.—I will give glory, *as in the Mass Loquebar, of a Virgin and Martyr, page XLII.*

GRADUAL. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum.

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever.

V. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. Alleluia, alleluia.

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia, alleluia.

V. Quinque prudentes virgines acceperunt oleum in vasis suis cum lampadibus; media autem nocte clamor factus est, Ecce sponsus venit, exite obviam Christo Domino. Alleluia.

The five wise virgins took oil in their vessels with the lamps; but at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet Christ our Lord. Alleluia.

If it be after Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Veni sponsa Christi, accipe coronam, quam tibi Dominus præparavit in æternum: pro cuius amore sanguinem tuum fudisti.

Come, O spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever: for the love of whom thou didst shed thy blood.

V. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus oleo lætitiæ præ consortibus tuis.

Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

V. Specie tua, et pulchritudine tua, intende, prospere procede, et regna.

With thy comeliness and thy beauty, set out, proceed prosperously and reign.

GOSPEL.—The kingdom of heaven shall be like to

ten virgins, *as in the Mass Loquebar, for a Virgin and Martyr, page XLIV.*

OFFERTORY. Afferentur Regi virgines post eam: proximæ ejus afferentur tibi in lætitia et exultatione: adducentur in templum Regi Domino.

After her shall virgins be brought to the King: her neighbours shall be brought to thee with gladness and rejoicing; they shall be brought into the temple to the King our Lord.

SECRET. Mercifully receive, O Lord, the sacrifice which we offer to thee; and by the intercession of blessed Agnes, thy virgin and martyr, loose the bonds of our sins. Through our Lord, &c.

COMMUNION. Quinque prudentes virgines acceperunt oleum in vasis suis cum lampadibus: media autem nocte clamor factus est, Ecce sponsus venit, exite obvium Christo Domino.

The five wise virgins took oil in their vessels with the lamps: but at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet Christ our Lord.

POSTCOM. *Refecti cibo.* Refreshed with heavenly meat and drink, we humbly beseech thee, our God, that we may be defended by her prayers, in whose commemoration we have received these blessings Through our Lord, &c.

JANUARY 22.

Saints Vincent and Anastasius, SM. *Semidouble.*

MASS.—Intret in conspectu tuo, *of many Martyrs, page XVIII. except what follows:*

PRAYER. *Adesto Domine.* Attend, O Lord, to our supplications, that we who know ourselves to be guilty on account of our iniquities, may be delivered by the intercession of thy blessed martyrs, Vincent and Anastasius. Through our Lord, &c.

Second and Third Prayers, as on the Third Sunday after Epiphany, page 97.

SECRET. We offer to thee, O Lord, the gifts of our devotion, and may they be pleasing to thee in honour

of thy just ones, and be made salutary to us by thy mercy. Through our Lord, &c.

POSTCOM. *Quæsumus.* We beseech thee, O Almighty God, that we who have received heavenly food, may, through the intercession of thy blessed martyrs Vincent and Anastasius, be defended by the same against all adversity. Through our Lord, &c.

JANUARY 23.

St Raymund of Bannafort, Conf.—Semidouble.

MASS.—Os justi, *of a Confessor, not a Bishop, page XXXV. except what follows:*

PRAYER. *Deus qui beatum.* O God, who didst choose blessed Raymund to be a renowned minister of the sacrament of penance, and didst conduct him wonderfully through the waves of the sea; grant that by his intercession, we may be enabled to bring forth worthy fruits of penance, and arrive at the port of eternal salvation. Through our Lord, &c.

Then a commemoration of ST EMBERTIANA, V. M. by the PRAYER Indulgentiam, from the Mass Me expectaverunt, of a Virgin and Martyr, page XLV. with its Secret and Postcommunion. THIRD PRAYER, Deus qui salutis, as on the Third Sunday after Epiphany, page 97.

JANUARY 24.

St Timothy, Bishop and Martyr.—Semidouble.

MASS.—Statuit, *of a Bishop and Martyr, page III. except what follows:*

Second and Third Prayers as on the Third Sunday after Epiphany, page 97.

EPISTLE. 1 TIMOTHY vi. 11—16. Dearly beloved, Follow after justice, godliness, faith, charity, patience, mildness. Fight the good fight of faith; lay hold on eternal life whereunto thou art called, and hast confessed a good confession before many witnesses. I charge thee before God, who quickeneth all things, and before Christ Jesus, who gave testimony under Pontius Pilate, a good confession; that thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ; which, in his times, he shall

show, who is the Blessed and only Mighty, the King of kings, and Lord of lords; who alone hath immortality, and inhabiteth light inaccessible; whom no man hath seen, nor can see; to whom be honour and empire everlasting, Amen.

JANUARY 25.

The Conversion of St Paul, Apostle.—*Greater Double.*

INTROIT. 2 Tim. i.

SCIO cui credidi, et certus sum, quia potens est depositum meum servare in illum diem; justus iudex.

Ps. Domine probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

V. Gloria Patri.

I KNOW whom I have believed, and I am certain that he is able to keep that which I have committed to him, against that day; being a just judge.

Lord, thou hast proved me and known me: thou hast known my sitting down, and my rising up.

Glory, &c.

PRAYER. *Deus qui universum.* O God, who didst teach the whole world by the preaching of blessed Paul the apostle; grant us, we beseech thee, that we who this day celebrate his conversion, may advance towards thee by his example. Through our Lord, &c.

Then a Commemoration of St Peter.

PRAYER. *Deus qui beato.* O God, who, conferring the keys of the kingdom of heaven, didst deliver to thy blessed apostle Peter the sacerdotal power of binding and loosing, grant that by the help of his intercession, we may be delivered from the chains of our sins. Who livest, &c.

LESSON. ACTS ix. 1—22. In those days, Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, and asked of him letters to Damascus, to the synagogues; that if he found any men and women of this way, he might bring them bound to Jerusalem. And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined

round about him. And falling on the ground, he heard a voice saying to him, Saul, Saul, why persecutest thou me? Who said, Who art thou, Lord? And he said, I am Jesus of Nazareth, whom thou persecutest. It is hard for thee to kick against the goad. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said to him, Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground, and when his eyes were opened, he saw nothing. But they leading him by the hand, brought him to Damascus. And he was there three days without sight; and he did neither eat nor drink. Now there was a certain disciple at Damascus, named Ananias: and the Lord said to him in a vision, Ananias. And he said, Behold I am here, Lord. And the Lord said to him, Arise and go into the street that is called Strait, and seek in the house of Judas, one named Saul of Tarsus; for behold he prayeth. (And he saw a man, named Ananias, coming in, and putting his hands upon him, that he might recover his sight.) But Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem: and here he hath authority from the chief priests to bind all that invoke thy name. And the Lord said to him, Go thy way; for this man is to me a vessel of election, to carry my name before the gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house, and laying his hands upon him, he said, Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest, that thou mayest receive thy sight, and be filled with the Holy Ghost. And immediately there fell upon his eyes as it were scales, and he received his sight; and rising up he was baptized. And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus for some days. And immediately

he preached Jesus in the synagogues, that he is the Son of God. And all that heard him were astonished, and said, Is not this he who persecuted in Jerusalem those who called upon this name: and came hither for that intent, that he might carry them bound to the chief priests? But Saul increased much more in strength, and confounded the Jews who dwelt in Damascus, affirming that this is the Christ.

GRADUAL. Qui operatus est Petro in apostolatū, operatus est et mihi inter gentes, et cognoverunt gratiam Dei, quæ data est mihi. V. Gratia Dei in me vacua non fuit; sed gratia ejus semper in me manet. Alleluia, alleluia. V. Magna sanctus Paulus vas electionis, vere digne est glorificandus, qui meruit duodecimum thronum possidere. Alleluia.

He who wrought in Peter to the apostleship, wrought in me also among the gentiles, and they knew the grace of God which was given to me.—The grace of God in me hath not been void; but his grace always remaineth in me.—Alleluia, alleluia.—The great saint Paul, the vessel of election, is truly worthily to be glorified, who also deserved to possess the twelfth throne. Alleluia.

If it be after Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Tu es vas electionis, sancte Paule apostole: vere digne es glorificandus.

V. Prædicator veritatis et doctor gentium in fide et veritate.

V. Per te omnes gentes cognoverunt gratiam Dei.

V. Intercede pro nobis ad Deum, qui te elegit.

Thou art a vessel of election, holy Paul the Apostle: truly thou art worthily to be glorified.

The preacher of truth, and doctor of the gentiles, in faith and truth.

Through thee all the gentiles have known the grace of God.

Intercede for us to God, who chose thee.

GOSPEL. ST MATTHEW xix. 27—29. At that time, Peter said to Jesus, Behold we have left all things and have followed thee: what therefore shall we have?

And Jesus said to them, Amen I say to you, that you who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall possess life everlasting.

OFFERTORY. Mihi autem nimis honorati sunt amici tui Deus: nimis confortatus est principatus eorum.

But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

SECRET. Sanctify the offerings of thy people, O Lord, through the prayers of thy apostle Paul; that what are pleasing to thee by thy institution, may become more pleasing by the patronage of him supplicating for us. Through our Lord, &c.

OF ST PETER.

SECRET. We beseech thee, O Lord, that the prayer of the blessed apostle Peter may commend to thee the prayers and sacrifice of thy Church; that what we celebrate in his honour may procure for us pardon. Through our Lord, &c.

PREFACE, of the Apostles, *as in the Ordinary of the Mass, page 22.*

COMMUNION. Amen dico vobis, quod vos qui reliquistis omnia, et secuti estis me, centuplum accipietis, et vitam æternam possidebitis.

Amen I say to you, that you who have left all things, and followed me, shall receive a hundred-fold, and shall possess life everlasting.

POSTCOM. Sanctificati. Being sanctified, O Lord, by thy saving mysteries, we beseech thee that his prayer may not fail us, by whose patronage thou hast granted us to be directed. Through our Lord, &c.

OF ST PETER.

POSTCOM. Lætificet nos. May the sacrifice we have offered give us joy, O Lord; that as we proclaim thee

wonderful in thy apostle Peter, we may receive through him the gift of thy pardon. Through our Lord, &c.

JANUARY 26.

St. Polycarp, Bishop and Martyr.—Semidouble.

INTROIT. *Dan. iii.*

SACERDOTES Dei, **(O)** Ye priests of the Lord,
benedicite Dominum: bless the Lord: O ye
sancti et humiles corde, holy and humble of heart,
laudate Deum. praise God.

Ps. Benedicite omnia All ye works of the
opera Domini Domino; Lord, bless the Lord;
laudate et superexaltate praise and exalt him above
eum in sæcula. V. Gloria. all for ever. Glory, &c.

PRAYER. Deus qui nos. O God, who givest us
joy by the annual solemnity of blessed Polycarp, thy
martyr and bishop, mercifully grant, that we may
rejoice in the protection of him whose festival we
celebrate. Through our Lord, &c.

Second and Third Prayers as on the Third Sunday after Epiphany, page 97.

EPISTLE. 1 ST JOHN iii. 10—16. Most dearly
beloved, Whoever is not just, is not of God, nor he that
loveth not his brother. For this is the declaration,
which you have heard from the beginning, that you
should love one another. Not as Cain, who was of the
wicked one, and killed his brother. And wherefore did
he kill him? Because his own works were wicked, and
his brother's just. Wonder not, brethren, if the world
hate you. We know that we have passed from death
to life, because we love the brethren. He that loveth
not, abideth in death. Whosoever hateth his brother
is a murderer. And you know that no murderer hath
eternal life abiding in himself. In this we have known
the charity of God, because he hath laid down his life
for us; and we ought to lay down our lives for the
brethren.

GRADUAL. Gloria et
honore coronasti eum.

Thou hast crowned him
with glory and honour.

V. Et constituisti eum

And hast set him over

super opera manuum tuarum, Domine. Alleluia, alleluia.

V. Hic est sacerdos, quem coronavit Dominus. Alleluia.

the works of thy hands, O Lord. Alleluia, alleluia.

This is the priest whom the Lord hath crowned. Alleluia.

If it be after Septuagesima, instead of the Alleluia and Verse, the following is said :

TRACT. Beatus vir qui timet Dominum, in mandatis ejus cupit nimis.

V. Potens in terra erit semen ejus; generatio rectorum benedicetur.

V. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord; he delighteth exceedingly in his commandments.

His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Glory and wealth shall be in his house, and his justice remaineth for ever and ever.

GOSPEL. ST MATTHEW x. 26—32. At that time, Jesus said to his disciples, Nothing is covered that shall not be revealed; nor hid, that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the house-tops. And fear ye not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing, and not one of them shall fall on the ground without your Father; but the very hairs of your head are all numbered. Fear not, therefore; better are you than many sparrows. Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven.

OFFERTORY. Inveni David servum meum: oleo sancto meo unxi eum. Manus enim meæ auxilia-

I have found David my servant; with my holy oil I have anointed him; for my hand shall help him:

bitur ei: et brachium me- and my arm shall strength-
um confortabit eum. en him.

SECRET. Sanctify, O Lord, the offerings devoted to thee; and by the intercession of blessed Polycarp, thy martyr and bishop, be appeased by the same, and look down upon us. Through our Lord, &c.

Second and Third Secrets, as directed above.

COMMUNION. Posuisti Thou hast set on his
Domine in capite ejus co- head, O Lord, a crown of
ronam de lapide pretioso. precious stones.

POSTCOM. Refecti. Being refreshed with the participation of the holy gift, we beseech thee, O Lord our God, that by the intercession of blessed Polycarp, thy martyr and bishop, we may experience the effect of what we celebrate. Through our Lord, &c.

Second and Third Postcommunions, as above.

JANUARY 27.

St John Chrysostom, Bishop, Confessor, and Doctor of the Church.—Double.

INTROIT. *Ecclus. xv.*

IN medio ecclesiæ aperuit os ejus: et implevit eum Dominus spiritu sapientiæ et intellectus: stolam gloriæ induit eum.

IN the midst of the church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory.

Ps. Bonum est confiteri Domino: et psallere nomini tuo Altissime.

It is good to give praise to the Lord: and to sing to thy name, O Most High.

V. Gloria Patri.

Glory, &c.

PRAYER. *Ecclesiam tuam.* We beseech thee, O Lord, that heavenly grace may increase thy Church, which thou wert pleased to illustrate by the glorious merits and doctrines of blessed John thy confessor and bishop. Through our Lord, &c.

EPISTLE.—I charge thee before God, as in the common of *Holy Doctors*, page xxxii.

GRADUAL. Ecce sacerdos magnus, qui in diebus suis placuit Deo. V. Non est inventus similis illi, qui conservaret legem Excelsi. Alleluia, alleluia. V. Beatus vir qui suffert tentationem: quoniam, cum probatus fuerit, accipiet coronam vitæ. Alleluia.

Behold a great priest, who in his days pleased God.—There was not any found like to him, who kept the law of the Most High. Alleluia, alleluia.—Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis.

Blessed is the man that feareth the Lord: he delights exceedingly in his commandments.

V. Potens in terra erit semen ejus: generatio rectorum benedicetur.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

V. Gloria et divitiæ in domo ejus: et justitiæ ejus manet in sæculum sæculi.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

GOSPEL.—You are the salt of the earth, *as in the Common of Doctors, page XXXIV.* **CREDO.**

OFFERTORY. Justus ut palma florebit: sicut cedrus quæ in Libano est, multiplicabitur.

The just shall flourish like the palm-tree: he shall grow up like the cedar which is in Libanus.

SECRET. May the pious prayer of thy holy bishop, John, not be wanting to us, O Lord; which may render our offerings acceptable, and ever obtain for us thy forgiveness. Through our Lord, &c.

COMMUNION. Fidelis servus et prudens, quem constituit Dominus super steward, whom the Lord set over his family; to

familiam suam: ut det give them their measure
illis in tempore tritici of wheat in due season:
mensuram.

POSTCOM. *Ut nobis.* May blessed John, thy bishop and illustrious doctor, approach to intercede for us, O Lord, that thy sacrifice may give us salvation. Through our Lord, &c.

JANUARY 28.

Second Commemoration of St Agnes, V. *M.*

INTROIT. *Ps. xlv.*

VULTUM tuum deprecabuntur omnes divites plebis: adducuntur Regi virgines post eam; proximæ ejus adducuntur tibi in lætitia et exultatione.

ALL the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbours shall be brought to thee in gladness and rejoicing.

Ps. Eructavit cor meum verbum bonum; dico ego opera mea Regi.

My heart hath uttered a good word: I speak my works to the King.

V. Gloria Patri.

Glory, &c.

PRAYER. *Deus qui nos annua.* O God, who givest us joy by the annual solemnity of blessed Agnes, thy virgin and martyr, grant, we beseech thee, that we may follow the example of her pious life, whom we venerate by this office. Through our Lord, &c.

EPISTLE.—He that glorieth, &c. *as in the Mass Dilexisti, for a Virgin only, page XLVIII.*

GRADUAL or TRACT *as in the same Mass.*

GOSPEL.—The kingdom of heaven is like unto a treasure, &c. *as in the Mass Me expectaverunt; for a Virgin and Martyr, page XLVII.*

OFFERTORY *from the same Mass.*

SECRET. We beseech thee, O Lord, that a copious benediction may descend upon this sacrifice, which may mercifully effect our sanctification, and give us joy in the festivals of thy martyrs. Through our Lord, &c.

COMMUNION. *Simile* The kingdom of heaven is like to a merchant seeking good pearls; who, when he had found one pearl of great price, gave all that he had, and bought it.

POSTCOM. *Sumpsimus.* We have received, O Lord, the votive mysteries of this annual celebration; grant, we beseech thee, that they may confer upon us remedies for our life in time and in eternity. Through our Lord, &c.

JANUARY 29.

St Francis of Sales, Bishop and Conf.—Double.

MASS.—Statuit, for a Bishop and Confessor, page XXVI, except the following:

PRAYER. *Deus qui ad animarum.* O God, who wert pleased that blessed Francis, thy confessor and bishop, should become all to all for the salvation of souls; mercifully grant, that being full of the sweetness of thy charity, by the direction of his admonitions, and the suffrage of his merits, we may obtain eternal joys. Through our Lord, &c.

JANUARY 30.

St Martina, Virgin and Martyr.—Double.

MASS.—Loquebar, for a Virgin and Martyr, page XLII.

JANUARY 31.

St Peter Nolasco, Confessor.—Double.

MASS.—Justus ut palma, for a Confessor, page XXXVII. except the following:

PRAYER. *Deus qui in tuæ.* O God, who, after the example of thy charity, didst divinely teach holy Peter to render thy Church fruitful in a new progeny for the redemption of the faithful; grant us, through his intercession, that being loosed from our sins, we may enjoy perpetual liberty in our heavenly country. Who livest, &c.

FEASTS OF FEBRUARY

FEBRUARY 1.

St Ignatius, Bishop and Martyr.—Semidouble.

INTROIT.

Galat. vi.

M IHI autem absit
gloriarī, nisi in
cruce Domini nostri Jesu
Christi: per quem mihi
mundus crucifixus est, et
ego mundo.

G OD forbid that I
should glory, save in
the cross of our Lord Je-
sus Christ: by whom the
world is crucified to me,
and I to the world.

Ps. Memento Domine
David, et omnis mansue-
tudinis ejus.

O Lord, remember Da-
vid, and all his meekness.

V. Gloria Patri.

Glory, &c.

PRAYER. *Infirmi-
tatem.* Have regard to our weak-
ness, O Almighty God, and as the weight of our
own deeds is grievous to us, may the glorious inter-
cession of blessed Ignatius, thy martyr and bishop,
protect us. Through our Lord, &c.

EPISTLE. ROMANS viii. 35–39. Brethren, Who
shall separate us from the love of Christ? shall tri-
bulation? or distress? or famine? or nakedness? or
danger? or persecution? or the sword? (As it is
written, For thy sake we are put to death all the
day long: we are accounted as sheep for the slaugh-
ter.) But in all these things we overcome because of
him that hath loved us. For I am sure that neither
death, nor life, nor angels, nor principalities, nor
powers, nor things present, nor things to come, nor
might, nor height, nor depth, nor any other creature
shall be able to separate us from the love of God,
which is in Christ Jesus our Lord.

GRADUAL. Ecce sacer-
dos magnus, qui in diebus
suis placuit Deo. V. Non
est inventus similis illi, qui
conservaret legem Excelsi.
Alleluia, alleluia. V. Chris-
to confixus sum cruci: vivo

Behold, a great priest,
who in his days pleased
God.—There was not any
found like to him, who kept
the law of the Most High.
Alleluia, alleluia.—With
Christ I am nailed to the

ego, jam non ego, vivit cross: I live, now not I,
vero in me Christus. Alle- but Christ liveth in me.
luia. Alleluia.

If it be after Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Desiderium Thou hast given him his
animæ ejus tribuisti ei, et heart's desire, and hast not
voluntate labiorum ejus withholden from him the
non fraudasti eum. V. will of his lips.—For thou
Quoniam prævenisti eum hast prevented him with
in benedictionibus dulce- blessings of sweetness.—
dinis. V. Posuisti in Thou hast set on his head
capite ejus coronam de a crown of precious stones.
lapide pretioso.

GOSPEL. ST JOHN xii. 24—26. At that time, Jesus said to his disciples: Amen, amen I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

OFFERTORY. Gloria et Thou hast crowned him
honore coronasti eum: et with glory and honour:
constituisti eum super and hast set him over the
opera manuum tuarum, works of thy hands, O
Domine. Lord.

SECRET. Graciously accept, O Lord, the offerings devoted to thee, through the merits of blessed Ignatius, thy martyr and bishop; and grant that they may become a perpetual support to us. Through our Lord, &c.

COMMUNION. Frumen- I am the wheat of
tum Christi sum, dentibus Christ; may I be ground
bestiarum molar, ut panis by the teeth of beasts, that
mundus inveniar. I may be found pure bread.

POSTCOM. Refecti. Being refreshed with the participation of the holy gift, we beseech thee, O Lord our God, that by the intercession of blessed Ignatius, thy martyr and bishop, we may experience the effect of what we celebrate. Through our Lord, &c.

FEBRUARY 2.

*The Purification of the B. V. Mary, or Candlemas Day.**Double of the Second Class.*

THE BLESSING OF THE CANDLES.

Dominus vobiscum.

The Lord be with you.

Et cum spiritu tuo.

And with thy spirit.

*Oremus.**Let us pray.*

O holy Lord, Father Almighty, eternal God, who didst create all things out of nothing, and by thy command didst cause this liquid to come by the labour of bees to the perfection of wax; and on this day didst fulfil the petition of the just man Simeon; we humbly beseech thee, that by the invocation of thy most holy name, and by the intercession of blessed Mary ever virgin, whose festival is this day devoutly celebrated, and by the prayers of all thy saints, thou wouldst vouchsafe to bless ✠ and sanctify ✠ these candles for the use of men, and the health of bodies and souls whether upon the earth, or in the waters; and wouldst hear from thy holy heaven, and from the seat of thy majesty, the voices of this thy people, who desire to bear them with honour in their hands, and to praise thee with hymns; and wouldst be propitious to all that call upon thee, whom thou hast redeemed with the precious blood of thy Son; who lives and reigns with thee in the unity of the Holy Ghost, God, world without end. Amen.

*Oremus.**Let us pray.*

O Almighty and everlasting God, who didst this day present thy only-begotten Son to be received in the arms of holy Simeon in thy holy temple; we humbly implore thy clemency, that thou would vouchsafe to bless ✠, sanctify ✠, and burn with the light of heavenly benediction these candles, which we thy servants receiving desire to carry lighted to magnify thy name; that by offering them to thee, the Lord our God, being worthily inflamed with the holy fire of thy most sweet charity, we may deserve to be presented in the holy temple of thy glory. Through the same our Lord. Amen.

*Oremus.**Let us pray.*

O Lord Jesus Christ, the true light, who enlightenest every man coming into this world, pour forth thy blessing ✠ upon these tapers, and sanctify ✠ them with the light of thy grace; and mercifully grant, that as these lights enkindled with visible fire dispel nocturnal darkness, so our hearts illumined by invisible fire, that is, the brightness of the Holy Spirit, may be free from the blindness of all vice; that our mental eye being purified, we may perceive those things which are pleasing to thee and profitable to our salvation; so that after the dark perils of this world, we may deserve to arrive at never-failing light: through thee, Christ Jesus, Saviour of the world, who in perfect Trinity livest and reignest God, world without end. Amen.

*Oremus.**Let us pray.*

O almighty, everlasting God, who didst command the purest oil to be prepared by thy servant Moses to keep lamps continually before thee; graciously pour forth the grace of thy blessing ✠ upon these tapers, that they may so afford external light, that by thy gift the light of thy Spirit may not fail interiorly in our minds. Through our Lord.....in the unity of the same Holy Spirit, &c. Amen.

*Oremus.**Let us pray.*

O Lord Jesus Christ, who appearing this day among men in the substance of our flesh, wert presented by thy parents in the temple; whom the venerable old man Simeon, enlightened by the light of thy Spirit, knew, received, and blessed; mercifully grant, that enlightened and taught by the grace of the same Holy Spirit, we may truly acknowledge thee, and faithfully love thee; who with God the Father in the unity of the same Holy Spirit livest and reignest God, world without end. Amen.

Here the Priest puts incense into the thurible, and sprinkles the candles three times with holy water, saying the Antiphon:

Asperges me Domine, Thou shalt sprinkle me,
hyssopo, et mundabor; la- O Lord, with hyssop, and

vabis me, et super nivem dealbabor. I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

Then he incenses the candles three times; after which he distributes them first to the clergy, then to the laity, each person kneeling, and kissing first the priest's hand, and then the candle, as he receives it. When the distribution begins, the choir sing as follows:

ANTIPHON.

Lumen ad revelationem gentium, et gloriam plebis tuæ Israel. A light to the revelation of the gentiles, and the glory of thy people Israel.

CANTICLE.

Nunc dimittis servum tuum Domine,* secundum verbum tuum in pace. Now thou dost dismiss thy servant, O Lord, according to thy word in peace.

Then is repeated the Antiphon, Lumen ad revelationem, as above, and the same after each verse.

Quia viderunt oculi mei,* salutare tuum. Because my eyes have seen thy salvation.

Antiphon—Lumen.

Quod parasti* ante faciem omnium populorum. Which thou hast prepared before the face of all peoples.

Antiphon—Lumen.

Gloria Patri, et Filio,* et Spiritui Sancto. Glory be to the Father, and to the Son, and to the Holy Ghost.

Antiphon—Lumen.

Sicut erat in principio, et nunc, et semper,* et in sæcula sæculorum. Amen. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Antiphon—Lumen.

ANTIPHON.

Exurge Domine, adjuva nos, et libera nos propter nomen tuum. Arise, O Lord, help us, and deliver us, for thy name's sake.

Deus, auribus nostris
audivimus:* patres nostri
annuntiaverunt nobis.

V. Gloria Patri, et Filio,*
et Spiritui Sancto.

Sicut erat in principio
et nunc, et semper,*
et in sæcula sæculorum.
Amen.

*Antiphon.—Exurge Domine, as above.
Then the Priest says.*

Oremus.

Let us pray.

(If after Septuagesima, and not on a Sunday, he adds,
Flectamus genua. . . . Let us kneel down.

R. Levate.

Rise up again.)

PRAYER. *Exaudi quæsumus.* Hear thy people, O
Lord, we beseech thee, and grant us to obtain those
things interiorly by the light of thy grace, which thou
permittedst us outwardly to venerate with annual de-
votion. Through Christ our Lord. Amen.

*After the Procession, Mass is said; and the candles
are held lighted during the GOSPEL, and from the
Elevation to the COMMUNION, and not at any other time.*

The Mass.

INTROIT. *Ps. xlvii.*

SUSCEPIMUS Deus
misericordiam tuam in
medio templi tui: secun-
dum nomen tuum Deus,
ita et laus tua in fines
terræ: justitia plena est
dextera tua.

WE have received thy
mercy, O God, in the
midst of thy temple: ac-
cording to thy name,
O God, so also is thy
praise: unto the ends of
the earth: thy right hand
is full of justice.

*Ps Magnus Dominus,
et laudabilis nimis: in ci-
vitate Dei nostri, in monte
sancto ejus.*

Great is the Lord, and
exceedingly to be praised:
in the city of our God, in
his holy mountain.

V. Gloria Patri.

Glory, &c.

PRAYER. *Omnipotens.* O Almighty and everlasting God, we suppliantly beseech thy Majesty; that as thy only-begotten Son was this day presented in the temple in the substance of our flesh, so thou wouldst grant us to be presented to thee with purified souls. Through the same Lord, &c.

LESSON. MALACHIAS iii. 1—4. Thus saith the Lord God, Behold I send my angel, and he shall prepare the way before my face; and presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts; and who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb; and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years; saith the Lord Almighty.

GRADUAL. Suscepimus Deus misericordiam tuam in medio templi tui: secundum nomen tuum Deus, ita et laus tua in fines terræ. V. Sicut audivimus, ita et vidimus in civitate Dei nostri, in monte sancto ejus. Alleluia, alleluia. V. Senex puerum portabat: puer autem senem regebat. Alleluia.

We have received thy mercy, O God, in the midst of thy temple: according to thy name, O God, so also is thy praise unto the ends of the earth. As we have heard, so have we seen, in the city of our God, and in his holy mountain. Alleluia, alleluia. The old man carried the child: but the child governed the old man. Alleluia.

If it be after Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Nunc dimittis servum tuum Domine, secundum verbum tuum in. Now thou dost dismiss thy servant, O Lord, according to thy word in

pace. V. Quia viderunt
oculi mei salutare tuum.
V. Quod parasti ante fa-
ciem omnium populorum.
V. Lumen ad revelatio-
nem gentium, et gloriam
plebis tue Israel.

peace.—Because my eyes
have seen thy salvation.—
Which thou hast prepared
before the face of all peo-
ples.—A light to the reve-
lation of the gentiles, and
the glory of thy people
Israel.

GOSPEL. ST LUKE ii. 22—32. At that time,
after the days of Mary's purification, according to the
law of Moses, were accomplished, they carried Jesus to
Jerusalem, to present him to the Lord; as it is written
in the law of the Lord, Every male opening the
womb shall be called holy to the Lord; and to offer
a sacrifice, according as it is written in the law of
the Lord, a pair of turtle doves, or two young pige-
ons. And behold there was a man in Jerusalem named
Simeon, and this man was just and devout, waiting for
the consolation of Israel, and the Holy Ghost was in
him: and he had received an answer from the Holy
Ghost, that he should not see death, before he had
seen the Christ of the Lord. And he came by the
Spirit into the temple. And when his parents brought
in the child Jesus, to do for him according to the
custom of the law, he also took him into his arms, and
blessed God, and said, Now thou dost dismiss thy ser-
vant, O Lord, according to thy word in peace; be-
cause my eyes have seen thy salvation, which thou
hast prepared before the face of all peoples; a light
to the revelation of the gentiles, and the glory of thy
people Israel. Credo.

CREATOR. Diffusa
est gratia in labiis tuis:
propterea benedixit te
Deus in æternum, et in
sæculum sæculi.

Grace is poured abroad
in thy lips: therefore hath
God blessed thee for ever,
and for ages of ages.

SECRET. Graciously hear our prayers, O Lord;
and that the gifts we offer to the eyes of thy majesty
may be worthy, extend to us the help of thy mercy.
Through our Lord Jesus

PREFACE.—Quia per incarnati Verbi, *as in the Ordinary of the Mass, page 15.*

COMMUNION. Respon- Simeon received an an-
sum accepit Simeon a swer from the Holy Ghost,
Spiritu Sancto, non visu- that he should not see
rum se mortem, nisi vide- death, until he had seen
ret Christum Domini. the Christ of the Lord.

POSTCOM. *Quæsumus Domine.* We beseech thee,
O Lord our God, that thou wouldst make the most
holy mysteries which thou hast conferred for the pre-
servation of our spiritual life, by the intercession of
blessed Mary ever virgin, a remedy for us both for the
present and for the future. Through our Lord, &c.

FEBRUARY 3.

St Blase, Bishop and Martyr.

MASS.—Sacerdotes Dei, *for a Bishop and Martyr,*
page v.

FEBRUARY 4.

St Andrew Corsini, Bishop, Conf.—Double.

MASS.—Statuit, *for a Bishop and Confessor,*
p. XXVI. except—

PRAYER. *Deus qui in Ecclesia.* O God, who
—dest ever establish new examples of virtue in thy
Church, grant that thy people may so follow the
footsteps of blessed Andrew, thy confessor and bishop
as to obtain his reward. Through our Lord, &c.

FEBRUARY 5.

St Agatha, Virgin and Martyr.—Double.

INTROIT.

GAUDEAMUSomnes
in Domino, diem fes-
tum celebrantes sub ho-
nore beatæ Agathæ virgi-
nis et martyris; de cujus
passione gaudent angeli;
et collaudant Filium Dei.

LET us all rejoice in
the Lord; celebrating
a festival day in honour of
blessed Agatha, virgin
and martyr; at whose pas-
sion the angels rejoice,
and give praise to the Son
of God.

Ps. Eructavit cor meum.
verbum bonum; dico ego
vera mea Regi.

V. Gloria Patri.

My heart hath uttered a
good word: I speak my
works to the King.

Glory, &c.

PRAYER. *Deus qui inter cetera.* O God, who among other miracles of thy power, hast granted even to the weaker sex the victory of martyrdom, grant, we beseech thee, that we who celebrate the festival of blessed Agatha, thy virgin and martyr, may walk to thee by her example. Through our Lord, &c.

EPISTLE. 1 CORINTH. i. 26—31. Brethren, See your vocation, that there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong; and the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that he might bring to nought things that are: that no flesh should glory in his sight. But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption; that as it is written, He that glorieth, may glory in the Lord.

<p>GRADUAL. Adjuvabit eam Deus vultu suo; Deus, in medio ejus, non commovebitur. V. Fluminis impetus lætificat civitatem Dei; sanctificavit tabernaculum suum Altissimus. Alleluia, alleluia. V. Loquebar de testimonio tuis in conspectu Regum et non confundebam. Alleluia.</p>	<p>God will help her with his countenance; God is in the midst of her; she shall not be moved.—The stream of the river maketh the city of God joyful; the Most High hath sanctified his own tabernacle. Alleluia, alleluia. I spoke of thy testimonies before kings, and I was not ashamed. Alleluia.</p>
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If it be after Septuagesima, instead of the Alleluia and Verse, the following is said:

<p>TRACT. Qui seminant in lacrymis in gaudio metent. V. Euntes ibant, et flebant, mittentes semina sua. V. Venientes autem,</p>	<p>They that sow in tears shall reap in joy.—Going they went, and wept, casting their seeds. But coming, they shall come</p>
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venient cum exaltatione, with joyfulness, carrying portantes, manipulos suos. their sheaves.

GOSPEL. ST MATTHEW xix. 3—12. At that time, The Pharisees came to Jesus tempting him, and saying, Is it lawful for a man to put away his wife for every cause? Who answering, said to them, Have ye not read, that he who made man from the beginning, made them male and female? And he said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to him, Why then did Moses command to give a bill of divorce, and to put away? He saith to them, Because Moses, by reason of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery. His disciples say unto him, If the case of a man with his wife be so, it is not expedient to marry. Who said to them, All men take not this word, but they to whom it is given; for there are eunuchs, who were born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven: He that can take it, let him take it.

OFFERTORY. Affertur Regi virgines posteam: proximæ ejus affertur tibi. After her shall virgins be brought to the King; her neighbours shall be brought to thee.

SECRET. Receive, O Lord, the offerings we bring on the solemn festival of thy blessed virgin and martyr, Agatha; by whose intercession we hope for deliverance. Through our Lord, &c.

COMMUNION. Qui me dignatus est ab omni plaga curare, et manillam meam. I invoke him the living God, who vouchsafed to cure me of every wound,

pectori restituere, ipsum and to restore my breast
invoco Deum vivum. to my body.

POSTCOM. *Auxilientur.* May we be helped, O Lord, by the mysteries we have received; and blessed Agatha, thy Virgin and martyr, interceding for us, may they confirm us with everlasting protection. Through our Lord, &c.

FEBRUARY 6.

St Dorothy, Virgin and Martyr.

MASS.—*Me expectaverunt, for a Virgin and Martyr, page XLV.*

FEBRUARY 7.

St Romnald, Abbot, Confessor.—Double.

MASS.—*Os justi, for Abbots, page XL.*

FEBRUARY 8.

St John of Alatha, Confessor.—Double.

MASS.—*Os justi, for a Confessor not a Bishop, page XXXV. except—*

PRAYER. *Deus qui.* O God, who didst vouchsafe to institute by direction from heaven, through Saint John, the order of the Holy Trinity, for redeeming captives from the power of the Saracens, grant, we beseech thee, that by the suffrage of his merits, we may be delivered by thy grace from captivity of soul and body. Through our Lord, &c.

FEBRUARY 9.

St Apollonia, Virgin and Martyr.

MASS.—*Loquebar, for a Virgin and Martyr, page XLII.*

FEBRUARY 10.

St Scholastica, Virgin.—Double.

MASS.—*Dilexisti, for a Virgin only, page XLVIII. except—*

PRAYER. *Deus qui animam.* O God, who didst cause the soul of the blessed Virgin Scholastica to enter heaven in the form of a dove, to shew the way of innocence, grant us, by her prayers and merits, to live so innocently, that we may deserve to arrive at eternal joys. Through our Lord, &c.

FEBRUARY 14.

St Valentine, Martyr.

MASS.—*In virtute tua, for a Martyr only, page VII. except what follows.*

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, O Almighty God, that we who celebrate the festival of blessed Valentine, thy martyr, may be delivered by his intercession from all threatening evils. Through our Lord, &c.

SECRET. Be appeased, we beseech thee, O Lord, by the gifts we offer, and, by the intercession of blessed Valentine, thy martyr, defend us from all dangers. Through our Lord, &c.

POSTCOM. *Sit nobis Domine.* May the heavenly mystery be to us, O Lord, the reparation of soul and body, that, by the intercession of blessed Valentine, thy martyr, we may perceive the effect of what we celebrate. Through our Lord, &c.

FEBRUARY 15.

SS. *Faustinus and Jobita, Martyrs.*

MASS.—*Salus autem, for Martyrs, page XXIV.*

PRAYER.—*Deus qui nos annua, page XXII.*

FEBRUARY 18.

St Simeon, Bishop and Martyr.

MASS.—*Statuit ei Dominus, for a Bishop and Martyr, page III.*

FEBRUARY 22.

St Peter's Chair at Antioch.—*Greater Double.*

MASS, as on January 18, page 513, omitting the Commemoration of St Prisca.

FEBRUARY 23.

St Peter Damian, Bishop, Conf. Doctor.—*Double.*

MASS.—*In medio ecclesiæ, as in the Common of Doctors, page XXXII.*

PRAYER. *Concede nos.* Grant us, we beseech thee, O Almighty God, to follow the admonitions and examples of Blessed Peter thy Confessor and Bishop; that by the contempt of terrestrial things we may obtain eternal joys. Through our Lord, &c.

If it be not Leap Year, a Commemoration of the Vigil of St Matthias, from the Mass Ego autem page I, by the Prayer, Secret and Postcommunion, and Last Gospel at the end of the Mass.

FEBRUARY 24 in Leap Year.

Vigil of St Matthias, Apostle.

MASS.—Ego autem, page 1.

But if it be Lent, a Commemoration only of the Vigil, in the Mass of the Feria.

FEBRUARY 24, or 25 in Leap Year.

St Matthias, Apostle.—Double of the Second Class.

INTROIT. Ps. cxxxviii.

MIHl autem nimishonorati sunt amici tui Deus; nimis confortatus est principatus eorum.

Ps. Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

V. Gloria Patri.

PRAYER. *Deus qui beatum.* O God, who didst associate blessed Matthias to the company of thy apostles, grant, we beseech thee, that by his intercession, we may ever experience thy tender mercy towards us. Through our Lord, &c.

LESSON. ACTS i. 15—26. In those days, Peter rising up in the midst of the brethren, said: (now the number of persons together was about a hundred and twenty,) Men and brethren, the scripture must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus: who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity; and, being hanged, burst asunder in the midst; and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the same field was called in their tongue Haceldama, that is to say, the field of blood. For it is written in the book of Psalms, Let their habitation become desolate, and let there be none to dwell therein: and his bishoprick

TO me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

Lord, thou hast proved me, and known me; thou hast known my sitting down, and my rising up.

Glory, &c.

let another take. Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And praying they said, Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen, to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

GRADUAL. *Nimis honorati sunt amici tui Deus: nimis confortatus est principatus eorum. V. Dinumerabo eos, et super arenam multiplicabuntur.*

TRACT. *Desiderium animæ ejus tribuisti ei, et voluntate labiorum ejus non fraudasti eum. V. Quoniam prævenisti eum in benedictionibus dulcedinis. V. Posuisti in capite ejus coronam de lapide pretioso.*

GOSPEL. I praise thee, O Father, *as page 510.*

The CREDO is said.

OFFERTORY. *Constitues eos principes super omnem terram: memores erunt nominis tui Domine, in omni progenie et generatione.*

Thy friends, O God, are exceedingly honourable: their principality is exceedingly strengthened.—I will number them, and they shall be multiplied above the sand.

Thou hast given him his soul's desire, and hast not withholden from him the will of his lips.—For thou hast prevented him with blessings of sweetness.—Thou hast set on his head a crown of precious stones.

Thou shalt make them princes over all the earth: they shall remember thy name, O Lord, in every progeny and generation.

SECRET. May the prayer of thy holy apostle Mat-

thias accompany the sacrifice which we offer to thy name, O Lord, by which mayest thou grant us to be purified and defended. Through our Lord, &c.

PREFACE for Apostles, as in the Ordinary, page 22.

COMMUNION. Vos qui You who have followed.
secuti estis me, sedebitis me shall sit on seats judg-
super sedes, judicantes ing the twelve tribes of
duodecim tribus Israel. Israel.

POSTCOM. *Præsta quæsumus.* Grant, we beseech thee, O Almighty God, that by these holy mysteries which we have received, through the intercession of thy blessed apostle Matthias, we may obtain pardon and peace. Through our Lord, &c.

MARCH 1.

St David, Bishop and Confessor.—Double.

MASS.—Statuit, for a Bishop and Confessor, page XXVI. except the following:

PRAYER. *Concede nobis.* Grant us, O Almighty God, that the pious intercession of blessed David, thy confessor and bishop, may protect us, and whilst we celebrate his solemn festival, may we imitate his firmness in defending the Catholic faith. Through our Lord, &c.

MARCH 2.

St Chad, Bishop and Confessor.—Double.

MASS.—Sacerdotes tui, for a Bishop and Confessor, page XXIX, except what follows:

PRAYER. *Omnipotens.* O Almighty, everlasting God, who givest us joy this day by the festival of blessed Chad, thy confessor and bishop, we suppliantly beseech thy clemency, that by his pious suffrages, whose festival we venerate with devout celebration, we may obtain the remedies of life eternal. Through our Lord, &c.

SECRET. Favourably regard our supplications, we beseech thee, O Lord; and by the intercession of blessed Chad, thy confessor and bishop, grant us to be free from all sin in the ministry of thy heavenly mysteries, that purified by thy grace, we may be made clean by the same mysteries which we serve. Through our Lord, &c.

POSTCOM. *Præsta quæsumus.* Grant, we beseech thee, O Lord our God, that being purified by the divine mysteries, through the intercession of blessed Chad, thy confessor and bishop, we may go forward to the plenitude of the heavenly sacrament, the holy rites of which we have celebrated. Through our Lord, &c.

MARCH 4.

St Casimir, Confessor.—*Semidouble.*

MASS.—Os justi, for a Confessor only, page xxxv. except the following:

PRAYER. *Deus qui inter regales.* O God, who amidst the delights of royalty, and the snares of the world, didst strengthen holy Casimir with the virtue of constancy, we beseech thee, that by his intercession thy faithful may despise earthly things, and ever aspire to those that are heavenly. Through our Lord, &c.

If it be Lent, a Commemoration is made of the Feria, after which of St Lucius, pope and martyr, by the Prayer, Deus qui nos, from the Mass, Sacerdotes, for a bishop and martyr, page v. with its corresponding Secret and Postcommunion.

MARCH 7.

St Thomas of Aquin, Confessor and Doctor of the Church.
Double.

INTROIT. *Ecclus. xv.*

IN medio Ecclesiæ aperuit os ejus: et implevit eum Dominus spiritu sapientiæ et intellectus: stolam gloriæ induit eum.

IN the midst of the Church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: he clothed him with a robe of glory.

Ps. Bonum est confiteri Domino; et psallere nomini tuo, Altissime.

It is good to give praise to the Lord; and to sing to thy name, O most High.

V. Gloria Patri.

Glory, &c.

PRAYER. *Deus qui Ecclesiam.* O God, who dost enlighten thy Church with the wonderful erudition of blessed Thomas, thy confessor, and dost render it fruitful by his holy works, grant us, we beseech thee, to

behold with our understanding what he taught, and to accomplish by imitation what he did. Through our Lord, &c.

After a Commemoration of the Feria, the following of SS. Perpetua and Felicitas, MM.

PRAYER. *Da nobis.* Grant us, we beseech thee, O Lord our God, to venerate with continual devotion the triumphs of thy holy martyrs, Perpetua and Felicitas; that what we cannot celebrate with worthy minds, we may at least attend with humble service. Through our Lord, &c.

LESSON. WISDOM vii. 7—14. I wished, and understanding was given me; and I called, and the spirit of wisdom came upon me; and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her. Neither did I compare unto her any precious stone, for all gold in comparison of her is as a little sand, and silver in respect to her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light, for her light cannot be put out. Now all good things came to me together with her, and innumerable riches through her hands. And I rejoiced in them all; for this wisdom went before me, and I knew not that she was the mother of them all: which I have learned without guile, and communicate without envy, and her riches I hide not; for she is an infinite treasure to men, which they that use become the friends of God, being commended for the gifts of discipline.

The rest of the Mass as in the Common of Doctors, page XXXIII. with CREDO, and the following Commemorations of SS. Perpetua and Felicitas, MM.

SECRET. Look down, we beseech thee, O Lord, upon the offerings set forth upon thy altar on the festival of the holy martyrs, Perpetua and Felicitas; that as by these sacred mysteries, thou didst confer glory upon them, so thou wouldst grant pardon to us. Through our Lord, &c.

POSTCOM. *Præsta nobis.* Grant us, we beseech thee, O Lord, by the intercession of thy holy ma-

tyrs, Perpetua and Felicitas, that what we receive with our mouths, we may take with pure minds. Through our Lord, &c.

MARCH 8.

St Felix, Bishop and Confessor, Apostle of the East Angles.—*Double.*

Mass.—Statuit, for a Bishop and Confessor, page XXVI

MARCH 9.

St Frances, Widow.—*Double.*

Mass.—Cognovi, of Holy Women, page LVI. except the following:

PRAYER. *Deus qui beatam.* O God, who, among other gifts of thy grace didst honour blessed Frances, thy servant, with the familiar company of an angel; grant, we beseech thee, that, by the help of her intercession, we may deserve to obtain the society of angels. Through our Lord, &c.

MARCH 10.

The Forty Martyrs.—*Semidouble.*

INTROIT. *Ps. xxxiii.*

CLAMAUERUNT justi, et Dominus exaudivit: et eos ex omnibus tribulationibus eorum liberavit eos.

THE just cried, and the Lord heard them: and delivered them out of all their troubles.

Ps. Benedicam Dominum in omni tempore: semper laus ejus in ore meo.

I will bless the Lord at all times: his praise shall be ever in my mouth.

V. Gloria patri.

Glory, &c.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, O Almighty God, that we who know thy glorious martyrs to have been strong in their confession of thee, may experience their compassion by their interceding for us with thee. Through our Lord, &c.

EPISTLE. Heb. xi. 33—39. Brethren, The saints through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became

valiant in battle, put to flight the armies of foreigners: women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection. And others had trial of mockeries and stripes; moreover also of bands and prisons: they were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep skins, and in goat skins, being in want, distressed, afflicted, of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth; And all these were found approved by the testimony of faith; in Christ Jesus our Lord.

GRADUAL. Eccequam bonum et quam jucundum, habitare fratres in unum. V. Sicut unguentum in capite, quod descendit in barbam, barbam Aaron.

Behold how good and how pleasant it is, for brethren to dwell together in unity.—It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

TRACT. Qui seminant in lacrymis, in gaudio merent. V. Euntes ibant et flebant, mittentes semina sua. V. Venientes autem venient cum exultatione, portantes manipulos suos.

They that sow in tears, shall reap in joy.—Going they went and wept, casting their seeds.—But coming they shall come with joyfulness, carrying their sheaves.

GOSPEL.—Jesus coming down from the mountain, as in the *Mass Sapiientiam, for Martyrs, page xxiii.*

OFFERTORY. Lætamini in Domino, et exultate justi; et gloriàmini omnes recti corde.

Be glad in the Lord, and rejoice ye just; and glory all ye right of heart.

SECRET: Be appeased, O Lord, we beseech thee, and look down upon this sacrifice, that by the intercession of thy holy martyrs, it may be profitable for our devotion and salvation. Through our Lord, &c.

COMMUNION. Quicumque fecerit voluntatem Pa-

Whosoever shall do the will of my Father who is

tris mei, qui in cœlis est, in heaven, the same is my
ipse meus frater et soror et brother, and sister, and
mater est, dicit Dominus. mother, saith the Lord.

POSTCOM. *Quæsumus.* We beseech thee, O Almighty God, that we may experience the effect of that salvation, of which we have received a pledge by these mysteries. Through our Lord, &c.

MARCH 11.

St John of God, Confessor.—*Double.*

MASS.—Os justi, for a Confessor, page XXXV. except what follows:

PRAYER. *Deus qui beatum.* O God, who didst make blessed John, who was on fire with thy love, walk amidst flames without injury, and through him didst render thy Church fruitful in a new progeny, grant, by the suffrage of his merits, that our vices may be cured by the fire of thy charity, and we may receive eternal remedies. Through our Lord, &c.

GOSPEL. The Pharisees came to Jesus, as p. 459.

MARCH 12.

St Gregory, the Great, Pope, Confessor.—*Double.*

INTROIT. *Dan. iii.*

SACERDOTES Dei
benedicite Dominum:
sancti et humiles corde
laudate Deum.

O Ye priests of God,
bless the Lord: O ye
holy and humble of heart,
praise God.

Ps. Benedicite omnia
opera Domini Domino:
laudate et superexaltate
eum in sæcula.

All ye works of the
Lord, bless the Lord;
praise and exalt him
above all for ever.

V. Gloria Patri.

Glory, &c.

PRAYER. *Deus qui animæ.* O God, who didst bestow upon the soul of thy servant Gregory the rewards of eternal happiness; mercifully grant, that we who are oppressed by the weight of our sins, may be relieved by his intercession with thee. Through our Lord, &c.

EPISTLE.—I charge thee before God, &c. as in the Common of Holy Doctors, page XXXII.

GRADUAL. Juravit Do- The Lord hath sworn,

minus, et non pœnitebit eum: tu es sacerdos in æternum secundum ordinem Melchisedech. V. Dixit Dominus Domino meo: sede a dextris meis.

TRACT. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis. V. Potens in terra erit semen ejus: generatio rectorum benedicetur. V. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

and he will not repent: thou art a priest for ever according to the order of Melchisedech.—The Lord said to my Lord, sit thou at my right hand.

Blessed is the man that feareth the Lord: in his commandments he delighteth exceedingly. His seed shall be mighty upon earth; the generation of the righteous shall be blessed. — Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

GOSPEL. You are the salt of the earth, *as in the Common of Holy Doctors, page xxxiv.* CREDO.

OFFERTORY. Veritas mea et misericordia mea cum ipso; et in nomina meo exaltabitur cornu ejus. My truth and my mercy shall be with him: and in my name shall his horn be exalted.

SECRET. Grant us, we beseech thee, O Lord, that by the intercession of blessed Gregory this oblation may be profitable to us; by the immolation of which thou didst grant the forgiveness of the sins of the whole world. Through our Lord, &c.

COMMUNION. Fidelis servus et prudens, quem constituit Dominus super familiam suam, ut det illis in tempore tritici mensuram. A faithful and wise steward, whom the Lord set over his family, to give them their measure of wheat in due season.

POSTCOM. *Deus qui beatum.* O God, who didst make the blessed pontiff Gregory equal in merits to thy saints, grant in thy mercy that we who celebrate a festival in commemoration of him, may also imitate the example of his life. Through our Lord, &c.

MARCH 17.

St Patrick, Bishop and Confessor.—Semidouble.

MASS.—Statuit, *for a Bishop and Confessor, page XXVI, except—*

PRAYER. *Deus qui ad prædicandam.* O God, who didst vouchsafe to send blessed Patrick, confessor and bishop, to preach thy glory to the gentiles, grant, through his merits and intercession, that what thou commandest us to do, we may be enabled to accomplish by thy mercy. Through our Lord, &c.

MARCH 19.

St Joseph, Confessor.—Double of the Second Class.

INTROIT. *Ps. xci.*

JUSTUS ut palma florebit; sicut cedrus Libani multiplicabitur; plantatus in domo Domini, in atriis domus Dei nostri.

THE just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God.

Ps. Bonum est confiteri Domino; et psallere nomini tuo, Altissime.

V. Gloria Patri.

It is good to give praise to the Lord; and to sing to thy name, O Most High.

Glory, &c.

PRAYER. *Sanctissimæ.* We beseech thee, O Lord, that we may be assisted by the merits of the Spouse of thy most holy Mother, that what of ourselves we are unable to obtain, may be given to us by his intercession. Who livest and reignest, &c.

LESSON. He was beloved of God and men. *As in the Common of Abbots, p. XL.*

GRADUAL. Domine, prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso. *V. Vitam petiit a te, et tribuisti ei longitudinem dierum in sæculum sæculi.*

O Lord, thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones. He asked life of thee, and thou hast given him length of days for ever and ever.

TRACT. Beatus vir qui

Blessed is the man that

timet Dominum: in mandatis ejus cupit nimis. V. Potens in terra erit semen ejus: generatio rectorum benedicetur. V. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

feareth the Lord: in his commandments he delights exceedingly.—His seed shall be mighty upon earth: the generation of the righteous shall be blessed.—Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

If it be after Easter, the following is said:

Alleluia, alleluia. V. Amavit eum Dominus, et ornavit eum; stolam gloriæ induit eum. Alleluia. V. Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia.

Alleluia, alleluia.—The Lord loved him, and adorned him: he clothed him with a robe of glory. Alleluia.—The just shall spring as the lily: and shall flourish for ever before the Lord. Alleluia.

GOSPEL. ST MATTHEW i. 18—21. When Mary, the mother of Jesus. *As on Christmas Eve, page 60.*

OFFERTORY. Veritas mea et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

My truth and my mercy are with him: and in my name his horn shall be exalted.

SECRET. We render thee, O Lord, the debt of our service, suppliantly entreating that thou wouldst preserve in us thy gifts by the suffrages of blessed Joseph, the Spouse of the mother of thy Son Jesus Christ our Lord; on whose venerated festival we offer to thee the sacrifice of praise. Through the same Lord, &c.

COMMUNION. Joseph fili David, noli timere accipere Mariam conjugem tuam: quod enim in ea natum est, de Spiritu Sancto est.

Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is born in her is of the Holy Ghost.

POSTCOM. *Adesto nobis.* Come to our assistance, we beseech thee, O merciful God; and by the intercession of the blessed confessor Joseph for us, be

appeased, and preserve thy gifts to us. Through our Lord, &c.

MARCH 20.

St Cuthbert, Bishop, Confessor.—Double.

MASS.—*Sacerdotes tui, for a Bishop and Confessor, page XXIX, except what follows.*

PRAYER. *Deus qui per.* O God, who makest thy saints glorious by the inestimable gift of thy grace, grant, we beseech thee, that, by the intercession of blessed Cuthbert, thy confessor and bishop, we may deserve to arrive at the perfection of virtues. Through our Lord, &c.

SECRET. Receive, O Lord, we beseech thee, the victim of human redemption, and, being appeased by the intercession of blessed Cuthbert, thy confessor and bishop, provide for us safety of soul and body. Through our Lord, &c.

POSTCOM. *Sancta tua.* We beseech thee, O Lord, that the holy mysteries which we have received, may defend us by their power, and by the intercession of blessed Cuthbert, thy confessor and bishop, whose life shone glorious, may preserve us in peace and holiness. Through our Lord, &c.

MARCH 21.

St Benedict, Abbot.—Double.

MASS.—*Os Justi, for Abbots, page XL.*

MARCH 25.

Annunciation of the Blessed Virgin Mary.

Double of the Second Class.

INTROIT. *Ps. xliv.*

VULTUM tuum deprecabuntur omnes divites plebis; adducentur Regi virgines post eam: proximæ ejus adducentur tibi in lætitia et exultatione.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi.

V. Gloria Patri.

ALL the rich among the people shall entreat thy countenance; after her shall virgins be brought to the King: her neighbours shall be brought to thee in gladness and rejoicing.

My heart hath uttered a good word: I speak my works to the King.

Glory, &c.

PRAYER. *Deus qui de beatæ.* O God who didst please that thy word should take flesh, at the message of an angel, in the womb of the blessed Virgin Mary, grant to thy suppliants, that we who believe her to be truly the Mother of God, may be helped by her intercession with thee.

LESSON. ISAIAH vii. 10—15. *As page 47.*

GRADUAL. Diffusa est gratia in labiis tuis; propterea benedixit te Deus in æternum. V. Propter veritatem, et mansuetudinem et justitiam; et deducet te mirabiliter dextera tua.

Grace is poured abroad in thy lips; therefore hath God blessed thee for ever. Because of truth, and meekness, and justice; and thy right hand shall conduct thee wonderfully.

TRACT. Audi filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam. V. Vultum tuum deprecabuntur omnes divites plebis: filiæ regum in honore tuo. V. Adducentur regi virgines post eam: proximæ ejus afferentur tibi. V. Afferentur in lætitia et exultatione: adducentur in templum regis.

Hearken, O daughter, and see, and incline thy ear: for the King hath greatly desired thy beauty. All the rich among the people shall entreat thy countenance: the daughters of kings in thy honour.—After her shall virgins be brought to the king: her neighbours shall be brought to thee. They shall be brought with gladness and rejoicing; they shall be brought into the temple of the king.

If it be celebrated after Easter, the Gradual and Tract are omitted, and the following said:

Alleluia, alleluia. V. Ave Maria, gratia plena: Dominus tecum; Benedicta tu in mulieribus. Alleluia. V. Virga Jesse floruit: virgo Deum et hominem genuit: pacem

Alleluia, alleluia.—Hail, Mary, full of grace: the Lord is with thee: Blessed art thou among women. Alleluia.—The rod of Jesse hath blossomed: a virgin hath brought forth God

Deus reddidit, in se re- and man: God hath given
concilians ima summis. peace, reconciling the low-
Alleluia. est with the highest in
himself.—Alleluia.

GOSPEL. St Luke i. 26—38. The angel Gabriel was sent from God, *as page 48.* CREDO.

OFFERTORY. Ave Ma- Hail, Mary, full of grace,
ria, gratia plena, Domi- the Lord is with thee;
nus tecum; benedicta tu blessed art thou among
in mulieribus, et benedic- women, and blessed is the
tus fructus ventris tui. fruit of thy womb.

SECRET. Confirm, O Lord, in our minds, we beseech thee, the mysteries of the true faith; that we who confess him who was conceived of the Virgin to be true God and man, may deserve to arrive at eternal joy, by the power of his saving resurrection.

PREFACE.—Et te in Annuntiatione, *as in the Ordinary of the Mass, page 21.*

COMMUNION. Ecce vir- Behold, a virgin shall
go concipiet, et pariet fili- conceive, and bring forth
um; et vocabitur nomen a son; and his name shall
ejus Emmanuel. be called Emmanuel.

POSTCOM. *Gratiam tuam.* Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through, &c.

FEASTS OF APRIL.

APRIL 2.

St Francis of Paula, Confessor.—*Double.*

INTROIT. *Ps. xci.*

JUSTUS ut palma florebit; sicut cedrus Libani multiplicabitur: plantatus in domo Domini, in atriis domus Dei nostri. THE just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God.

Ps. Bonum est confiteri Domino, et psallere nomini tuo, Altissime. It is good to give praise to the Lord, and to sing to thy name, O most High.

V. Gloria Patri. Glory, &c.

PRAYER. *Deus humilium.* O God, the exaltation of the humble, who hast placed on high the blessed confessor Francis in the glory of thy saints, grant, we beseech thee, that, by his merits and the imitation of him, we may happily obtain the rewards promised to the humble. Through our Lord, &c.

EPISTLE. The things that were gain to me, as page 509.

The rest as in the Mass, Justus ut palma, for a Confessor only, page XXXVII, except—

SECRET. May these offerings of a devoted people, with which we cover thy altar, O Lord, be rendered by the merits of blessed Francis pleasing to thee, and by thy mercy salutary to us. Through our Lord, &c.

POSTCOM. *Sumpta Domine.* We pray thee, O Lord, that the sacrament we have received may, by the intercession of blessed Francis, thy confessor, confer upon us help for life temporal and eternal. Through our Lord, &c.

APRIL 3.

St Richard, Bishop of Chichester, Confessor.—Double.

MASS.—Statuit, for a Bishop and Confessor, page XXVI, except the following:

PRAYER. *Deus qui Ecclesiam.* O God, who hast granted thy Church to shine with glorious miracles by the merits of blessed Richard, thy confessor and bishop; grant us thy servants, to arrive, by his intercession, at the eternal glory of felicity. Through our Lord, &c.

SECRET. Grant, we beseech thee, O merciful God, that by the intercession of blessed Richard, thy confessor and bishop, the sacrifice offered in the sight of thy majesty may obtain for us the grace to live well, and glory everlasting. Through our Lord, &c.

POSTCOM. *Hæc sacrosancta.* May these holy mysteries received, which blessed Richard, thy confessor and bishop, devoutly dispensed, confer upon us a salutary effect, O Lord. Through our Lord, &c.

APRIL 4.

St Pasdore, Bishop, Confessor, and Doctor.—Double.

MASS.—In medio Ecclesiæ, *for holy Doctors, page xxxii, with CREDO.*

APRIL 5.

St Vincent Ferrer, Confessor.—Double.

MASS.—Os Justi, *for a Confessor, page xxxv, except—*

PRAYER. *Deus qui Ecclesiam.* O God, who didst vouchsafe to illustrate thy Church by the merits and preaching of blessed Vincent, thy confessor, grant to us thy servants, that we may be both instructed by his example, and delivered from all adversity by his patronage. Through our Lord, &c.

APRIL 11.

St Leo the Great, Pope, Confessor, and Doctor.—Double.

INTROIT. *Ecclus. xv.*

IN medio Ecclesiæ aperuit os ejus: et implevit eum Dominus spiritu sapientiæ et intellectus: stolam gloriæ induit eum.

IN the midst of the Church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: he clothed him with a robe of glory.

Ps. Bonum est confiteri Domino: et psallere nomini tuo, Altissime.

It is good to give praise to the Lord; and to sing to thy name, O Most High.

V. Gloria Patri.

Glory, &c.

PRAYER. *Exaudi quæsumus.* Graciously hear our prayers, O Lord, we beseech thee, which we offer in the solemn commemoration of blessed Leo, thy confessor and bishop; and absolve us from all sins by the merits of him who served thee worthily, interceding for us. Through our Lord. &c.

LESSON. *ECCLUS. xxxix. 6—14.* The just man will give his heart to resort early to the Lord that made him, and he will pray in the sight of the Most High. He will open his mouth in prayer, and will make supplication for his sins. For if it shall please the great Lord, he will fill him with the spirit of understanding; and he will pour forth the words of his wisdom as

showers, and in his prayers he will confess to the Lord; and he shall direct his counsel, and his knowledge, and in his secrets shall he meditate. He shall shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord. Many shall praise his wisdom, and it shall never be forgotten. The memory of him shall not depart away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the Church shall shew forth his praise.

GRADUAL. Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. V. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

TRACT. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis. V. Potens in terra erit semen ejus: generatio rectorum benedicetur. V. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment.—The law of his God is in his heart: and his steps shall not be supplanted.

Blessed is the man that feareth the Lord: he delighteth exceedingly in his commandments—His seed shall be mighty upon earth: the generation of the righteous shall be blessed.—Glory and wealth shall be in his house: and his justice remaineth for ever & ever.

AFTER EASTER.

Alleluia, alleluia. V. Amavit eum, Dominus, et ornavit eum: stolam gloriæ induit eum. Alleluia. V. Justus germinabit sicut lilium; et florebit in æternum ante Dominum. Alleluia.

Alleluia, alleluia.—The Lord loved him, and adorned him: he clothed him with a robe of glory. Alleluia.—The just shall spring as the lily; and shall flourish for ever before the Lord. Alleluia.

GOSPEL. ST MATTHEW xvi. 13—19. Jesus came into the quarters, as p. 515. **CREDO.**

OFFERTORY. Inveni David servum meum: oleo I have found David my servant: with my holy oil

sanctomeourxium: manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

I have anointed him: for my hand shall help him, and my arm shall strengthen him.

SECRET. We beseech thee, O Lord, that the annual solemnity of holy Leo, thy confessor and bishop, may render us acceptable to thy mercy; that by these offices of pious expiation, while a blessed reward attends him, he may procure for us the gifts of thy grace. Through our Lord, &c.

COMMUNION. Beatus servus, quem cum venerit dominus, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum.

Blessed is the servant, whom when his lord shall come, he shall find watching: amen I say to you, he shall set him over all his goods.

POSTCOM. *Deus fidelium.* O God, the rewarder of faithful souls, grant that we may obtain pardon by the prayers of blessed Leo, thy confessor and bishop, whose venerable festival we celebrate. Through our Lord, &c.

APRIL 13.

St Hermenegild, Martyr, — Semidouble.

If this Festival falls after Easter, the Mass, Protexisti, for Martyrs in Paschal time, page XII, is said, with the Prayers and Gospel as below: but if it falls in Lent, the Mass is, In virtute tua, for one Martyr, page VII, except what follows:

PRAYER. *Deus qui beatum.* O God, who didst teach blessed Hermenegild, thy martyr, to prefer a heavenly to an earthly kingdom, grant us, we beseech thee, by his example to despise transitory things, and follow after those which are eternal. Through, &c.

GOSPEL.—If any man come to me, &c. as in the Mass Statuit, for a Martyr and Bishop, page IV. Secret and Postcommunion from the Mass, In virtute tua.

APRIL 14.

St Tiburtius, Valerian, and Maximus, Martyrs.

If this feast falls in Lent, a Commemoration only is made of it: but if after Easter, the Mass is as follows. And the same applies to other Simples occurring about this time.

MASS.—*Sancti tui Domine, for Martyrs in Paschal Time, page xv, except the Lesson and Gospel, which are of the Mass Protexisti, for one Martyr in Paschal time, page XIII, and the following:*

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, O Almighty God, that we who keep the solemnity of thy holy martyrs, Tiburtius, Valerian, and Maximus, may also imitate their virtues. Through our Lord, &c.

SECRET.—We beseech thee, O Lord, that this sacrifice which we offer, in commemoration of the festival of thy holy martyrs, may loosen the bonds of our wickedness, and procure for us the gifts of thy mercy. Through our Lord, &c.

POSTCOM. *Sacro munere.* Replenished with the sacred gift, we supplicantly beseech thee, O Lord, that what we celebrate in the duty of the service, we owe thee, we may experience as an increase of salvation. Through our Lord, &c.

APRIL 17.

St Anicetus, Pope and Martyr.

MASS.—*Protexisti me Deus, for a Martyr in Paschal time, page XII.*

PRAYER.—*Deus qui nos beati.*

GOSPEL. ST JOHN XVI. 20—22. At that time, Jesus said to his disciples, Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.

APRIL 21.

St Anselm, Bishop, Conf. Doctor.—*Double.*

MASS.—*In Medio Ecclesie, as in the Common of Holy Doctors, page XXXII, with Credo.*

APRIL 22.

Saints Zoter and Caius, Popes and Martyrs.—*Semidouble.*

MASS.—*Sancti tui, for Martyrs in Paschal time, page XV. except—*

LESSON. APOCALYPSE xix. 1—9. In those days, After these things, I John heard as it were the voice of many multitudes in heaven, saying, Alleluia, salvation, and glory, and power is to our God; for true and just are his judgments, who hath judged the great harlot which corrupted the earth with her fornication, and hath revenged the blood of his servants at her hands. And again they said, Alleluia. And her smoke ascendeth for ever and ever. And the four and twenty ancients, and the four living creatures fell down and adored God that sitteth upon the throne, saying, Amen, Alleluia: and a voice came out from the throne, saying, Give praise to our God, all ye his servants; and you that fear him, little and great. And I heard as it were the voice of a great multitude and as the voice of many waters, and as the voice of great thunders, saying, Alleluia; for the Lord our God, the Almighty hath reigned. Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb is come, and his wife hath prepared herself; and it is granted to her that she should clothe herself with fine linen glittering and white: for the fine linen are the justifications of the saints. And he said to me, Write, Blessed are they that are called to the marriage supper of the Lamb.

APRIL 23.

St George, Martyr, Patron of England.

Double of the First Class, with an Octave.

MASS.—*Protexisti me Deus, for a Martyr in Paschal time, page XII. except—*

PRAYER. *Deus qui nos.* O God, who givest us joy by the merits and intercession of blessed George, thy martyr, mercifully grant, that we who implore thy benefits through him, may obtain them by the gift of thy grace. Through our Lord, &c.

EPISTLE. 2 TIMOTHY ii. 8—10—iii. 10—12

Dearly beloved, Be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel. Wherein I labour even unto bands, as an evil doer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions; such as came upon me at Antioch, at Iconium, and at Lystra; what persecutions I endured, and out of them all the Lord delivered me. And all that will live godly in Jesus Christ shall suffer persecution. **CREDO.**

SECRET. Sanctify, O Lord, the gifts which we offer, and by the intercession of blessed George, thy martyr, cleanse us by these from the stains of our sins. Through our Lord, &c.

POSTCOM. Supplices. We humbly beseech thee, O Almighty God, by the intercession of blessed George, thy martyr, thou wouldst enable those to serve thee worthily whom thou dost refresh with thy sacraments. Through our Lord, &c.

APRIL 24.

St. Fidelis, Martyr.—Double.

MASS.—Protestisti, for a Martyr in Paschal time; page XII, except the following.

PRAYER. *Deus qui beatum.* O God, who didst vouchsafe to honour blessed Fidelis, inflamed with a seraphic ardour of spirit in the propagation of the true faith, with the palm of martyrdom and glorious miracles: we beseech thee, by his merits and intercession, so confirm us by thy grace in faith and charity, that we may deserve to be found faithful in thy service, even unto death. Through our Lord, &c. **CREDO.**

A Commemoration is made of the Octave of St George, as on his Feast, in the preceding page.

APRIL 25.

St Mark, Evangelist.—Double of the Second Class.

On this day the Litany is said or sung, as on the Rogation Days, page 376.

INTROIT. *Ps. lxiii.*

PROTEXISTI me
Deus a conventu malignantium, alleluia: a multitudine operantium iniquitatem, alleluia, alleluia.

Ps. Exaudi Deus orationem meam cum deprecor; a timore inimici eripe animam meam.

V. Gloria Patri.

PRAYER. *Deus qui beatum.* O God, who didst exalt blessed Mark, thy evangelist, by the grace of preaching the Gospel, grant, we beseech thee, that we may ever profit by his erudition, and be defended by his prayer. Through our Lord, &c.

LESSON. *EZECHIEL i. 10—14.* As for the likeness of the faces of the four living creatures; there was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all the four; and the face of an eagle over all the four. And their faces and their wings were stretched upward; two wings of every one were joined, and two covered their bodies; and every one of them went straight forward; whither the impulse of the spirit was to go, thither they went, and they turned not when they went. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

Alleluia, alleluia. V. Alleluia, alleluia.—The heavens shall confess thy wonders, O Lord; and thy truth in the Church of the saints. Alleluia.—O Lord, thou hast set on his head

THOU hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia.

Hear, O God, my prayer when I make supplication to thee: deliver my soul from the fear of the enemy.

Glory, &c.

caput ejus coronam de a crown of precious stones.
lapide pretioso. Alleluia. Alleluia.

GOSPEL. ST LUKE x. 1—9. At that time, The Lord appointed also other seventy-two; and he sent them two and two before his face into every city and place whither he himself was to come. And he said to them, The harvest indeed is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he send labourers into his harvest. Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house: and if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have; for the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you; and heal the sick that are therein; and say to them, The kingdom of God is come nigh unto you. CREDO.

OFFERTORY. Confitebuntur cœli mirabilia tua Domine, et veritatem tuam in ecclesia sanctorum, alleluia, alleluia.

The heavens shall confess thy wonders, O Lord, and thy truth in the church of the saints, alleluia, alleluia.

SECRET. We beseech thee, O Lord, offering thee gifts on the solemnity of blessed Mark, thy evangelist, that, as the preaching of the gospel made him glorious, so his intercession may render us acceptable to thee both in word and work. Through our Lord, &c

PREFACE of the Apostles, page 22.

Lætabitur justus in Domino, et sperabit in eo: et laudabuntur omnes recti corde, alleluia, alleluia.

The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised, alleluia, alleluia.

POSTCOM. *Tribuant nobis.* We beseech thee, O Lord, that thy holy mysteries may afford us continual

protection; by which, through the prayers of blessed Mark, thy evangelist, they may ever defend us from all adversity. Through our Lord, &c.

APRIL 26.

Cletus and Marcellinus, Martyrs.—*Semidouble.*

MASS.—Sancti tui Domine, for *Martyrs in Paschal time*, page xv, except—

PRAYER. *Beatorum.* May the precious confession of the blessed martyrs and bishops, Cletus and Marcellinus, animate us, O Lord, and may their pious intercession ever defend us. Through our Lord, &c. CREDO.

Commemoration of the Octave of St George, as on his feast, page 566. CREDO is said.

APRIL 27.

MASS of the Octave of St George, as on his feast, page 566, with CREDO.

APRIL 28.

MASS of the Octave of St George, with a Commemoration of St Vitalis, Martyr, by the PRAYER, *Præsta quæsumus*, in the Mass *Protexisti*, for a Martyr in Paschal time, page xii, with CREDO.

APRIL 29.

St Peter, Martyr.—*Double.*

MASS.—*Protexisti* for a Martyr in Paschal time, page xii. except what follows:

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, Almighty God, that we may follow with due devotion the faith of blessed Peter, thy martyr; who, for propagating the same faith, deserved to obtain the palm of martyrdom. Through our Lord, &c.

EPISTLE, as on the Feasts of St George, page 566. CREDO.

SECRET. Mercifully regard the prayers which we offer thee, O Lord, by the intercession of blessed Peter, thy martyr, and preserve the defenders of the faith under thy protection. Through our Lord, &c.

POSTCOM. *Fideles tuos.* May the sacrament we have received preserve thy faithful, O Lord, and by

intercession of blessed Peter, thy martyr, defend
m from all assaults of their enemies. Through our
d, &c.

APRIL 30.

Octave of St George, M.—*Double.*

MASS—as on the Feast, April 23d, page 566,
h CREDO.

FEASTS OF MAY.

MAY 1.

Saints Philip and James, Apostles.

Double of the Second Class.

INTROIT. 2 Esdr. ix.

CLAMAUERUNT ad
te, Domine, in tem-
e afflictionis suæ, et tu
cœlo exaudisti eos, al-
lia, alleluia.

Ps. Exultate justi in
mino: rectos decet col-
datio.

V. Gloria Patri.

PRAYER. *Deus qui nos annua.* O God, who givest
joy by the annual solemnity of thy apostles Philip
l James, grant, we beseech thee, that we may be
tructed by the examples of those in whose merits
rejoice. Through our Lord, &c.

LESSON.—The just shall stand, &c. *as in the Mass*
extexisti, for a Martyr in Paschal time, page XIII.

Alleluia, alleluia. Con-
buntur cœli mirabilia
. Domine; etenim veri-
em tuam in ecclesia
ctorum. Alleluia. V.
nto tempore vobiscum
n, et non cognovistis.
? Philippe, qui videt
, videt et Patrem me-
l. Alleluia.

I N the time of their tri-
bulation they cried to
thee, O Lord, and thou
heardest them from hea-
ven, alleluia, alleluia.

Rejoice in the Lord,
ye just: praise becometh
the upright.

Glory, &c.

Alleluia, alleluia. The
heavens shall confess thy
wonders, O Lord; and thy
truth in the church of the
saints. Alleluia.—Solong
a time have I been with
you, and have you not
known me? Philip, he
that seeth me, seeth my
Father also. Alleluia.

GOSPEL. ST. JOHN xiv. 1—13. At that time, Jesus said to his disciples: Let not your heart be troubled: you believe in God, believe also in me. In my Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again and will take you to myself, that where I am you also may be. And whither I go you know, and the way you know. Thomas saith to him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith to him, I am the way, and the truth, and the life. No man cometh to the Father, but by me. If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him; and you have seen him. Philip saith to him, Lord, shew us the Father, and it is enough for us. Jesus saith to him, So long a time have I been with you, and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, Shew us the Father? Do you not believe that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. Believe you not that I am in the Father, and the Father in me? Otherwise, believe for the very works' sake. Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do; and greater than these shall he do. Because I go to the Father: and whatsoever you shall ask the Father in my name, that will I do. **CREDO.**

OFFERTORY. Confitebuntur cœli mirabilia tua Domine; et veritatem tuam in ecclesia sanctorum, alleluia, alleluia.	The heavens shall confess thy wonders, O Lord; and thy truth in the church of the saints, alleluia, alleluia.
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SECRET. Favourably receive, O Lord, the gifts we offer on the solemnity of thy apostles, Philip and James, and avert all the evils which we deserve. Through our Lord, &c.

PREFACE *for Apostles, as in the Ordinary, page 22.*

COMMUNION. Tanto So long a time have

opore vobiscum sum, I been with you, and have
 non cognovistis me? you not known me? Phi-
 lippe, qui videt me, lip, he that seeth me, seeth
 et et Patrem meum, my Father also, alleluia:
 aluia: non credis quia believest thou not that I
 in Patre, et Pater in am in the Father, and the
 est? alleluia, alleluia. Father in me? alleluia,
 alleluia.

POSTCOM. *Quæsumus Domine.* Being filled with
 ing mysteries, we beseech thee, O Lord, that we
 y be helped by the prayers of those, whose solem-
 y we celebrate. Through our Lord, &c.

MAY 2.

St Athanasius, Bishop, Confessor, Doctor.—*Double.*

INTROIT. *Ecclus. xv.*

N medio Ecclesiæ ape- **I**N the midst of the
 ruit eos jus; et im- Church the Lord
 vit eum Dominus spi- opened his mouth; and
 sapientiæ et intellec- filled him with the spirit
 : stolam gloriæ induit of wisdom and under-
 1. standing: he clothed him
 with a robe of glory.

ps. Bonum est confiteri It is good to give praise
 mino; et psallere no- to the Lord; and to sing to
 i tuo, Altissime. thy name, O Most high.

V. Gloria Patri. Glory, &c.

PRAYER. *Exaudi quæsumus.* Graciously hear our
 yers, O Lord, we beseech thee, which we offer in
 mn commemoration of blessed Athanasius, thy
 fessor and bishop; and, absolve us from all sins,
 the merits of him who served thee worthily, in-
 eeding for us. Through our Lord, &c.

EPISTLE. 2 CORINTH. iv. 5—14. Brethren, We
 ach not ourselves, but Jesus Christ our Lord; and
 selves your servants through Jesus. For God, who
 manded the light to shine out of darkness, hath
 ed in our hearts, to give the light of the knowledge
 e glory of God, in the face of Christ Jesus. But we
 e this treasure in earthen vessels, that the excel-

lency may be of the power of God and not of us. In all things we suffer tribulation, but are not distressed; we are straitened, but are not destitute; we suffer persecution, but are not forsaken; we are cast down, but we perish not; always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies. For we who live are always delivered unto death for Jesus' sake; that the life also of Jesus may be made manifest in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, as it is written, I believed, for which cause I have spoken; we also believe, for which cause we speak also: knowing that he who raised up Jesus will raise up us also with Jesus, and place us with you.

Alleluia, alleluia. Tu es sacerdos in æternum secundum ordinem Melchisedech. Alleluia. V. Beatus vir, qui suffert tentationem; quoniam cum probatus fuerit, accipiet coronam vitæ. Alleluia.	Alleluia, alleluia. Thou art a priest for ever, according to the order of Melchisedech. Alleluia.—Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.
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GOSPEL. ST MATTHEW x. 23—28. At that time, Jesus said to his disciples, When they shall persecute you in this city flee into another. Amen, I say to you, you shall not finish all the cities of Israel till the Son of man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household? Therefore fear them not; for nothing is covered that shall not be revealed; nor hid that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the house tops. And fear ye not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body into hell. CREDO.

OFFERTORY. Inveni David servum meum: oleouncto meo unxi eum; manus enim mea auxiliaturei, et brachium meum confortabit eum, alleluia.

I have found David, my servant: with my holy oil I have anointed him; for my arm shall help him, and my hand shall strengthen him, alleluia.

SECRET. We beseech thee, O Lord, that the annual solemnity of holy Athanasius, thy confessor and bishop, may render us acceptable to thy mercy; that by these merits of pious expiation, while a blessed reward attends him, he may procure for us the gifts of thy grace. Through our Lord, &c.

COMMUNION. Quod dico vobis in tenebris, dicite in lumine, dicit Dominus; et quod in aure auditis, prædicate super tecta, alleluia.

That which I tell you in the dark, speak ye in the light, saith the Lord; and that which you hear in the ear, preach ye upon the house-tops, alleluia.

POSTCOM. *Deus fidelium.* O God, the rewarder of faithful souls, grant that we may obtain pardon by the merits of blessed Athanasius, thy confessor and bishop, whose venerable festival we celebrate. Through our Lord, &c.

MAY 3.

Finding of the Holy Cross.—*Double of Second Class.*

INTROIT. *Gal. vi.*

OS autem gloriari oportet in cruce Domini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salvati et liberati sumus, alleluia, alleluia.

BUT it behoves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection: by whom we are saved and delivered, alleluia, alleluia.

Ps. Deus misereatur nostri, et benedicat nobis: non det vultum suum avertit nos, et misereatur nostri. V. Gloria Patri.

May God have mercy on us and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us. Glory, &c.

PRAYER. *Deus qui in præclara.* O God, who, in

the remarkable finding of the saving cross, didst revive the miracles of thy passion, grant that by the price of the wood of life, we may obtain the suffrages of life eternal. Who livest and reignest, &c.

Commemoration of SS. Alexander, Eventius, and Theodulus, Martyrs, and Juvenal, Bishop and Confessor.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, O Almighty God, that we who keep the festival of thy saints, Alexander, Eventius, Theodulus, and Juvenal, may by their intercession be delivered from all the evils which threaten us. Through our Lord, &c.

EPISTLE. PHILIPPIANS ii. 5—11. Brethren, let this mind be in you. *As above, page 250.*

Alleluia, alleluia. V.	Alleluia, alleluia.—Say
Dicite in gentibus: quia	ye among the gentiles,
Dominus regnavit a ligno.	that the Lord hath reigned
Alleluia. V. Dulce lignum,	from the wood. Alleluia.
dulces clavos, dulcia	Sweet wood, sweet nails,
ferens pondera: quæ sola	bearing a sweet weight:
fuisti digna sustinere Re-	which alone wert worthy
gem cælorum, et Domi-	to bear the King of heaven,
num. Alleluia.	and the Lord. Alleluia.

GOSPEL. ST JOHN iii. 1—15. At that time, There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night; and said to him, Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him. Jesus answered, and said to him, Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to him, How can a man be born again, when he is old? can he enter a second time into his mother's womb, and be born again? Jesus answered, Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Wonder not that I said to thee, You must be born again. The Spirit breatheth where he will; and thou hearest is voice, but thou knowest not whence he cometh, nor

ther he goeth; so is every one that is born of the
rit. Nicodemus answered, and said to him, How
these things be done? Jesus answered, and said
him, Art thou a master in Israel, and knowest not
se things? Amen, amen I say to thee, that we
ak what we know, and we testify what we have
n, and you receive not our testimony. If I have
sen to you earthly things, and you believe not; how
you believe if I shall speak to you heavenly things?
d no man hath ascended into heaven, but he that
cended from heaven, the Son of man who is in hea-
. And as Moses lifted up the serpent in the
ert, so must the Son of man be lifted up; that
soever believeth in him may not perish, but may
e life everlasting. CREDO.

OFFERTORY. *Dextera* The right hand of
mini fecit virtutem, the Lord hath wrought
tera Domini exaltavit strength, the right hand
non moriar, sed vi- of the Lord hath exalted
, et narrabo opera me: I shall not die, but
mini, alleluia. live, and shall declare the
works of the Lord, alleluia.

SECRET. Be appeased, O Lord, and look down
t the sacrifice which we immolate to thee, that it
deliver us from all the iniquity of wars; and by
standard of the holy cross of thy Son, may place
n the security of thy protection, to destroy the
es of adverse power. Through the same Lord, &c.

For SS. Alexander, &c.

SECRET. We beseech thee, O Lord, that a copious
diction may descend upon these offerings, which
mercifully procure our sanctification, and give us
n the solemnity of thy saints. Through our
l, &c.

REFACE.—*Qui salutem humani generis, &c. as*
e Ordinary of the Mass, page 17.

COMMUNION. *Per sig-* By the sign of the cross,
crucis de inimicis deliver us from our ene-
is libera nos Deus mies, O thou our God,
er, alleluia. alleluia.

POSTCOM. *Repleti alimonia.* Filled with heavenly food and spiritual drink, we beseech thee, O Almighty God, to defend us from the malignant enemy, whom thou hast commanded to triumph by the wood of the holy cross of thy Son, the arms of justice for the salvation of the world. Through the same Lord, &c.

For SS. Alexander, &c.

POSTCOM. *Refecti.* Refreshed with the participation of the sacred gift, we beseech thee, O Lord our God, that by the intercession of thy saints Alexander, Eventius, Theodulus, and Juvenal, we may experience the effect of what we celebrate. Through our Lord, &c.

MAY 4.

St Monica, Widow.—Double.

MASS.—Cognovi Domine, *for Holy Women, page LVI, except what follows.*

PRAYER. *Deus mœrentium.* O God, the comforter of the sorrowful, and the salvation of those that hope in thee, who didst mercifully accept the pious tears of blessed Monica in the conversion of her son Augustin; grant us, by the intercession of both, to deplore our sins, and to find the pardon of thy grace. Through our Lord, &c.

EPISTLE. 1 TIMOTHY v. 3—10. Dearly beloved, honour widows that are widows indeed. But if any widow have children, or grand-children let her learn first to govern her own house, and to make a return of duty to her parents; for this is acceptable before God. But she that is a widow indeed, and desolate, let her trust in God, and continue in supplications and prayers night and day. For she that liveth in pleasure, is dead while she is living. And this give in charge, that they may be blameless. But if any man have not care of his own, and especially of those of his house, he hath denied the faith and is worse than an infidel. Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband. Having testimony for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints,

et, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.

Alleluia, alleluia. V. Alleluia, alleluia. With
 ecie tua, et pulchritu- thy comeliness and thy
 re tua intende, pros- beauty, set out, proceed
 re procede, et regna. prosperously, and reign.
 leluia. V. Propter veri- Alleluia. — Because of
 em, et mansuetudinem, truth, and meekness, and
 justitiam: et deducet justice: and thy right
 mirabiliter dextera tua. hand shall conduct thee
 leluia. wonderfully. Alleluia.

OSPEL. Jesus went into a city called Naim, as p. 455.

MAY 5.

St Catherine of Sienna, Virgin.—*Double.*

MASS. Dilexisti, for *Virgins*, page XLVIII, except—

PRAYER. *Da quæsumus.* Grant, we beseech thee, mighty God, that we who celebrate the festival of blessed Catherine, thy virgin, may rejoice in her angelic solemnity, and advance by the example of so great a virtue. Through our Lord, &c.

SECRET. May the prayers we offer on the solemn festival of blessed Catherine, and the saving oblation fragrant with virgin sweetness, ascend to thee, O God. Through our Lord, &c.

POSTCOM. *Æternitatem.* May the heavenly table which we have been fed, confer upon us eternity, O God, since it supported even the temporal life of the blessed virgin Catherine. Through our Lord, &c.

MAY 6.

St John before the Latin Gate.—*Greater Double.*

INTROIT. *Ps. lxiii.*

ROTEXISTI me THOU hast protected
 Deus a conventu ma- me, O God, from the
 nantium, alleluia: a assembly of the malignant,
 tudine operantium alleluia: from the multi-
 tatem, alleluia, alle- tude of the workers of ini-
 quity, alleluia, alleluia.

. Exaudi Deus ora- Hear, O God, my prayer,
 m meam cum depre- when I make supplication

cor: a timore inimici eripe to thee: deliver my soul
nimam meam. from the fear of the enemy.

V. Gloria Patri.

Glory, &c.

PRAYER. *Deus qui conspicias.* O God, who beholdest that our evil deeds disturb us on every side, grant, we beseech thee, that the glorious intercession of blessed John, thy apostle and evangelist, may protect us. Through our Lord, &c.

LESSON. The just shall stand, *as page XIII.*

Alleluia, alleluia. V.	Alleluia, alleluia. — The
Justus ut palma florebit,	just shall flourish like the
sicut cedrus Libani mul-	palm-tree, he shall grow
tiplicabitur. Alleluia. V.	up like the cedar of Liba-
Justus germinabit sicut	nus. Alleluia. The just
lilium: et florebit in æter-	shall spring as the lily:
num ante Dominum. Al-	and flourish for ever be-
leluia.	fore the Lord. Alleluia.

GOSPEL. ST MATTHEW XX. 20—23. At that time, the mother of the sons of Zebedee came to Jesus with her sons, worshipping, and asking something of him. Who said to her, What wilt thou? She saith to him, Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. And Jesus answering said, You know not what you ask, Can you drink the chalice that I shall drink? They say to him, We can. He saith to them, My chalice indeed you shall drink; but to sit on my right or left hand is not mine to give to you, but to them for whom it is prepared by my Father. CREDO.

OFFERTORY. Confite-	The heavens shall con-
buntur cœli mirabilia tua	fess thy wonders, O Lord,
Domine; et veritatem tu-	and thy truth in the
am in ecclesia sanctorum,	church of the saints, al-
alleluia, alleluia.	leluia, alleluia.

SECRET. Accept, O Lord, we beseech thee, our offerings and prayers, and purify us by heavenly mysteries, and graciously hear us. Through our Lord, &c.

PREFACE of Apostles, *as in the Ordinary, page 22.*

COMMUNION. Laetabi-	The just shall rejoice in
tur justus in Domino, et	the Lord, and shall hope in

erabit in eo; et lauda- him; and all the upright
ntur omnes recti corde, in heart shall be praised,
leluia. alleluia.

POSTCOM. *Refecti Domine.* Being refreshed, O
ord, with the bread of heaven, we beseech thee, that
e may be nourished to life eternal. Through our
ord, &c.

MAY 7.

St Stanislaus, Bishop and Martyr.—Double.

MASS.—Protexisti for a Martyr in Paschal time,
ge XII, or, if it be after that time, the MASS Statuit
a Martyr and Bishop, page III, except the following:

PRAYER. *Deus pro cuius honore.* O God, in whose
nour the glorious bishop Stanislaus fell by the
ords of the impious, grant, we beseech thee, that
who implore his assistance may obtain a salutary
ect of their petition. Through our Lord, &c.

MAY 8.

The Apparition of St Michael, the Archangel.
Greater double.

INTROIT. *Ps. cii.*

BENEDICITE Do-
minum omnes angeli
s: potentes virtute, qui
itis verbum ejus, ad au-
ndam vocem sermonum
s, alleluia, alleluia.

s. Benedic anima mea
mino: et omnia quæ in-
me sunt, nomini sanc-
ejus.

V. Gloria Patri.

BLESS the Lord all ye
his angels: you that
are mighty in strength, and
execute his word, heark-
ening to the voice of his
orders, alleluia, alleluia.

Bless the Lord, O my
soul: and let all that is
within me bless his holy
name.

Glory, &c.

PRAYER. *Deus qui miro ordine.* O God, who with
derful order dost direct the ministry of angels and
s, mercifully grant that our life on earth may be
tected by those who ever minister before thee in
ven. Through our Lord, &c.

LESSON. APOCALYPSE i. 1—5. In those days,
d signified the things which must shortly come to

pass, sending by his angel to his servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. Blessed is he that readeth and heareth the words of this prophecy, and keepeth those things which are written in it; for the time is at hand. John to the seven churches which are in Asia: Grace be unto you and peace from him that is, and that was, and that is to come; and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood.

<p>Alleluia, alleluia. V. Sancte Michael Archangele, defende nos in prælio: ut non pereamus in tremendo iudicio. Alleluia. V. Concussum est mare, et contremuit terra, ubi Archangelus Michael descendit de cælo. Alleluia.</p>	<p>Alleluia, alleluia. Holy Archangel Michael, defend us in battle: that we may not perish in the tremendous judgment. Alleluia. The sea was convulsed, and the earth trembled when the Archangel Michael descended from heaven. Alleluia.</p>
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GOSPEL. ST MATT. xviii. 1—10. At that time, the disciples came to Jesus, saying, Who, thinkest thou, is the greater in the kingdom of heaven? And Jesus calling unto him a little child, set him in the midst of them, and said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven: and he that shall receive one such little child in my name, receiveth me; but he that shall scandalize one of these little ones that believe in me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea. Wo to the world because of scandals: for it must needs be that scandals come; but nevertheless to that man by whom the scandal cometh. And if

thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire. See that thou despise not one of these little ones; for I say to thee, that their angels in heaven always see the face of my Father who is in heaven. **CREDO.**

OFFERTORY. Stetit angelus juxta aram templi, benedixit thuribulum aureum in manus sua; et dedit ei incensa multa: et ascendit fumus aromatum conspectu Dei, alleluia. An angel stood near the altar of the temple, having a golden censer in his hand; and there was given to him much incense: and the smoke of the perfumes ascended before God, alleluia.

SECRET. We offer to thee, O Lord, a sacrifice of praise, humbly beseeching thee, that by the suffrages of angels interceding for us, thou wouldest be appeased, and accept it, and grant that it may promote our salvation. Through our Lord, &c.

COMMUNION. Benedicite omnes angeli Domini. Lord bless the Lord: sing a hymn, and exalt him above all for ever, alleluia. et super exaltate eum sæcula, alleluia.

POSTCOM. *Beati Archangeli.* Relying upon the intercession of thy blessed Archangel Michael, we humbly beseech thee, O Lord, that what we receive by our mouths, we may also possess in our souls. Through our Lord, &c.

MAY 9.

Gregory Nazianzen, Bishop, Conf. Doctor.—Double.
MASS.—In medio Ecclesiæ, for Doctors, page xxxii, rpt—

LESSON. ECCLUS xxxix. 6—14. The just man give his heart, as page 562.

MAY 10.

St Antoninus, Bishop, Conf.—Semidouble.

MASS.—Statuit ei Dominus, *for a Bishop and Confessor, page XXVI, except—*

PRAYER. *Sancti Antonini.* May we be helped, O Lord, by the merits of Saint Antoninus, thy confessor and bishop, that as we proclaim thee wonderful in him, so we may glory in thy having been merciful to us. Through our Lord, &c.

Commemoration of S S. Gordian and Epimachus, MM.

PRAYER. *Da quæsumus.* Grant, we beseech thee, O Almighty God, that we who celebrate the solemn festival of thy blessed martyrs Gordian and Epimachus, may be helped by their intercession with thee. Through our Lord, &c.

SECRET. Graciously receive, O Lord, the offerings devoted to thee by the merits of thy blessed martyrs Gordian and Epimachus; and grant that they may prove a perpetual support to us. Through, &c.

POSTCOM. *Quæsumus.* We beseech thee, O Almighty God, that we who have received heavenly food, may be protected by it against all adversity, by the intercession of thy holy martyrs Gordian and Epimachus. Through our Lord, &c.

MAY 11.

St Pius the Fifth, Pope, Conf.—Double.

MASS.—Statuit, *for a Bishop and Confessor, page XXVI, except—*

PRAYER. *Deus qui ad conterendos.* O God, who wert graciously pleased to choose blessed Pius chief bishop, to crush the enemies of thy Church and repair the divine worship; grant us to be defended by his protection, and so to adhere to thy commandments, that overcoming all the snares of enemies, we may rejoice in perpetual peace. Through, &c.

MAY 12.

Saints Pereus, Achilles, Domitilla (Virgin) and Pancratius, Martyrs.—Semidouble.

INTROIT. *Ps. xxxii.*

ECCE oculi Domini super timentes eum,

BEHOLD the eyes of the Lord are on them

erantes in misericordia
is, alleluia: ut eripiat
morte animas eorum:
oniam adiutor et pro-
ector noster est, alle-
a, alleluia.

Ps. Exultate iusti in
omino: rectos decet col-
ludatio. V. Gloria Patri.

PRAYER. *Semper nos.* We beseech thee, O Lord,
at the blessed solemnity of thy martyrs, Nereus,
hilleus, Domitilla, and Pancratius, may ever profit
and render us worthy to serve thee. Through our
rd, &c.

LESSON.—The just shall stand, &c. *as in the Mass*
textisti, for one Martyr in Paschal time, page XIII.

Alleluia, alleluia. V. Hæc
vera fraternitas, quæ
t mundi crimina: Chri-
n secuta est, inclyta
ens regna cœlestia. Al-
ia. V. Te martyr
didatus laudat exerci-
Domine. Alleluia.

that fear him, hoping in
his mercy, alleluia: to
deliver their souls from
death: for he is our helper
and protector, alleluia,
alleluia.

Rejoice in the Lord ye
just: praise becometh the
upright. Glory, &c.

We beseech thee, O Lord,
at the blessed solemnity of thy martyrs, Nereus,
hilleus, Domitilla, and Pancratius, may ever profit
and render us worthy to serve thee. Through our
rd, &c.

Alleluia, alleluia.—This

isthe truefraternity, which
overcame the crimes of the
world: it followed Christ,
attaining the noble king-
dom of heaven. Alleluia.

The white-robed army of
martyrs praises thee, O
Lord. Alleluia.

GOspel. There was a certain ruler, *as p. 478.*

OFFERTORY. Confite-
tur cœli mirabilia tua
nine: et veritatem tu-
n ecclesia sanctorum,
uia, alleluia.

The heavens shall con-
fess thy wonders, O Lord,
and thy truth in the
church of the saints,
alleluia, alleluia.

SECRET. We beseech thee, O Lord, that the con-
on of thy holy martyrs, Nereus, Achilles, Domi-
, and Pancratius, may be pleasing to thee: and
it commend our offerings, and ever implore thy
on for us. Through our Lord, &c.

COMMUNION. Gaudete
in Domino, alleluia:
os decet collaudatio,
uia.

Rejoice ye just in the
Lord, alleluia: praise
becometh the upright,
alleluia.

POSTCOM. *Quæsumus Domine.* We beseech thee, O Lord; that by the prayers of thy blessed martyrs, Nereus, Achilleus, Domitilla, and Pancratius, the holy sacrament we have received may profit us to the increase of thy favour. Through our Lord, &c.

MAY 14.

St Boniface, Martyr.

MASS.—*Protexisti, for one Martyr in Paschal time, page XII, except—*

PRAYER. *Da quæsumus.* Grant, we beseech thee, O Almighty God, that we who celebrate the solemnity of blessed Boniface, thy martyr, may be assisted by his intercession with thee. Through our Lord, &c.

MAY 16.

St Ubaldus, Bishop, Confessor.—Semidouble.

MASS.—*Statuit, for a Bishop and confessor, page XXVI, except—*

PRAYER. *Auxilium tuum.* We beseech thee, O Lord, to be appeased and to impart to us thy help; and by the intercession of blessed Ubaldus, thy confessor and bishop, extend over us the right hand of thy mercy against all the wickedness of the enemy. Through our Lord, &c.

MAY 17.

St Paschal Baylon, Confessor.—Double.

MASS.—*Os justi, for a Confessor, p. XXXV, except —*

PRAYER. *Deus qui beatum.* O God, who didst favour blessed Paschal, thy confessor, with wonderful love toward the sacred mysteries of thy body and blood; mercifully grant that we also may deserve to receive the same spiritual nourishment, which he derived from this divine banquet. Who livest, &c.

MAY 18.

St Venantius, Martyr.—Double.

MASS.—*Protexisti, for one Martyr in Paschal time, page XII.*

But if it be not in Paschal time, the MASS, In virtute tua, for one Martyr, page VII, but the GOSPEL, If any man come to me, as in the MASS, Statuit for a Bishop

Martyr, page IV. The PRAYERS, in either case, are following:

PRAYER. *Deus qui hunc diem.* O God, who hast consecrated this day to the triumph of thy blessed martyr Venantius; graciously hear the prayers of thy people, and grant that we who venerate his merits, may imitate the constancy of his faith. Through our Lord, &c.

SECRET. May the merits of blessed Venantius render this oblation acceptable to thee, O Almighty God, that being helped by his intercession, we may be made partakers of his glory. Through our Lord, &c.

POSTCOM. *Sumpsimus.* We have received, O Lord, the mysteries of eternal life, humbly beseeching thee, that thy blessed martyr Venantius interceding for us, may procure for us pardon and grace. Through our Lord, &c.

NOTE.—*Should any of the following Feasts fall within the Paschal time, the Mass would be said according to the Common for that time.*

MAY 19.

St Dunstan, Bishop, Confessor.—Double.

MASS.—*Sacerdotes tui, for a bishop and Confessor, page XXIX, except—*

PRAYER. *Deus qui beatum.* O God, who didst translate blessed Dunstan, thy bishop, to the kingdom of heaven; grant us by his glorious merits to pass to everlasting joys. Through our Lord, &c.

Commemoration of St Pudentiana, Virgin, from Mass Dilexisti, page XLVIII.

SECRET. Receive, we beseech thee, O Lord, the offerings of thy suppliant family, which we present to thee on the solemnity of blessed Dunstan, thy confessor and bishop; beseeching that, being assisted by his venerable patronage, we may deserve to be defended from the snares of all our enemies. Through our Lord, &c.

POSTCOM. *Beati Dunstan.* We beseech thee, O Lord, help us by the prayers of blessed Dunstan, thy confessor and bishop, in whose veneration we have partaken of thy sacred mysteries. Through, &c.

MAY 20.

St Bernardine, of Sienna. Confessor.—*Semidouble.*

MASS.—Os justi, for a Confessor, page XXXV, except—

PRAYER. *Domine Jesu.* O Lord Jesus, who didst grant to blessed Bernardine, thy confessor, an extraordinary love of thy holy name; we beseech thee by his merits and intercession, graciously to infuse into us the spirit of thy love. Who livest and reignest...in the unity of the same, &c.

GOSPEL. Behold we have left all things, as in the Mass.—Os justi, for Abbots, page XLI.

MAY 21.

St Peter Celestine, Pope, Confessor.—*Double.*

MASS.—Statuit ei Dominus, for a Bishop and Confessor, page XXVI, except—

PRAYER. *Deus qui beatum.* O God, who didst exalt blessed Peter Celestine to the height of the supreme pontificate, and who didst teach him to prefer humility before it; mercifully grant, that by his example we may deserve to despise all worldly things, and happily to arrive at the rewards promised to the humble. Through our Lord, &c.

GOSPEL. Behold we have left all things, as in the Mass Os justi for Abbots, page XLI.

MAY 25.

St Aldhelm, Bishop, Confessor.—*Double.*

MASS.—Statuit, for a Bishop and Confessor, page XXVI, except what follows:

PRAYER. *Deus qui hodierna.* O God, who on this day didst exalt thy holy bishop Aldhelm to eternal joys; we beseech thee by his merits and prayers that thy mercy may conduct us thither. Through our Lord, &c.

Commemoration of St Urban, Pope and Martyr.

PRAYER. *Da quæsumus.* Grant, we beseech thee, O Almighty God, that we who keep the solemn festival of blessed Urban, thy martyr and pontiff, may be assisted by his intercession with thee. Through our Lord, &c.

SECRET. We beseech thee, O Lord, that our oblation may be rendered pleasing to thee by the prayers of this saint, on whose festival it is immolated. Through our Lord, &c.

FOR ST URBAN.

SECRET. May this victim, we beseech thee, O Lord, cleanse away our sins; and sanctify the bodies and souls of thy servants to celebrate the sacrifice. Through our Lord, &c.

POSTCOM. *Solemnitatem.* We beseech thee, O Lord, to be favourably present with us while we celebrate the solemnity of the blessed bishop Aldhelm, and grant us by his merits heavenly joys. Through our Lord, &c.

FOR ST URBAN.

POSTCOM. *Refecti.* Being refreshed with the participation of thy holy gift, we beseech thee, O Lord our God, that by the intercession of blessed Urban, thy martyr and bishop, we may experience the effect of what we celebrate. Through our Lord, &c.

MAY 26.

St Augustin, Bishop, Confessor, Apostle of England.

Double of The Second Class, with an Octave.

MASS.—Sacerdotes tui, for a Bishop and Confessor, page XXIX, except—

PRAYER. *Deus qui beatum.* O God, who didst grant the blessed bishop, Augustin, to be the first teacher of the English people; grant us, we beseech thee, that we may experience his intercession in heaven, whose merits we proclaim on earth. Through our Lord, &c.

Commemoration of St Eleutherius, Pope and Martyr, by the PRAYER, Infirmitatem, as in the Mass Statuit, for a Bishop and Martyr, page III, and its corresponding Secret and Postcommunion.

GOSPEL. The Lord appointed also other seventy-two, &c. as on the Feast of St Mark, page 569. **CREDO.**

SECRET. We beseech thee, O Lord, that the gifts we offer may be pleasing to thee; by which we venerate the merits of blessed Augustin, thy confessor and

bishop, and also commemorate the wonders of our liberty and life. Through our Lord, &c.

POSTCOM. *Sancta tua.* May thy holy mysteries, we beseech thee, O Lord, preserve us, which we have offered on the solemn festival of blessed Augustin, thy confessor and bishop; by which may we ever be fed, and ever desire to be filled. Through our Lord, &c.

MAY 27.

St Philip, Neri, Confessor.—Double.

INTROIT. *Rom. v.*

CHARITAS Dei diffusa est in cordibus nostris per inhabitantem Spiritum ejus in nobis.

Ps. Benedic anima mea Domino; et omnia quæ intra me sunt, nomini sancto ejus.

V. Gloria Patri.

PRAYER. *Deus qui beatum.* O God, who didst exalt blessed Philip, thy confessor, in the glory of thy saints; mercifully grant that we may profit by the example of his virtues, in whose solemnity we rejoice. Through our Lord, &c.

Commemoration of the Octave of St Augustine, by the Prayer, Secret, and Postcommunion of the preceding Mass.

After which, of St John, Pope and Martyr, by the Prayer, Secret, and Postcommunion of the Mass Sacerdotes for a Bishop and Martyr, page v.

LESSON.—I wished, and understanding was given me, &c. as on the Feast of St Thomas of Aquin, March 7, page 550.

GRADUAL. Venite filii, audite me: timorem Domini docebo vos. V. Accedite ad eum, et illuminamini: et facies vestræ non confundentur. Alle-

THE charity of God is poured forth in our hearts, by his Spirit dwelling within us.

Bless the Lord, O my soul; and let all that is within me bless his holy name.

Glory, &c.

Come, children, hearken to me: I will teach you the fear of the Lord.—Come ye to him, and be enlightened: and your faces shall not be confounded, Alleluia,

luia, alleluia. V. De excelso misit ignem in ossibus meis, et erudivit me. Alleluia. alleluia.—From above he hath sent a fire into my bones, and hath instructed me. Alleluia.

In Paschal Time.

Alleluia, alleluia. V. Alleluia, alleluia.—From De excelso misit ignem above he hath sent a fire in ossibus meis, et erudivit me. Alleluia. V. Con- into my bones, and hath caluit cor meum intra instructed me. Alleluia. —My heart grew hot me, et in meditatione within me, and in my mea exardescet ignis. meditation a fire shall Alleluia. flame out. Alleluia.

GOSPEL.—Let your loins be girt, &c. *As in the Mass, Os justi, for a Confessor, page XXXVI.* CREDO.

OFFERTORY. Viam mandatorum tuorum cucurri, I have run the way of thy cum dilatasti cor meum. commandments, when thou didst enlarge my heart.

SECRET. We beseech thee, O Lord, to look down appeased upon these offerings; and grant that the Holy Ghost may inflame us with that fire, with which he wonderfully penetrated the heart of blessed Philip. Through our Lord...in the unity of the same, &c.

COMMUNION. Cor meum, et caro mea exultaverunt in Deum vivum. My heart and my flesh have rejoiced in the living God.

POSTCOM. *Cœlestibus.* Having fed on heavenly delights, we beseech thee, O Lord, that by the merits and imitation of blessed Philip, thy confessor, we may ever desire those things by which we truly live. Through our Lord, &c.

MAY 28.

St Gregory the Seventh, Pope, Conf.—*Double.*

MASS.—Sacerdotes, *for a Bishop and Confessor, page XXIX.*

PRAYER. *Deus in te sperantium.* O God, the strength of those who hope in thee, who didst strengthen with the virtue of constancy thy blessed confessor and pontiff Gregory, to defend the liberty of the church; grant us by his example and inter-

cession, courageously to overcome all opposition. Through our Lord, &c.

Commemoration of the Octave of St Augustin, by the Prayer, Secret and Postcommunion of the Mass on his Feast, May 26, as above, page—

MAY 29 and 30.

MASS of the Octave of St Augustin of England, as on his Feast, May 26; but on the 30th is added a Commemoration of St Felix, Pope and Martyr, from the Mass, Statuit, for a Bishop and Martyr, page III, with CREDO.

MAY 31.

MASS of the Octave of St Augustin of England, as above, page 589; and a Commemoration of St Petronilla, Virgin, from the Mass, Vultum tuum, for a Virgin, page LI, with CREDO.

FEASTS OF JUNE.

Mass of the Octave of St Augustin of England, as above, with CREDO.

JUNE 2.

Octave Day of St Augustine, B. C. Apostle of England.
—Double.

MASS, as on the Feast, May 26, page 589, with a Commemoration of SS. Marcellinus, Peter, and Erasmus, Martyrs, as follows:

PRAYER. *Deus qui nos.* O God, who givest us joy in the annual solemnity of thy blessed martyrs, Marcellinus, Peter, and Erasmus: grant, we beseech thee, that we may be animated by the examples of those in whose merits we rejoice. Through our Lord, &c. CREDO.

SECRET. We beseech thee, O Lord, that this sacrifice which we offer in commemoration of the festival of thy holy martyrs, may loosen the bonds of our wickedness, and procure for us the gifts of thy mercy. Through our Lord, &c.

POSTCOM. *Sacro munere.* Replenished with the heavenly gift, we suppliantly beseech thee, O Lord, that what we celebrate in the duty of the service we owe to thee, we may experience as an increase of salvation. Through our Lord, &c.

JUNE 3.

St Mary Magdalen of Paph, Virgin.—Double.MASS.—*Dilexisti, for a Virgin, page XLVIII, except—*PRAYER. *Deus virginitatis.* O God, the lover of virginity, who didst adorn with heavenly gifts blessed Mary Magdalen, a virgin inflamed with thy love; grant that we may imitate her by purity and charity, whom we venerate with festive celebration. Through our Lord, &c.

JUNE 4.

St Francis Caracciolo, Confessor.—Double.MASS.—*Osjusti, for Confessors, page XXXV, except—*PRAYER. *Deus qui beatum.* O God, who didst adorn blessed Francis the institutor of a new order, with a desire of prayer and a love of penance; grant thy servants to make such progress by imitating him, that praying always, and bringing their bodies into subjection, they may deserve to arrive at heavenly glory. Through our Lord, &c.

JUNE 6.

St Norbert, Bishop, Confessor.—Double.MASS.—*Statuit, for a Bishop and Confessor, page XXVI, except—*PRAYER. *Deus qui beatum.* O God, who didst make blessed Norbert, thy confessor and bishop, a wonderful preacher of thy word, and didst by his means render thy Church fruitful in a new progeny; grant we beseech thee, that by the suffrage of his merits, we may by thy grace be enabled to practise what he taught both by word and work. Through our Lord, &c.

JUNE 8.

St William, Bishop, Confessor.—Double.MASS.—*Sacerdotes tui, for a Bishop and Confessor, page XXIX, except—*PRAYER. *Deus qui nos.* O God, who givest us joy by the merits and intercession of blessed William, thy confessor and bishop, mercifully grant that we who implore his benefits, may obtain them by the gift of thy grace. Through our Lord, &c.

SECRET. Sanctify, O Lord, the gifts we offer;

and by the intercession of blessed William, thy confessor and bishop, cleanse us by them from the stains of our sins. Through our Lord, &c.

POSTCOM. *Supplices.* We humbly beseech thee, O Almighty God, that by the intercession of blessed William, thy confessor and bishop, thou wouldst enable those to serve thee worthily, whom thou dost refresh by thy sacraments. Through our Lord, &c.

JUNE 9.

Saints Primus and Felicianus, Martyrs.

INTROIT. *Ecclus. xlv.*

SAPIENTIAM sanctorum narrent populi, et laudes eorum nuntiet ecclesia; nomina autem eorum vivent in sæculum sæculi.

Ps. Exultate justi in Domino: rectos decet colaudatio.

V. Gloria.

PRAYER. *Fac nos quæsumus.* Grant us, we beseech thee, O Lord, ever to observe the festival of thy holy martyrs Primus and Felicianus, by whose suffrages may we receive the gifts of thy protection. Through our Lord, &c.

LESSON.—The just shall live, &c. *as in the Mass, Sapientiam for Martyrs, page XXII.*

GRADUAL. Confitebuntur cœli mirabilia tua Domine, et veritatem tuam in ecclesia sanctorum. V. Misericordias tuas Domine in æternum cantabo, in generatione, et progenie. Alleluia, alleluia. V. Hæc est vera fraternitas, quæ vit

LET the people shew forth the wisdom of the saints, and the church declare their praise; and their names shall live unto generation and generation.

Rejoice in the Lord ye just: praise becometh the upright.

Glory, &c.

The heavens shall confess thy wonders, O Lord, and thy truth in the church of the saints.—Thy mercy, O Lord, I will sing for ever, to generation and generation. Alleluia, alleluia.—This is the true fraternity, which overcame the crimes of the world: it followed

tum secuta est, inclyta Christ, attaining the no-
tenens regna cœlestia. ble kingdom of heaven.
Alleluia. Alleluia.

GOSPEL.—I praise thee, O Father, &c. *as on the 15th of January, page 510.*

OFFERTORY. *Mira-* God is wonderful in
bilis Deus in sanctis his saints: the God of
suis: Deus Israel ipse Israel is he who will give
dabit virtutem et forti- power and strength to
tudinem plebi suæ: bene his people: blessed be
dictus Deus, alleluia. God, alleluia.

SECRET. May this oblation render thee propitious, we beseech thee, O Lord, on this celebration of a precious martyrdom; and may it cleanse away our sins, and render acceptable to thee the vows of thy servants. Through our Lord, &c.

COMMUNION. *Ego vos* I have chosen you out of
elegi de mundo, ut eatis, the world, that you should
et fructum afferatis, et go, and should bring forth
fructus vester maneat. fruit, and your fruit should
remain.

POSTCOM. *Quæsumus.* We beseech thee, O Almighty God, that the solemnity of thy holy martyrs, Primus and Felicianus, celebrated with heavenly mysteries, may procure for us the pardon of thy mercy. Through our Lord, &c.

JUNE 10.

St Margaret, Queen of Scots, Martyr.—Semidouble.

MASS.—Cognovi, of *Holy Women*, p. LVI, except—

PRAYER. *Deus qui beatum.* O God, who didst render blessed Margaret, Queen of Scots, a wonderful example of charity to the poor: grant, that by her intercession and example, thy charity may ever be increased in our hearts. Through our Lord, &c.

JUNE 11.

St Barnabas, Apostle.—Greater Double.

INTROIT. *Ps. cxxxviii.*

M IHI autem nimis **T**O me thy friends, O
honorati sunt a- God, are made exceed-
mici tui Deus: nimis ingly honourable: their

confortatus est principatus eorum.

Ps. Domine probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

V. Gloria.

PRAYER. *Deus qui nos.* O God, who givest us joy by the merits and intercession of blessed Barnabas, thy apostle, mercifully grant that we, who beg blessings of thee through him, may obtain them by the gift of thy grace. Through our Lord, &c.

LESSON. ACTS xi. 21—26.—xiii. 1—3. In those days, A great number of believers at Antioch were converted to the Lord; and the tidings came to the ears of the Church that was at Jerusalem touching these things, and they sent Barnabas as far as Antioch: Who, when he was come, and had seen the grace of God, rejoiced: and he exhorted them all with purpose of heart to continue in the Lord: for he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord. And Barnabas went to Tarsus, to seek Saul; whom, when he had found, he brought to Antioch. And they conversed there in the Church a whole year; and they taught a great multitude; so that at Antioch the disciples were first named CHRISTIANS. Now there were in the Church which was at Antioch, prophets and doctors, among whom was Barnabas, and Simon, who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster-brother of Herod the tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Ghost said to them, Separate me Saul and Barnabas, for the work whereunto I have taken them. Then they fasting and praying, and imposing their hands upon them, sent them away.

GRADUAL. In omnem terram exivit sonus eorum; et in fines orbes ter-

principality is exceedingly strengthened.

Lord, thou hast proved me, and known me: thou hast known my sitting down and my rising up.

Glory, &c.

Their sound went forth into all the earth; and their words to the ends of

re verba eorum. V. Cœli enarrant gloriam Dei; et opera manuum ejus annuntiat firmamentum. Alleluia, alleluia. V. Ego vos elegi de mundo, ut eatis, et fructum afferatis; et fructus vester maneat. Allel.

the world.—The heavens shew forth the glory of God; and the firmament declareth the work of his hands. Alleluia, alleluia. I have chosen you out of the world, that you should go, and should bring forth fruit; and your fruit should remain. Allel.

GOSPEL. ST MATTHEW x. 16—22. At that time, Jesus said to his disciples, Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and simple as doves. But beware of men: for they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings, for my sake, for a testimony to them and to the gentiles. But when they shall deliver you up, take no thought how, or what, to speak; for it shall be given you in that hour what to speak: for it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against the parents, and shall put them to death; and you shall be hated by all men for my name's sake: but he that shall persevere to the end, he shall be saved. **CREDO.**

OFFERTORY. Constitues eos principes super omnem terram: memores erunt nominis tui Domine, in omni progenie et generatione.

Thou shalt make them princes over all the earth: they shall remember thy name, O Lord, throughout all generations.

SECRET. Sanctify, O Lord, the gifts we offer, and by the intercession of blessed Barnabas, thy apostle, cleanse us by them from the stains of our sins. Through our Lord, &c.

PREFACE.—*For Apostles, as in the Ordinary of the Mass, page 22.*

COMMUNION. Vos qui secuti estis me, sedebitis super sedes, judicantes duodecim tribus Israel. You who have followed me, shall sit on seats, judging the twelve tribes of Israel.

POSTCOM. Supplices. We humbly beseech thee O Almighty God, that by the intercession of blessed Barnabas, thy apostle, thou wouldst enable those to serve thee worthily, whom thou dost refresh by thy sacraments. Through our Lord, &c.

Should this Feast be celebrated in Paschal Time, the Mass is said as on St Mark, April 25, except the Prayers, Lesson, and Gospel.

JUNE 12.

St John a Pacundo, Confessor.—Double.

MASS.—Os justi, for a Confessor, page XXXV, except—

PRAYER. *Deus auctor pacis.* O God, the author of peace, and lover of charity, who didst adorn blessed John, thy confessor, with a wonderful grace for reconciling those at variance; grant by his merits and intercession, that being established in thy charity, we may not by any temptations be separated from thee. Through our Lord, &c.

Commemoration of SS. Basilides, Cyrinus, Nabor and Nazarius, Martyrs.

PRAYER. *Sanctorum martyrum.* We beseech thee, O Lord, that the votive festival of thy holy martyrs, Basilides, Cyrinus, Nabor, and Nazarius, may shine brightly upon us; and may that which everlasting glory has conferred upon them, increase by the fruits of our devotion. Through our Lord, &c.

SECRET. We solemnly offer thee oblations, O Lord, to venerate the blood of thy saints, Basilides, Cyrinus, Nabor, and Nazarius, commemorating thy wonderful works, by whom so great a victory was perfected. Through our Lord, &c.

POSTCOM. *Semper Domine.* Grant, we beseech thee, O Lord, that ever celebrating the solemnity of thy holy martyrs, Basilides, Cyrinus, Nabor, and Nazarius, we may always experience their patronage through our Lord. &c.

JUNE 13.

St Anthony of Padua, Confessor.—Double.

INTROIT. Ps. xxxvi.

OS justi meditabitur sapientiam, et lingua ejus loquetur judicium; lex Dei ejus in corde ipsius.

Ps. Noli æmulari in malignantibus; neque zelaveris facientes iniquitatem.

V. Gloria Patri.

PRAYER. *Ecclesiam tuam.* May the votive solemnity of blessed Anthony, thy confessor, give joy to thy Church, O God; that it may be ever defended by spiritual assistance, and deserve to possess eternal joys. Through our Lord, &c.

EPISTLE.—We are made a spectacle, &c. *as in the Mass, Justus ut palma, for a Confessor, page xxxviii.*

GRADUAL.—Justus ut palma florebit: sicut cedrus Libani multiplicabitur in domo Domini. V. Ad annuntiandum misericordiam tuam, et veritatem tuam per noctem. Alleluia, Alleluia. V. Amavit eum Dominus, et ornavit eum: stolam gloriæ induit eum. Alleluia.

THE mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart.

Be not emulous of evil doers; nor envy them that work iniquity.

Glory, &c.

The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord.—To shew forth thy mercy in the morning, and thy truth in the night. Alleluia, alleluia.—The Lord loved him and adorned him: he clothed him with a robe of glory. Alleluia.

GOSPEL.—Let your loins be girt, &c. *as in the Mass, Os justi, for a Confessor, page xxxvi.*

OFFERTORY. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

My truth and my mercy shall be with him: and in my name his horn shall be exalted.

SECRET. May this offering, O Lord, be made salutary to thy people, for whom thou didst vouchsafe to immolate thyself a living victim to thy Father. Who with the same God the Father, &c.

COMMUNION. Beatus servus, quem cum venerit dominus, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum.

Blessed is the servant whom when his Lord shall come, he shall find watching: amen I say to you, he shall set him over all his goods.

POSTCOM. *Divinis.* Being filled with divine gifts, we beseech thee, O Lord, that by the merits and intercession of blessed Anthony, thy confessor, we may experience the effect of the salutary sacrifice. Through our Lord, &c.

JUNE 14.

St Basil, Bishop, Confessor, Doctor.—Double.

INTROIT. *Ecclus. xv.*

IN medio Ecclesiæ aperuit os ejus; et implevit eum Dominus spiritu sapientiæ et intellectus; stolam gloriæ induet eum.

IN the midst of the Church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: he clothed him with a robe of glory.

Ps. Bonum est confiteri Domine, et psallere nomini tuo Altissime.

It is good to give praise to the Lord, and to sing to thy name, O most High.

V. Gloria.

Glory, &c.

PRAYER, SECRET and POSTCOMMUNION, as in the Mass Sacerdotes, for a Bishop and Confessor, page XXIX.

EPISTLE.—I charge thee before God, &c. *as in the Mass In medio, for Doctors, page XXXII.*

GRADUAL. Os justitæ dabitur sapientiam, et lingua ejus loquetur judicium. **V.** Lex Dei ejus in corde ipsius; et non supplantabuntur gressus ejus. Alleluia, alleluia. **V.** Inveni David servum meum: oleo sancto meo unxi eum. Alleluia.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. The law of his God is in his heart; and his steps shall not be supplanting. Alleluia, alleluia. I have found David my servant: with my holy oil I have anointed him. Allel

GOSPEL. ST LUKE xiv. 26—35. At that time, Jesus said to the multitudes, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not carry his cross, and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it, lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying, This man began to build, and was not able to finish. Or what king about to go and make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him? Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple. Salt is good: but if the salt shall lose its savour, wherewith shall it be seasoned? It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear. **CREDO.**

OFFERTORY. Veritas mea et misericordia mea cum ipso, et in nomine meo exaltabitur cornu ejus.

COMMUNION. Fidelis servus et prudens, quem constituit Dominus super familiam suam, ut det illis in tempore tritici mensuram.

My truth and my mercy shall be with him, and in my name shall his horn be exalted.

A faithful and wise servant, whom the Lord hath set over his family, to give them their measure of wheat in due season.

JUNE 15.

Saint Vitus, Modestus, and Crescentia, Martyrs.

INTROIT. Ps. xxxiii.

MULTÆ tribulationes justorum, et de his omnibus liberavit eos

MANY are the afflictions of the just, and out of all these the Lord

Dominus: Dominus eustodit omnia ossa eorum: unum ex his non conteretur.

hath delivered them: the Lord keepeth all their bones: not one of them shall be broken.

Ps. Benedicam Dominum in omni tempore: semper laus ejus in ore meo.

I will bless the Lord at all times: his praise shall be always in my mouth.

V. Gloria.

Glory, &c.

PRAYER. *Da Ecclesie tue.* Grant to thy Church, we beseech thee, O Lord, by the intercession of thy holy martyrs, Vitus, Modestus, and Crescentia, not to be high-minded, but to make progress in thy sight by pleasing humility; that despising what is evil, it may exercise with free charity the things which are right. Through our Lord, &c.

LESSON.—The souls of the just, &c. *as in the Mass,* Intret in conspectu, *for Martyrs, page XVIII.*

GRADUAL. Exultabunt sancti in gloria: lætābuntur in cubilibus suis.

The saints shall rejoice in glory: they shall be joyful in their beds. Sing ye to the Lord a new canticle: let his praise be in the church of the saints.

V. Cantate Domino canticum novum: laus ejus in ecclesia sanctorum.

Alleluia, alleluia. V. Sancti tui Domine benedicent te; gloriam regni tui dicent. Alleluia.

Alleluia, alleluia. Thy saints shall bless thee, O Lord: they shall speak of the glory of thy kingdom. Alleluia.

GOSPEL. **ST LUKE x. 16—18.** At that time, Jesus said to his disciples, He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. And the seventy-two returned with joy, saying, Lord, the devils also are subject to us in thy name: and he said to them, I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy; and nothing shall hurt you. But yet rejoice not in this, that spirits are subject to you; but rejoice in this, that your names are written in heaven.

OFFERTORY. *Mirabilis Deus in sanctis suis, Deus Israel ipse dabit virtutem et fortitudinem plebisuæ: benedictus Deus.*

God is wonderful in his saints, the God of Israel is he who will give power and strength to his people: blessed be God.

SECRET. As the oblations we make, O Lord, attest the glory of divine power: so may they procure for us the effect of thy salvation. Through our Lord, &c.

COMMUNION. *Iustum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori, illi autem sunt in pace.*

The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

POSTCOM. *Repleti Domine.* Replenished with solemn benediction, we beseech thee, O Lord, that by the intercession of thy holy martyrs, Vitus, Modestus, and Crescentia, the medicinal virtue of thy sacrament may benefit both our bodies and souls. Through our Lord, &c.

JUNE 18.

Saints Marcus and Marcellianus, Martyrs.

INTROIT. *Ps. xxxvi.*

SALUS autem iustum a Domino: et protector eorum est in tempore tribulationis.

THE salvation of the just is from the Lord: and he is their protector in the time of trouble.

Ps. *Noli æmulari in malignantibus; neque zelaveris facientes iniquitatem.*

Be not emulous of evil-doers; nor envy them that work iniquity.

V. Gloria.

Glory, &c.

PRAYER. *Præsta.* Grant, we beseech thee, O Almighty God, that we who celebrate the festival of thy holy martyrs, Marcus and Marcellianus, may be delivered by their intercession from all the evils which threaten us. Through our Lord, &c.

EPISTLE. *ROMANS v. 1—5.* Brethren, being justified by faith, let us have peace with God, through

our Lord Jesus Christ; by whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God. And not only so, but we glory also in tribulations; knowing that tribulation worketh patience, and patience trial, and trial hope, and hope confoundeth not; because the charity of God is poured forth in our hearts by the Holy Ghost who is given to us.

GRADUAL. Justorum animæ in manu Dei sunt; et non tanget illos tormentum malitiæ.

The souls of the just are in the hand of God; and the torment of malice shall not touch them.

V. Visi sunt oculis insipientium mori: illi autem sunt in pace. Alleluia, alleluia.

In the sight of the unwise they seem to die: but they are in peace. Alleluia, alleluia.

V. Hæc est vera fraternitas, quæ nunquam potuit violari certamine: qui effuso sanguine secuti sunt Dominum. Alleluia.

This is the true fraternity, which could never be broken by combat: who, by shedding their blood, followed the Lord. Allel.

GOSPEL. ST LUKE xi. 47—51. At that time, Jesus said to the Scribes and Pharisees, Wo to you who build the monuments of the prophets: and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres. For this cause also the wisdom of God said, I will send to them prophets and apostles, and some of them they will kill and persecute. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea, I say to you, it shall be required of this generation.

OFFERTORY. Anima nostra, sicut passer, erepta est de laqueo venantium: laqueus contritus est, et nos liberati sumus.

Our soul hath been delivered, as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered.

SECRET. Sanctify, O Lord, the offerings devoted to thee, and by the intercession of thy holy martyrs, Marcus and Marcellianus, by the same, look favourably upon us. Through our Lord, &c.

COMMUNION. Amen Amen I say to you: what dico vobis: quod uni ex you did to one of my least, minimis meis fecistis, mihi you did to me: Come, ye fecistis: Venite benedicti blessed of my Father, possess the kingdom prepared for you from the beginning of the world. Patris mei, possidete paratum vobis regnum ab initio sæculi.

POSTCOM. *Salutaris tui.* Filled with the gift of thysalvation, we humbly beseech thee, O Lord, that by the intercession of thy holy martyrs, Marcus and Marcellianus, we may be renewed by the effect of that at the taste of which we rejoice. Through our Lord, &c.

JUNE 19.

St Juliana Falconieri, Virgin.—Double.

MASS.—*Dilexisti, for a Virgin, page XLVIII, except—*

PRAYER. *Deus qui beatum.* O God, who didst vouchsafe to refresh in a wonderful manner blessed Juliana, thy virgin, labouring under her last sickness, with the precious body of thy Son; grant, we beseech thee, that her merits interceding for us, we also refreshed and strengthened by the same in the agony of death, may be brought to our heavenly country. Through the same Lord, &c.

Commemoration of SS. Gervase and Protase, Martyrs, by the Prayer Deus qui nos annua, as in the Mass Intret in conspectu, for Martyrs, page XVIII, with its Secret and Postcommunion.

JUNE 20.

St Hilberius, Pope and Martyr.

MASS.—*Statuit, for a Bishop and Martyr, page III, except—*

EPISTLE. ST JUDE 17—21. Dearly beloved, Be mindful of the words which have been spoken before by the apostles of our Lord Jesus Christ, who told you, that in the last time there should come mockers, walking according to their own desires in

ungodliness. These are they who separate themselves; sensual men, having not the Spirit. But you, my beloved, building yourselves upon your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto life everlasting.

JUNE 22.

St Alban, Protomartyr of England.—Greater Double.

MASS.—In virtute tua, for one *Martyr*, page VII. except—

PRAYER. *Deus qui hunc diem.* O God, who hast consecrated this day to the martyrdom of blessed Alban, grant, we beseech thee, that we may be constantly defended by his assistance, in whose annual commemoration we rejoice. Through our Lord, &c.

Commemoration of St Paulinus, Bishop and Confessor, by the Prayer Da quæsumus, as in the Mass Statuit, for a Bishop and Confessor, page XXVI, and the corresponding Secret and Postcommunion.

GOSPEL.—If any man will come after me, as in the *Mass Sacerdotes, for a Bishop and Martyr, page VI.*

SECRET. As in the veneration of blessed Alban, thy martyr, we proclaim thee wonderful, so by these offices of pious expiation, we beseech thee, O Lord, that he may be an intercessor for us with thy clemency. Through our Lord, &c.

POSTCOM. *Ut tua nos.* We beseech thee, O Lord, that thy blessed martyr Alban may ever entreat thy majesty, that thy sacraments may purify us from sin, and preserve us in the fervour of thy charity. Through our Lord, &c.

JUNE 23.

Vigil of St John Baptist.

INTROIT. *St Luke i.*

<p>NE timeas Zacharia; exaudita est oratio tua, et Elisabeth uxor tua pariet tibi filium, et voca- bis nomen ejus Joannem; et erit magnus coram Do-</p>	<p>FEAR not Zachary; thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and he shall be great be-</p>
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mino, et Spiritu Sancto replebitur adhuc utero matris suæ; et multi in nativitate ejus gaudebunt.

Ps. Domine in virtute tua lætabitur rex; et super salutare tuum exultabit vehementer.

V. Gloria.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, Almighty God, that thy servants may walk on in the way of salvation; and by following the exhortations of blessed John the precursor, may securely attain the possession of him whom he foretold, our Lord Jesus Christ, &c.

LESSON. JEREMIAS i. 4—10. In those days the word of the Lord came to me, saying, Before I formed thee in the bowels of thy mother, I knew thee; and before thou camest forth out of the womb I sanctified thee, and made thee a prophet unto the nations. And I said, Ah, ah, ah, Lord God; behold I cannot speak, for I am a child. And the Lord said to me, Say not, I am a child: for thou shalt go to all that I shall send thee; and whatever I shall command thee, thou shalt speak. Be not afraid at their presence; for I am with thee to deliver thee, saith the Lord. And the Lord put forth his hand, and touched my mouth: and the Lord said to me, Behold I have given my words in thy mouth: lo I have set thee this day over the nations, and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant; saith the Lord Almighty.

GRADUAL. Fuit homo missus a Deo, cui nomen erat Joannes. V. Hic venit ut testimonium perhiberet de lumine, parare Domino plebem perfectam.

forethe Lord, and he shall be filled with the Holy Ghost even from his mother's womb; and many shall rejoice at his birth.

In thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly.

Glory, &c.

There was a man sent from God, whose name was John. This man came to bear witness of the light, to prepare unto the Lord a perfect people.

GOSPEL. ST LUKE i. 5—17. There was, in the days of Herod the king of Judea, a certain priest named Zachary, of the course of Abia: and his wife was of the daughters of Aaron, and her name Elizabeth: and they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years. And it came to pass, when he executed the priestly function, in the order of his course, before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord; and all the multitude of the people was praying without at the hour of incense: and there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him was troubled, and fear fell upon him; but the angel said to him, Fear not Zachary for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have joy and gladness, and many shall rejoice at his nativity. For he shall be great before the Lord; and shall drink no wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God; and he shall go before him in the spirit and power of Elias, that he may turn the hearts of the fathers to the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.

OFFERTORY. Gloria et Thou hast crowned him
honore coronasti eum, et with glory and honour,
constituisti eum super and hast set him over the
opera manuum tuarum, works of thy hands, O
Domine. Lord.

SECRET. Sanctify, O Lord, the offerings we make; and by the intercession of blessed John Baptist, cleanse us by these from the stains of our sins. Through our Lord, &c.

COMMUNION. Magna His glory is great in thy
est gloria ejus in salutari salvation; glory and great

tuo; gloriam et magnum beauty shalt thou lay upon
decorem impones super him, O Lord.
eum, Domine.

POSTCOM. *Beati Joannis.* May the excellent prayer of blessed John Baptist accompany us, O Lord; and may he entreat him to be pacified towards us, whose coming he foretold, our Lord Jesus Christ, thy Son, who lives, &c.

JUNE 24:

The Nativity of St John Baptist.

Double of the First Class, with an Octave.

INTROIT. *Isaias xlix.*

DE ventre matris meæ
vocavit me Dominus
nomine meo, et posuit os
meum ut gladium acu-
tum; sub tegumento ma-
nus suæ protexit me, et
posuit me quasi sagittam
electam.

THE Lord hath called
me by my name from
the womb of my mother,
and he hath made my
mouth like a sharp sword;
in the shadow of his hand
he hath protected me, and
hath made me as a cho-
sen arrow.

Ps. Bonum est confiteri
Domino, et psallere no-
mini tuo, Altissime.

It is good to give praise
to the Lord, and to sing to
thy name, O Most High.

V. Gloria Patri.

Glory, &c.

PRAYER. *Deus, qui præsentem.* O God, who hast made this day honourable to us, on account of the nativity of blessed John; grant to thy people the grace of spiritual joys, and direct the minds of all the faithful into the way of eternal salvation. Through our Lord, &c.

LESSON. *ISAIAH xlix. 1-3-5-6-7.* Give ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand he hath protected me, and hath made me as a chosen arrow; in his quiver he hath hidden me. And he said to me, Thou art my servant Israel, for in thee will I glory. And now saith the Lord that formed me from the womb to be his servant, Behold I have giv-

thee to be the light of the gentiles, that thou mayest be my salvation even to the farthest part of the earth. Kings shall see, and princes shall rise up, and adore for the Lord's sake, and for the Holy One of Israel, who hath chosen thee.

GRADUAL. Priusquam te formarem in utero, novi te: et antequam exires de ventre, sanctificavi te. V. Misit Dominus manum suam, et tetigit os meum: et dixit mihi. Alleluia, alleluia. V. Tu puer, Propheta Altissimi vocaberis; præibis ante Dominum parare vias ejus. Alleluia.

Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee. The Lord put forth his hand, and touched my mouth: and said to me. Alleluia, alleluia. Thou, child, shalt be called the prophet of the Highest; thou shalt go before the Lord to prepare his ways. Alleluia.

GOSPEL. ST LUKE i. 57—68. Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolk heard that the Lord had shewed his great mercy towards her, and they congratulated with her. And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary. And his mother answering said, Not so, but he shall be called John. And they said to her, There is none of thy kindred that is called by that name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote saying, John is his name: and they all wondered. And immediately his mouth was opened, and his tongue loosed; and he spoke, blessing God. And fear came upon all their neighbours; and all these things were noised abroad over all the hill-country of Judea; and all they that had heard them, laid them up in their heart, saying, What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost; and he prophesied, saying, Blessed be the Lord God

of Israel; because he hath visited, and wrought the redemption of his people.

OFFERTORY. Justus ut palma florebit: sicut cedrus Libani multiplicabitur. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

SECRET. We cover thy altars with offerings, O Lord; celebrating with due honour his nativity, who both proclaimed the coming of the Saviour of the world, and pointed him out when come, our Lord Jesus Christ, thy Son, &c.

COMMUNION. Tu puer propheta Altissimi vocaberis; præibis enim ante faciem Domini parare vias ejus. Thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways.

POSTCOM. *Sumat Ecclesia.* May thy Church, O God, be joyful on the nativity of blessed John Baptist; by whom she knew the author of her regeneration, our Lord Jesus Christ thy Son, &c.

Within the Octave, and on the Octave Day of St John, the Mass is said as above; but, except on the Octave Day, the second Prayer is of the B. Virgin, Concede, page LXXIII, the third either for the Church or for the Pope, as above, page 39.

JUNE 25.

St William, Abbot, Confessor.—*Double.*

MASS.—*Os justi for Abbots, page XL, except—*

PRAYER. *Deus qui infirmitati.* O God, who hast given us in thy saints an example and patronage to our weakness to assist us to tread the path of salvation; grant us to venerate the merits of the blessed Abbot William, that we may obtain his intercession, and pursue his footsteps. Through our Lord, &c.

Then a Commemoration of the Octave of St John, as in the preceding Mass.

JUNE 26.

Saints John and Paul. Martyrs.—*Double.*

INTROIT. *Ps. xxxiii.*

MULTÆ tribulationes justorum, et de M ANY were the afflictions of the just, a

his omnibus liberavit eos
Dominus: Dominus custo-
dit omnia ossa eorum, un-
um ex his non conteretur.

Ps. Benedicam Domin-
um in omni tempore: sem-
per laus ejus in ore meo

V. Gloria Patri.

PRAYER. *Quæsumus.* We beseech thee, O Almighty God, that we may doubly rejoice on the festival of this day, on account of the glory of blessed John and Paul, who were truly united as brethren in the same faith and suffering. Through our Lord, &c.

Commemoration of the Octave of St John Baptist, as on his Feast, page 609.

LESSON. ECCLUS. xliv. 10—15. These are men of mercy, whose godly deeds have not failed. Good things continue with their seed; their posterity are a holy inheritance, and their seed hath stood in the covenants; and their children for their sakes remain for ever: their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people shew forth their wisdom, and the Church declare their praise.

GRADUAL. Ecce quam
bonum et quam jucundum,
habitare fratres in unum.

V. Sicut unguentum in
capite, quod descendit in
barbam, barbam Aaron.
Alleluia, alleluia. V. Hæc
est vera fraternitas, quæ
vicit mundi crimina:
Christum secuta est, in-
clyta tenens regna cœ-
lestia. Alleluia.

out of all these the Lord
delivered them: the Lord
keepeth all their bones, not
one of them shall be broken.

I will bless the Lord at
all times: his praise shall
be ever in my mouth.

Glory, &c.

Behold how good and
how pleasant it is for bre-
thren to dwell together in
unity.—It is like the preci-
ous ointment on the head,
that ran down upon the
beard, the beard of Aaron.
Alleluia, alleluia.—This is
the true fraternity, which
overcame the crimes of the
world: it followed Christ,
attaining the noble king-
dom of heaven. Alleluia.

GOSPEL. ST LUKE xii. 1—8. At that time, Jesus said to his disciples, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed; nor hidden, that

shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light; and that which you have spoken in the ear, in the chambers, shall be preached on the house-tops. And I say to you, my friends, be not afraid of them who kill the body, and after that have no more that they can do. But I will shew you whom ye shall fear: fear ye him who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows. And I say to you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

<p>OFFERTORY. Gloria- buntur in te omnes, qui diligunt nomen tuum, quoniam tu Domine benedices justo: Domine, ut scuto bonæ voluntatis tuæ coronasti nos.</p>	<p>All they that love thy name shall glory in thee, for thou, O Lord, wilt bless the just: O Lord, thou hast crowned us, as with a shield of thy good will.</p>
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SECRET. Graciously receive, O Lord, the offerings devoted to thee by the merits of thy holy martyrs, John and Paul; and grant that they may prove a perpetual support to us. Through our Lord, &c.

<p>COMMUNION. Etsi coram hominibus tormenta passi sunt, Deus tentavit eos: tamquam aurum in fornace probavit eos, et quasi holocausta accepit eos.</p>	<p>Though in the sight of men they suffered torments, God hath tried them: as gold in the furnace he hath proved them, and as a holocaust he hath received them.</p>
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POSTCOM. *Sumpsimus.* We have received heavenly mysteries, O Lord, celebrating the solemnity of thy holy martyrs, John and Paul, grant, we beseech thee, that what we receive in time, we may obtain in the joys of eternity. Through our Lord, &c.

JUNE 27.

Of the Octave of St John Baptist.—Semidouble.

Mass as on the Feast, page 609.

JUNE 28.

St Leo, Pope, Confessor.—*Semidouble.*

MASS.—Sacerdotes tui, *for a Bishop and Confessor, page XXIX, except the following:*

PRAYER.—*Deus qui beatum.* O God, who didst make the blessed pontiff Leo equal in merits to thy saints, grant in thy mercy that we who celebrate a festival in commemoration of him, may also imitate the example of his life. Through our Lord, &c.

Commemoration of St John Baptist, as page 609. After which, of the Vigil of SS. Peter and Paul.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, Almighty God, that we may not be permitted to be shaken by any fears, whom thou hast firmly fixed upon the rock of apostolical confession. Through our Lord, &c.

GOSPEL.—A man going into a far country, &c. *as in the Mass Statuit, for a Bishop and Confessor, page XXVIII.*

SECRET. Grant us, we beseech thee, O Lord, that, by the intercession of blessed Leo, this oblation may be profitable to us; by the immolation of which thou didst grant the forgiveness of the sins of the whole world. Through our Lord, &c.

Then of St John Baptist; after which, of the Vigil.

SECRET. Sanctify the offering of thy people, we beseech thee, O Lord, by the intercession of thy apostles, and cleanse us from the defilements of our sins. Through our Lord, &c.

POSTCOM. *Deus qui animæ.* O God, who hast granted to the soul of thy servant Leo the rewards of eternal salvation, grant in thy mercy that we who are oppressed by the weight of our sins, may be relieved by his intercession with thee. Through our Lord, &c.

Second Postcommunion of St John Baptist: third of the Vigil.

POSTCOM. *Quos cælesti.* Preserve, O Lord, from all adversity, by the intercession of thy apostles, those whom thou hast fed with heavenly nourishment. Through our Lord, &c.

At the end is read the Gospel of the Vigil.

GOSPEL. ST JOHN xxi. 15—19. At that time, Jesus said to Simon Peter, Simon son of John, lovest thou me more than these? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs. He saith to him again, Simon son of John, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs. He saith to him the third time, Simon son of John, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things: thou knowest that I love thee. He said to him, Feed my sheep. Amen, amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this he said, signifying by what death he should glorify God.

JUNE 29.

Saints Peter and Paul, Apostles.

Double of the First Class with an Octave.

INTROIT. *Acts xii.*

NUNC scio vere quia misit Dominus Angelum suum, et eripuit me de manu Herodis, et de omni expectatione plebis Judæorum.

NOW I know in very deed, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Ps. Domine probastime, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

Lord thou hast proved me, and known me: thou hast known my sitting down, and my rising up.

V. Gloria.

Glory, &c.

PRAYER. *Deus qui hodiernam.* O God, who hast consecrated this day to the martyrdom of thy apostles Peter and Paul, grant to thy Church, in all things to

follow their precepts, by whom religion was begun. Through our Lord, &c.

LESSON. ACTS xii. 1—11. In those days, Herod the king stretched forth his hands to afflict some of the Church: and he killed James, the brother of John, with the sword; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the azymes: and when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison: and behold an angel of the Lord stood by him, and a light shined in the room; and he striking Peter on the side, raised him up, saying, Arise quickly; and the chains fell off from his hands: and the angel said to him, Gird thyself and put on thy sandals; and he did so: and he said to him, Cast thy garment about thee and follow me; and going out he followed him: and he knew not that it was true which was done by the angel; but he thought he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them; and going out, they passed on through one street, and immediately the angel departed from him. And Peter coming to himself, said, Now I know in very deed that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

GRADUAL. Constitues eos principes super omnem terram: memores erunt nominis tui, Domine. V. Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi. Alle-

Thou shalt make them princes over all the earth: they shall remember thy name, O Lord.—Instead of thy fathers, sons are born to thee: therefore shall people praise thee.

luia, alleluia. V. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam. Alleluia. Alleluia, alleluia.—Thou art Peter, and upon this rock I will build my Church. Alleluia.

GOSPEL. ST MATTHEW xvi. 13—19. Jesus came into the quarters of Cesarea Philippi; *page* 515. CREDO.

OFFERTORY. Constitues eos principes super omnem terram: memores erunt nominis tui, Domine, in omni progenie et generatione. Thou shalt make them princes over all the earth: they shall remember thy name, O Lord, throughout all generations.

SECRET. May the prayers of thy apostles, O Lord, accompany the sacrifice which we offer consecrated to thy name; by which grant us to be purified and defended. Through our Lord, &c.

PREFACE. Of Apostles, *as in the Ordinary of the Mass, page 22.*

COMMUNION. Tu es Petrus; et super hanc petram ædificabo Ecclesiam meam. Thou art Peter: and upon this rock I will build my Church.

POSTCOM. *Quos cælesti.* Preserve, O Lord, from all adversity, by the intercession of thy apostles, those whom thou hast fed with heavenly nourishment. Through our Lord, &c.

JUNE 30.

Commemoration of St Paul, Apostle.

INTROIT. 2 Tim. i.

SCIO cui credidi, et certus sum, quia potens est depositum meum servare in illum diem, justus iudex.

I KNOW whom I have believed, and I am certain that he is able to keep that which I have committed to him against that day; being a just judge.

Ps. Domine probastime, et cognovisti me: tu cog-

Lord, thou hast proved me and known me: thou

novisti sessionem meam, hast known my sitting
et resurrectionem meam. down, and my rising up.

V. Gloria.

Glory, &c.

PRAYER. *Deus, qui multitudinem.* O God, who didst teach the multitude of the gentiles by the preaching of blessed Paul the apostle; grant us, we beseech thee, to experience his patronage with thee, whose commemoration we celebrate. Through our Lord, &c.

Commemoration of St Peter, Apostle.

PRAYER. *Deus qui beato.* O God, who, conferring the keys of the kingdom of heaven, didst deliver to thy blessed apostle Peter the sacerdotal power of binding and loosing: grant that, by the help of his intercession, we may be delivered from the chains of our sins.

Then of St John Baptist, as on his Feast, page 609.

EPISTLE. GALATIANS i. 11—20. Brethren, I give you to understand that the gospel which was preached by me, is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ. For you have heard of my conversation in time past in the Jews' religion: how that beyond measure I persecuted the Church of God, and wasted it; and I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers. But when it pleased him, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the gentiles, immediately I condescended not to flesh and blood. Neither went I to Jerusalem to the apostles who were before me; but I went into Arabia, and again I returned to Damascus. Then, after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days; but other of the apostles I saw none; saving James the brother of the Lord. Now the things which I write to you, behold before God I lie not.

GRADUAL. Qui operatus est Petro in apostola- He who wrought in
Peter to the apostleship,

tum, operatus est et mihi inter gentes; et cognoverunt gratiam Dei, quæ data est mihi.

V. Gratia Dei in me vacua non fuit; sed gratia ejus semper in me manet. Alleluia, alleluia.

V. Sancte Paule apostole, prædicator veritatis, et doctor Gentium, intercede pro nobis. Alleluia.

GOSPEL. ST MATTHEW x. 16—22. Jesus said to his disciples, Behold, I send you, *as page 597.*

OFFERTORY. Mihi autem nimis honorati sunt amici tui Deus: nimis confortatus est principatus eorum.

SECRET. Sanctify, O Lord, the offerings of thy people through the prayers of thy apostle Paul; that what are pleasing to thee by thy institution, may become more pleasing by the patronage of him supplicating for us. Through our Lord, &c.

FOR ST PETER.

SECRET. We beseech thee, O Lord, that the prayer of the blessed apostle Peter may commend to thee the prayers and sacrifice of thy Church; that what we celebrate in his honour may procure for us pardon.

Then of St John Baptist, as above.

PREFACE.—Of Apostles, *as in the Ordinary of the Mass, page 22.*

COMMUNION. Amen dico vobis, quod vos, qui reliquistis omnia, et secuti estis me, centuplum accipietis, et vitam æternam possidebitis.

wrought in me also among the gentiles; and they knew the grace of God, which was given to me.

The grace of God in me hath not been void; but his grace always remaineth in me. Alleluia, alleluia.

Holy apostle Paul, preacher of truth, and doctor of the gentiles, intercede for us. Alleluia.

To me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

Amen I say to you, that you who have left all things, and have followed me, shall receive a hundred fold, and shall possess life everlasting.

POSTCOM. *Perceptis Domine.* Having received

the mysteries, O Lord, we beseech thee, by the intercession of thy blessed apostle Paul; that what have been celebrated in his honour may profit us as a remedy. Through our Lord, &c.

FOR ST PETER.

POSTCOM. *Lætificet.* May the sacrifice we have offered give us joy, O Lord: that as we proclaim thee wonderful in thy apostle Peter, we may receive through him the gift of thy pardon.

Then of St John Baptist, as above.

FEASTS OF JULY.

JULY 1.

Octave Day of St John Baptist.—Double.

MASS, as on his Feast, June 24, page 609, with a Commemoration of the Octave of Saints Peter and Paul, as on June 29, page 615. The CREDO is said, and PREFACE of Apostles.

JULY 2.

Visitation of the Blessed Virgin Mary.—Greater Double.

INTROIT.

SALVE sancta parens,
Senixapuerperal Regem;
qui cœlum terramque re-
git in sæcula sæculorum.

Ps. Eructavit cor meum
verbum bonum; dico ego
opera mea Regi.

V. Gloria.

PRAYER. *Famulis tuis.* We beseech thee, O Lord, to bestow on thy servants the gift of heavenly grace; that for those to whom the blessed Virgin's maternity was the beginning of salvation, the votive solemnity of her visitation may procure increase of peace. Through our Lord, &c.

Commemoration of Saints Peter and Paul, as on their Feast, June 29, page 615.

Then of Saints Processus and Martinianus, MM.

PRAYER. *Deus qui nos.* O God, who dost surround and protect us by the glorious confessions of thy

HAIL, holyparent, who
didst bring forth the
King; who rules heaven
and earth for ever.

My heart hath uttered
a good word; I speak my
works to the King.

Glory, &c.

holy martyrs Processus and Martinianus; grant us to profit by imitating them, and rejoice by their intercession. Through our Lord, &c.

LESSON. CANTICLE ii. 8—14. Behold he cometh, leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold he standeth behind our wall; looking through the windows, looking through the lattices. Behold my beloved speaketh to me, Arise, make haste, my love, my dove, my beautiful one; and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell. Arise, my love, my beautiful one; and come. My dove in the clefts of the rock, in the hollow places of the wall, shew me thy face, let thy voice sound in my ear; for thy voice is sweet, and thy face comely.

GRADUAL. Benedicta et venerabilis es virgo Maria; quæ sine tactu pudoris inventa es mater Salvatoris. V. Virgo Dei Genitrix, quem totus non capit orbis, in tua se clausit viscera, factus homo. Alleluia, alleluia. V. Felix es sacra Virgo Maria, et omni laude dignissima: quia ex te ortus et sol justitiæ, Christus Deus noster. Alleluia.

Thou art blessed and venerable, O Virgin Mary; who, without any violation of purity, wert found the mother of our Saviour.— O Virgin Mother of God, he whom the whole world is unable to contain, being made man, enclosed himself in thy womb. Alleluia, alleluia. Thou art happy, O holy Virgin Mary, and most worthy of all praise: because from thee arose the sun of justice, Christ our God. Alleluia.

GOSPEL. ST LUKE i. 39—47. Mary rising up, went into the hill country. *As page 50.* **CREDO.**

OFFERTORY. Beata es Virgo Maria, quæ omnium portasti Creatorem: ge- Thou art blessed, O Virgin Mary, who didst bear the Creator of all things:

nuisti qui te fecit, et in thou didst bring forth Him
 æternum permanes virgo. who made thee, and thou re-
 mainest for ever a virgin.

SECRET. May the humanity of thy only begotten Son be our succour, O Lord; that Jesus Christ our Lord, who, when born of a virgin, did not diminish, but consecrated the integrity of his mother, may, on this solemnity of her visitation, deliver us from our sins, and make our oblation acceptable to thee. Who lives, &c.

Then of SS. Peter and Paul, page 617; afterwards of SS. Processus and Martinianus.

SECRET. Receive, O Lord, our prayers and offerings, and may we be helped by the prayers of thy saints, that they may be worthy of thy regard. Through our Lord, &c.

PREFACE.—*Of the B.V. Mary, as page 21.*

COMMUNION. Beata Blessed is the womb
 viscera Mariæ Virginis, of the Virgin Mary,
 quæ portaverunt æterni which bore the Son of
 Patris Filium. the eternal Father.

POSTCOM. Sumpsimus. We have received, O Lord, the votive mysteries of this annual celebration; grant, we beseech thee, that they may confer upon us remedies for time and eternity. Through our Lord, &c.

Then of SS. Peter and Paul; afterwards of SS. Processus and Martinianus.

POSTCOM. Corporis sacri. Replenished with the sacrifice of the sacred body and precious blood, we beseech thee, O Lord our God; that what we perform with pious devotion, we may receive with assured redemption. Through the same Lord, &c.

JULY 3, 4, 5.

MASS each day of the Octave of SS. Peter and Paul, Apostles, as follows:

INTROIT. Ps. cxxxviii.

M IHI autem nimis honoratis sunt amici tui
 Deus: nimis confortatus
 est principatus eorum.

T O me thy friends, O
 God, are made exceedingly
 honourable: their
 principality is exceedingly
 strengthened.

Ps. Domine probasti me, Lord, thou hast proved
et cognovisti me: tu cog- me, and known me: thou
novisti sessionem meam, hast known my sitting
et resurrectionem meam. down, and my rising up.

Gloria.

Glory, &c.

PRAYER. *Deus qui hodiernam.* O God, who hast consecrated this day to the martyrdom of thy apostles Peter and Paul; grant to thy Church, in all things to follow their precepts, by whom religion was begun. Through our Lord, &c.

Second PRAYER of the B. Virgin, Concede nos, page LXXIII. Third, Ecclesiæ tuæ, or Deus omnium, page 39.

LESSON. ACTS v. 12—16. In those days, By the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest no man durst join himself to them; but the people magnified them. And the multitude of men and women that believed in the Lord was more increased; insomuch, that they brought forth the sick into the streets, and laid them on beds and couches; that when Peter came, his shadow, at least, might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed.

GRADUAL. Constitues eos principes super omnem terram: memores erunt nominis tui Domine.

Thou shalt make them princes over all the earth: they shall remember thy name, O Lord.

V. Propatribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi. Alleluia, alleluia.

Instead of thy fathers, sons are born to thee: therefore shall people praise thee. Allel. allel.

V. Rogavi pro te Petre, ut non deficiat fides tua; et tu aliquando conversus, confirma fratres tuos. Alleluia.

I have prayed for thee, Peter, that thy faith may not fail; and thou, being once converted, confirm thy brethren. Alleluia.

GOSPEL.—Behold we have left all things, &c. as in the Mass Os justi of Abbots, page xli. CREDO.

OFFERTORY. In omnem terram exivit sonus eorum; et in fines orbis terræ verba eorum. Their sound went forth into all the earth; and their words to the ends of the world.

SECRET. May the prayers of thy apostles, O Lord, accompany the sacrifice which we offer consecrated to thy name; by which grant us to be purified and defended. Through our Lord, &c.

Second and Third Secrets as directed above.

COMMUNION. Vos qui secuti estis me, sedebitis super sedes, judicantes duodecim tribus Israel. You who have followed me, shall sit on seats, judging the twelve tribes of Israel.

POSTCOM. Quos cælesti. Preserve, O Lord, from all adversity, by the intercession of thy apostles, those whom thou hast fed with heavenly nourishment. Through our Lord, &c.

Second and Third Postcommunions as directed above.

JULY 6.

Octave Day of Ss. Peter and Paul, Apostles.—Double.

INTROIT. *Ecclus. xlii.*

SAPIENTIAM sanctorum narrent populi, et laudes eorum nuntiet ecclesia; nomina autem eorum vivent in sæculum sæculi.

Ps. Exultate justi in Domino: rectos docet collaudatio.

Gloria Patri.

LET the people shew forth the wisdom of the saints, and the church declare their praise; and their names shall live unto generation and generation.

Rejoice in the Lord, ye just: praise becometh the upright.

Glory, &c.

PRAYER. *Deus cujus dextera.* O God, whose right hand raised up blessed Peter walking in the waves, that he might not sink, and delivered his fellow Apostle Paul in his third shipwreck from the depth of the sea, grant that by the merits of both, we may obtain the glory of eternity. Who livest, &c.

LESSON. ECCLUS. xlv. 10—15. These are men of mercy, *as p. 612.*

GRADUAL. Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ. V. Visi sunt oculis insipientium mori, illi autem sunt in pace. Alleluia, alleluia. V. Vos estis, qui permanistis mecum in tentationibus meis: et ego dispono vobis regnum, ut sedeat is super thronos, judicantes duodecim tribus Israel. Alleluia.

The souls of the just are in the hand of God, and the torment of malice shall not touch them.—In the sight of the unwise they seemed to die, but they are in peace. Alleluia, alleluia.—You are they who have continued with me in my temptations: and I dispose to you a kingdom, that you may sit upon thrones, judging the twelve tribes of Israel. Alleluia.

GOSPEL. ST MATTHEW xiv. 22—33. At that time, Jesus obliged his disciples to go up into the ship, and to go before him over the water, till he dismissed the people. And having dismissed the multitude, he went up into a mountain to pray; and when it was evening, he was there alone. But the ship in the midst of the sea was tossed with the waves; for the wind was contrary; and in the fourth watch of the night, he came to them walking upon the sea; and they seeing him walking upon the sea, were troubled, saying, It is an apparition: and they cried out for fear. And immediately Jesus spoke to them, saying, Be of good heart; it is I, fear ye not. And Peter making answer, said, Lord, if it be thou, bid me to come to thee upon the waters: and he said, Come. And Peter going down out of the ship, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid; and when he began to sink, he cried out, saying, Lord, save me. And immediately Jesus stretching forth his hand, took hold of him, and said to him, O thou of little faith, why dost thou doubt? And when they were come into the ship, the wind ceased; and they that were in the ship, came and adored him, saying, Indeed thou art the Son of God. **CREDO.**

OFFERTORY. Exultabunt sancti in gloria, lætabuntur in cubilibus suis; exaltationes Dei in faucibus eorum. The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God shall be in their mouth.

SECRET. We offer thee, O Lord, prayers and gifts; and that they may be worthy of thy regard, may we be assisted by the prayers of thy apostles Peter and Paul. Through our Lord, &c.

PREFACE, of Apostles, *as page 22.*

COMMUNION. Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori, illi autem sunt in pace. The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

POSTCOM. Protege. Protect thy people, O Lord; and preserve by perpetual defence those who confide in the patronage of thy apostles Peter and Paul. Through, &c.

JULY 7.

Translation of St Thomas of Canterbury, Bishop, Martyr.
Greater Double.

MASS, *as on the Feast of St Thomas, December 29. page 75, except the following:*

PRAYER. *Deus qui nobis.* O God, who permittest us to celebrate the translation of blessed Thomas, thy martyr and bishop; we suppliantly beseech thee, that by his merits and prayers we may be translated from vice to virtue, and from a prison to a kingdom. Through our Lord, &c.

SECRET. O God, who by heavenly benediction dost change bread and wine into thy body and blood; grant us by the merits of blessed Thomas, thy martyr and bishop, that returning to thy mercy, we may be conformed to thy will. Who livest, &c.

POSTCOM. *Deus qui beatum.* O God, who didst translate blessed Thomas, thy martyr and bishop, from

sufferings to joys, grant, we beseech thee, that we who venerate his translation on earth, may by his intercession be translated to heaven. Through our Lord, &c.

JULY 8.

St Elizabeth, Queen of Portugal, Widow.—*Semidouble.*

MASS.—*Cognovi, of Holy Women, page LVI. except—*

PRAYER. *Clementissime Deus.* O most merciful God, who didst favour blessed Elizabeth, queen, among other excellent gifts, with the privilege of appeasing the fury of war; grant us by her intercession, after peace in this mortal life, which we humbly implore, to arrive at eternal joys. Through our Lord, &c.

JULY 10.

The Seven Brothers, and St. Rufina and Secunda, Virgins and Martyrs.—*Semidouble.*

INTROIT. *Ps. cxii.*

LAUDATE pueri Dominum, laudate nomen Domini; qui habitare facit sterilem in domo, matrem filiorum lætantes.

Ps. Sit nomen Domini benedictum, ex hoc nunc et usque in sæculum.

V. Gloria.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, O Almighty God, that we who know thy glorious martyrs to have been strong in their confession of thee, may experience their compassion by their interceding for us with thee. Through, &c.

EPISTLE.—Who shall find a valiant woman, &c. as in the Mass *Cognovi, of Holy Women, page LVI.*

GRADUAL. Anima nostra, sicut passer, erepta est de laqueo venantium. Our soul hath been delivered, as a sparrow, out of the snare of the fowlers.—The snare is broken, and we are delivered: our help is in the name of the Lord, who made heaven

cœlum et terram. Alleluia, alleluia. V. Hæc est vera fraternitas, quæ vicit munda crimina: Christum secuta est inclyta tenens regna cœlestia. Alleluia.

and earth. Alleluia, alleluia. This is the true fraternity, which overcame the crimes of the world: it followed Christ, attaining the noble kingdom of heaven. Alleluia.

GOSPEL. ST MATTHEW xii. 46—50. At that time, As Jesus was speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him; and one said to him, Behold thy mother and thy brethren stand without, seeking thee. But he answering him that told him, said, Who is my mother, and who are my brethren? And stretching forth his hand towards his disciples, he said, Behold my mother and my brethren: for whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother.

OFFERTORY. Anima nostra, sicut passer, erepta est de laqueo venantium: laqueus contritus est, et nos liberati sumus.

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers: the snare is broken, and we are delivered.

SECRET. Be appeased, O Lord, we beseech thee, and look down upon this sacrifice, that by the intercession of thy holy martyrs, it may be profitable for our devotion and salvation. Through our Lord, &c.

COMMUNION. Quicumque fecerit voluntatem Patris mei qui in cœlis est, ipse meus frater, et soror et mater est, dicit Dominus.

Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother, saith the Lord.

POSTCOM. *Quæsumus.* We beseech thee, O Almighty God, that by the intercession of thy saints, we may experience the effect of that salvation, of which we have received a pledge by these mysteries. Through our Lord, &c.

JULY 11.

St Pius. Pope and Martyr.

MASS.—Statuit, for a Bishop and Martyr, page III.

JULY 12.

St John Gualbert, Abbot.—*Double.*

MASS.—*Os justi, for Abbots, page XL. except—*
Commemoration of SS. Nabor and Felix, MM.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, O Lord, that as the festival of thy holy martyrs, Nabor and Felix, returns for us to celebrate, it may always be accompanied by their intercession. Through our Lord, &c.

GOSPEL. ST MATTHEW v. 43—48. At that time, Jesus said to his disciples, You have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy. But I say to you, Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you: that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have; do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect.

OF SS. NABOR AND FELIX.

SECRET. May the offerings of thy people, we beseech thee, O Lord, be pleasing by the intercession of thy holy martyrs, Nabor and Felix; and may they be perfected by the merits of those, in honour of whose triumphs they are offered to thy name. Through our Lord, &c.

POSTCOM. *Natalitiis.* We beseech thee, O Lord, on the festival of thy saints, that nourished by the sacramental gift, we may enjoy in eternity the good things with which, by thy grace, we are now refreshed. Through our Lord, &c.

JULY 13.

St Anacletus, Pope and Martyr.—*Semidouble.*

MASS.—*Sacerdotes, for a Bishop and Martyr, page v. except the GOSPEL, which is from the Mass, Statuit, of the same, page IV.*

JULY 14.

St Bonaventuræ, Bishop, Confessor, Doctor.—Double.

MASS.—*In medio Ecclesiæ, of Holy Doctors, page XXXII. except—*

GRADUAL. Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. V. Lex Dei ejus in corde ipsius; et non supplantabuntur gressus ejus. Alleluia, alleluia. V. Juravit Dominus, et non pœnitebit eum: tu es sacerdos in æternum secundum ordinem Melchisedech. Alleluia.

OFFERTORY. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

SECRET. We beseech thee, O Lord, that the annual solemnity of holy Bonaventure, thy confessor and bishop, may render us acceptable to thy mercy: that, by these offices of pious expiation, while a blessed retribution attends him, he may procure for us the gifts of thy grace. Through our Lord, &c.

COMMUNION. Fidelis servus et prudens, quem constituit dominus super familiam suam, ut det illis in tempore tritici mensuram.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment.—The law of God is in his heart; and his steps shall not be supplanted. Alleluia, alleluia.—The Lord hath sworn, and he will not repent: Thou art a priest forever according to the order of Melchisedech. Alleluia.

My truth and my mercy shall be with him: and in my name his horn shall be exalted.

A faithful and wise steward, whom the Lord set over his family, to give them their measure of wheat in due season.

POSTCOM. *Deus fidelium.* O God, the rewarder of faithful souls, grant that we may obtain pardon by the prayers of blessed Bonaventure, thy confessor and bishop, whose venerable festival we celebrate. Through our Lord, &c.

JULY 15.

Translation of St Swithun, Bishop and Confessor.—Double.

MASS.—*Sacerdotes tui, for a Bishop and Confessor, page XXIX. except—*

PRAYER. *Omnipotens.* O Almighty, everlasting God, who hast made this day honourable to us by the festival of blessed Swithin, thy confessor and bishop, grant joy to thy church in this celebration, that we may be supported by his intercession in heaven, whose solemnity we venerate upon earth. Through our Lord, &c.

SECRET. Regard thy people, we beseech thee, O Lord, who hasten to thy mysteries on this festival of blessed Swithin, thy confessor and bishop; and grant that by his intercession what they have offered in honour of thy name may profit them all to forgiveness. Through our Lord, &c.

POSTCOM. *Pignus vitæ.* Receiving, O Lord, the pledge of eternal life, we humbly pray that, by the intercession of blessed Swithin, thy confessor and bishop, we may receive, by manifest participation, what we have received under the sacramental veils. Through our Lord, &c.

JULY 16.

The Solemn Commemoration of the Blessed Virgin Mary of Mount Carmel.—Greater Double.

INTROIT.

GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beatæ Mariæ virginis, de cujus solemnitate gaudent angeli, et collaudant Filium Dei.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi.

V. Gloria Patri.

PRAYER. *Deus qui beatissimæ.* O God, who hast honoured the Carmelite order with the particular title of the most blessed Mary, ever virgin, and thy mother, mercifully grant, that protected by her prayers, whose commemoration we this day celebrate with a solemn office, we may deserve to arrive at joys everlasting. Who livest, &c.

LET us all rejoice in the Lord, celebrating a festival day in honour of the Blessed Virgin Mary, on whose solemnity the angels rejoice, and give praise to the Son of God.

My heart hath uttered a good word: I speak my works to the King.

Glory, &c.

LESSON. ECCLESIASTICUS xxiv. 23—31. As the vine I have brought forth a pleasant odour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me shall yet thirst. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

GRADUAL. Benedicta et venerabilis es Virgo Maria; quæ sine tactu pudoris inventa es mater Salvatoris. V. Virgo Dei genitrix, quem totus non capit orbis, in tua se clausit viscera, factus homo. Alleluia, alleluia. V. Per te, Dei genitrix, nobis est vita perdita data; quæ de cœlo suscepisti prolem, et mundo genuisti Salvatorem. Alleluia.

Thou art blessed and venerable, O Virgin Mary; who without any violation of purity, wert found the mother of our Saviour.— Virgin mother of God, he whom the whole world is unable to contain, being made man, enclosed himself in the womb. Alleluia, alleluia.—Through thee, O mother of God, life which had been lost was given to us; who didst receive progeny from heaven, and didst bring forth for the world a Saviour. Alleluia.

GOSPEL. ST LUKE xi. 27, 28. At that time, As Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that bore thee, and the breasts that gave thee suck. But he said, Yea rather, blessed are they who hear the word of God, and keep it. **CREDO.**

OFFERTORY. Recordare Be mindful, O Virgin virgo mater in conspectu mother, to speak good

Dei, ut loquaris pro nobis things for us in the sight
bona, et ut avertas indig- of God, and to turn away
nationem suam a nobis. his anger from us.

SECRET. Sanctify, we beseech thee, O Lord, the offerings we make; and by the most salutary intercession of blessed Mary, mother of God, grant that they may be beneficial to us.

PREFACE of the *B. Virgin*, Et te in Commemoratione, as in the *Ordinary*, page 21.

COMMUNION. Regina O Mary, most worthy
mundi dignissima Maria, queen of the world, ever
virgo perpetua, intercede virgin, intercede for our
pro nostra pace et salute, peace and salvation, who
quæ genuisti Christum didst bring forth Christ
Dominum Salvatorem our Lord the Saviour of
omnium. all mankind.

POSTCOM. *Adjuvet nos.* We beseech thee, O Lord, may the venerable intercession of thy glorious mother and ever virgin Mary, assist us; that it may mercifully unite us in concord, whom it has loaded with perpetual benefits. Who livest and reignest, &c.

JULY 17.

Translation of St Osmund, Bishop, Confessor.—Double.

MASS.—Statuit, for a *Bishop and Confessor*, page XXVI. except—

PRAYER. *Omnipotens.* O Almighty, everlasting God, who dost rejoice us by this day's festival of blessed Osmund, thy confessor and bishop, we suppliantly implore thy mercy, that by his pious intercession whose solemn festival we venerate with devout offices, we may obtain the glory of life eternal. Through our Lord, &c.

SECRET. Sanctify our offerings, we beseech thee, O Lord, by the merits and intercession of thy munificent confessor Osmund; that they may be changed into the body and blood of thy Son our Lord Jesus Christ, and be profitable to the salvation of our souls. Through the same, &c.

POSTCOM. *Sumptis.* Having received the sacred gifts, we suppliantly beseech thee, O Lord, that

strengthened by their virtue, we may imitate the example of blessed Osmund, thy confessor; and may arrive at eternal joys. Through our Lord, &c.

JULY 18.

St Camillus, Confessor.—Double.

INTROIT. *St John xv.*

MAJOREMhac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis.

Ps. Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus.

V. Gloria.

PRAYER. *Deus qui sanctum.* O God, who didst favour Saint Camillus with a singular privilege of charity for the support of souls in their last agony; we beseech thee by his merits to infuse into us the spirit of thy love, that in the hour of our death we may deserve to conquer the enemy, and arrive at a heavenly crown. Through our Lord . . . in the unity of the same Holy Spirit, &c.

Then is made a Commemoration of St Symphorosa and her Seven Sons, Martyrs, by the PRAYER, Deus qui nos concedis, with its SECRET and POSTCOMMUNION from the Mass, Sapientiam of many Martyrs, page XXII.

EPISTLE. 1 ST JOHN iii. 13—18. Wonder not if the world hate you, as page 424.

GRADUAL. Os justi meditabitur sapientiam, et lingua ejus loquetur judiciū. V. Lex Dei ejus in corde ipsius; et non supplantabuntur gressus ejus. Alleluia, alleluia. V. Beatus vir, qui timet Dominum, in mandatis ejus cupit nimis. Alleluia.

GREATER love than this no man hath, that a man lay down his life for his friends.

Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. Glory, &c.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment.—The law of his God is in his heart; and his steps shall not be supplanted. Alleluia, alleluia. Blessed is the man that feareth the Lord, he delights exceedingly in his commandments. Alleluia.

GOSPEL. ST JOHN xv. 12—16. At that time, Jesus said to his disciples, This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you. I will not now call you servants; for the servant knoweth not what his lord doth. But I have called you friends; because all things whatsoever I have heard of my Father, I have made known to you. You have not chosen me, but I have chosen you, and have appointed you that you should go and should bring forth fruit, and your fruit should remain; that whatsoever you should ask of the Father in my name, he may give it you.

OFFERTORY. In virtute tua Domine lætabitur justus, et super salutare tuum exultabit vehementer: desiderium animæ ejus tribuisti ei.

In thy strength, O Lord, the just shall joy, and in thy salvation he shall rejoice exceedingly: thou hast given him his heart's desire.

SECRET. May the unspotted victim, by which we renew that work of the immense charity of our Lord Jesus Christ, be a salutary remedy, through the intercession of Saint Camillus, against all infirmities of body and soul, and in our last agony, comfort, and protection. Through the same Lord, &c.

SECRET. of SS. Symphorosa, &c. as directed above.

COMMUNION. Infirmus fui et visitasti me: Amen, amen dico vobis, quandiu fecistis uni ex his fratribus meis minimis, mihi fecistis.

I was sick and you visited me: Amen, amen I say to you, as long as you did it to one of these my least brethren, you did it to me.

POSTCOM. *Per hæc cœlestia.* By this heavenly food, which in celebrating the solemnity of Saint Camillus thy confessor, we have received with pious devotion, grant we beseech thee, O Lord, that at the hour of our death being refreshed with the sacraments and purified from all sins, we may deserve to be received rejoicing into the bosom of thy mercy. Who livest, &c.

POSTCOMMUNION of *SS Symphorosa, &c. as directed above.*

JULY 19.

St Vincent of Paul, Confessor.—Double.

MASS.—*Justus ut palma, for a Confessor, page XXXVII. except—*

PRAYER. *Deus qui ad evangelizandum.* O God, who didst strengthen blessed Vincent with apostolical virtue to preach the gospel to the poor, and to promote the beauty of the ecclesiastical order; grant, we beseech thee, that we may be instructed by the example of his virtues, whose pious merits we venerate. Through our Lord, &c.

GOSPEL.—At that time, the Lord appointed other seventy-two, &c. *as on the Feast of St Mark, April 25, page 569.*

JULY 20.

St Jerome Emilian, Confessor.—Double.

INTROIT. *Lam. ii.*

EFFUSUM est in terra
jecur meum super
contritione filiae populi
mei, cum deficeret parvulus,
et lactens in plateis oppidi.

MY liver is poured out
upon the earth, for the
destruction of the daughter
of my people, when
the child and the suckling
fainted away in the streets
of the city.

Ps. Laudate pueri Dominum:
laudate nomen Domini. V. Gloria.

Praise the Lord, ye children:
praise ye the name of the Lord. Glory, &c.

PRAYER. *Deus misericordiarum.* O God, the Father of mercies, grant by the merits and intercession of blessed Jerome, whom thou wert pleased should be a helper and father to orphans, that we may faithfully preserve the spirit of adoption, by which we are called and are thy children. Through our Lord, &c.

Commemoration of St Margaret, V. M. by the Prayer, Indulgentiam, as in the Mass, Me expectaverunt, for a Virgin and Martyr, page XLV.

LESSON. ISAIAH lviii. 7—11. Deal thy bread to the hungry, and bring the needy and the harbourless

into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say, Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noon-day. And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones; and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail.

GRADUAL. Deriventur fontes tui foras, et in plateis aquas tuas divide. V. Jucundus homo qui miseretur et commodat, disponit sermones suos in judicio; quia in æternum non commovebitur. Alleluia, alleluia. V. Dispensit, dedit pauperibus; justitia ejus manet in sæculum sæculi. Alleluia.

Let thy fountains be conveyed abroad, and in the streets divide thy waters—Acceptable is the man that sheweth mercy and lendeth, he ordereth his words with judgment; because he shall not be moved for ever. Alleluia, alleluia.—He hath distributed, he hath given to the poor; his justice remaineth for ever and ever. Alleluia.

GOSPEL. ST MATT. xix. 13—21. At that time, Little children were presented to him, that he should impose hands upon them, and pray. And the disciples rebuked them. But Jesus said to them, Suffer the little children, and forbid them not to come to me; for the kingdom of heaven is for such. And when he had imposed hands upon them, he departed from thence. And behold one came to him, and said to him, Good master, what good shall I do, that I may have life everlasting? Who said to him, Why askest thou me concerning

good? One is good, God. But if thou wilt enter into life, keep the commandments. He said to him, Which? And Jesus said, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honour thy father and thy mother; and thou shalt love thy neighbour as thyself. The young man saith to him, All these things have I kept from my youth; what is yet wanting to me? Jesus saith to him, If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me.

OFFERTORY. Quando orabas cum lacrymis, et sepeliebas mortuos, et derelinquebas prandium tuum, et mortuos abscondebas per diem in domo tua, et nocte sepeliebas eos, ego obtuli orationem tuam Domino.

When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord.

SECRET. O most merciful God, who when the old man was destroyed, didst vouchsafe to create the new according to thee in blessed Jerome; grant by his merits that we being renewed in like manner, may offer this victim of expiation as a most sweet odour to thee. Through our Lord, &c.

Secret for St Margaret, as directed above.

COMMUNION. Religio munda, et immaculata apud Deum et Patrem, hæc est: visitare pupillos, et viduas in tribulatione eorum, et immaculatum se custodire ab hoc sæculo.

Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation, and to keep oneself unspotted from this world.

POSTCOM. *Angelorum.* Refreshed with the bread of angels, we suppliantly beseech thee, O Lord, that we who rejoice to celebrate the annual commemoration of blessed Jerome, thy confessor, may also imitate his

example, and be enabled to obtain a most ample reward in thy kingdom. Through our Lord, &c.

Postcommunion for St Margaret as directed above.

JULY 21.

St Henry, Emperor, Confessor.—Semidouble.

MASS.—*Os justi for a Confessor, page XXXV, except—*

PRAYER. *Deus qui.* O God, who on this day didst translate blessed Henry, thy confessor, from the head of an earthly empire to an eternal kingdom; we suppliantly beseech thee that, as thou didst enable him by the plenitude of thy prevenient grace to overcome the snares of the world, so thou wouldst enable us, by imitating him, to avoid the seductions of this world, and to come with pure minds to thee. Through our Lord, &c.

Commemoration of St Praxedes, Virgin, by the Prayer Exaudi nos, as in the Mass Vultum tuum for a Virgin, page LI.

JULY 22.

St Mary Magdalen.—Double.

INTROIT. *Ps. cxviii.*

ME expectaverunt peccatores ut perderent me: testimonia tua Domine intellexi: omnis consummationis vidi finem; latum mandatum tuum nimis.

Ps. Beati immaculati in via: qui ambulant in iuge Domini.

V. Gloria Patri.

PRAYER. *Beatæ Mariæ.* We beseech thee, O Lord, that we may be helped by the intercession of blessed Mary Magdalen, entreated by whose prayers thou didst raise up again to life her brother Lazarus, who had been dead four days. Who livest, &c.

LESSON. CANTICLE iii. 2-5.—viii. 6-7.—I will rise and will go about the city: in the streets and the broad ways I will seek him whom my soul loveth: I

THE wicked have waited for me to destroy me; I have understood thy testimonies, O Lord: I have seen an end of all perfection: thy commandment is exceeding broad.

Blessed are the undefiled in the way: who walk in the law of the Lord.

Glory, &c.

sought him, and I found him not. The watchmen who keep the city found me. Have you seen him whom my soul loveth? When I had a little passed by them, I found him whom my soul loveth; I held him, and I will not let him go till I bring him into my mother's house, and into the chamber of her that bore me. I adjure you, O daughters of Jerusalem, by the roes and harts of the fields, that you stir not up, nor wake my beloved till she please. Put me as a seal upon thy heart, as a seal upon thy arm; for love is strong as death, jealousy is hard as hell; the lamps thereof are lamps of fire and flames. Many waters cannot quench charity, neither can the floods drown it; if a man shall give all the substance of his house for love, he shall despise it as nothing.

GRADUAL. Dilexisti justitiam, et odisti iniquitatem. V. Propterea unxit te Deus, Deus tuus, oleo lætitiæ. Alleluia, alleluia. V. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum. Alleluia.

Thou hast loved justice, and hated iniquity.—Therefore God, thy God, hath anointed thee with the oil of gladness. Alleluia, alleluia.—Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. Alleluia.

GOSPEL. ST LUKE vii. 36—50. One of the Pharisees, *as page 232.* **CREDO.**

OFFERTORY. Filiæ regum in honore tuo: astitit regina a dextris tuis in vestitu deaurato, circumdata varietate.

The daughters of kings in thy glory: the queen stood on thy right hand, in gilded clothing surrounded with variety.

SECRET. We beseech thee, O Lord, that the glorious merits of blessed Mary Magdalen may render our offerings acceptable to thee, the service of whose offering when paid thy only-begotten Son mercifully accepted. Who lives, &c.

COMMUNION. Feci judicium et justitiam Domine, non calumnientur mihi superbi ad; omnia man-

I have done judgment and justice, O Lord, let not the proud calumniate me; I was directed to all

data tu ad irigebar; omnem thy commandments; I
vi a iniquitatis odio habui. have hated all wicked ways.

POSTCOM. *Sumpto.* Having received the only and
salutary remedy, thy precious body and blood, we
beseech thee, O Lord, that we may be delivered from
all evils by the intercession of holy Mary Magdalen.
Who livest and reignest, &c.

JULY 23.

St Apollinaris, Bishop, Martyr.—*Double.*

INTROIT. *Dan.* iii.

SACERDOTES Dei
benedicite Dominum:
sancti et humiles corde
laudate Deum.

O YE priests of the Lord,
bless the Lord; O ye
holy and humble of heart,
praise God.

Ps. Benedicite omnia
opera Domini Domino: lau-
date et super exaltate eum
in sæcula. V. Gloria Patri.

All ye works of the Lord,
bless the Lord: praise and
exalt him above all for
ever. Glory, &c.

PRAYER. *Deus fidelium.* O God, the rewarder of
faithful souls, who hast consecrated this day to the
martyrdom of thy blessed priest Apollinaris; grant
us thy servants, we beseech thee, that by his prayers,
whose venerable festival we celebrate, we may obtain
pardon. Through our Lord, &c.

*Commemoration of St Liborius, Bishop and Con-
fessor, by the PRAYER, Da quæsumus, as in the MASS,
Statuit, for a Bishop and Confessor, page XXVI.*

EPISTLE. 1 ST PETER v. 1—11. Dearly be-
loved, The ancients that are among you I beseech,
who am myself also an ancient and a witness of the
sufferings of Christ; as also a partaker of that glory
which is to be revealed in time to come; feed the flock
of God which is among you, taking care of it not by
constraint, but willingly according to God; not for
filthy lucre's sake, but voluntarily; neither as lording
it over the clergy but being made a pattern of the
flock from the heart: and when the prince of pastors
shall appear, you shall receive a never-fading crown of
glory. In like manner, ye young men, be subject to
the ancients: and do ye all insinuate humility one to

another; for God resisteth the proud, but to the humble he giveth grace. Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation; casting all your care upon him, for he hath care of you. Be sober and watch, because your adversary the devil, as a roaring lion, goeth about; seeking whom he may devour. Whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire for ever and ever. Amen.

GRADUAL. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxilabitur ei, et brachium meum confortabit eum. V. Nihil proficiet inimicus in eo: et filius iniquitatis non nocebit ei. Alleluia, allel. V. Juravit Dominus, et non pœnitebit eum; tu es sacerdos in æternum secundum ordinem Melchisedech. Alleluia.

I have found David my servant, with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen him.—The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him. Alleluia, alleluia.—The Lord hath sworn, and he will not repent: thou art a priest for ever according to the order of Melchisedech. Alleluia.

GOSPEL. ST LUKE xxii. 24—30. At that time, There was a strife among the disciples, which of them should seem to be greater. And Jesus said to them, The kings of the gentiles lord it over them; and they that have power over them, are called beneficent. But you not so: but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth. For which is greater he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you, as he that serveth. And you are they who have continued with me in my temptations: and I dispose to

you, as my Father hath disposed to me, a kingdom: that you may eat and drink at my table in my kingdom, and may sit upon thrones, judging the twelve tribes of Israel.

OFFERTORY. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus. My truth and my mercy shall be with him: and in my name shall his horn be exalted.

SECRET. Look down propitious, O Lord, upon these offerings, which we present and offer for our offences, in commemoration of thy blessed priest and martyr, Apollinaris. Through our Lord, &c.

Secret for St Liborius, as directed above.

COMMUNION. Domine, quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum. Euge serve bone et fidelis; quia in pauca fuisti fidelis, supra multa te constituam: intra in gaudium Domini tui. Lord, thou deliveredst to me five talents, behold I have gained other five over and above. Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord.

POSTCOM. *Tua sancta.* Receiving thy holy mysteries, we beseech thee, O Lord, that the continued protection of blessed Apollinaris may comfort us; for thou never ceasest mercifully to regard those, whom thou permittest to be helped by such assistance. Through our Lord, &c.

Postcommunion for St Liborius, as directed above.

JULY 24.

St Alexius, Confessor.—Semidouble.

INTROIT. Ps. xxxvi.

OS justi meditabitur sapientiam, et lingua lex loquetur judicium: ejus Dei ejus in corde ipsius.

Ps. Noli æmulari in ma-

THE mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart.

Be not emulous of evil-

lignantibus; neque zelaveris facientes iniquitatem. doers; nor envy them that work iniquity.

V. Gloria Patri. Glory, &c.

PRAYER. *Deus qui beatum.* O God who didst render blessed Alexius thy confessor, admirable for his contempt of the world; grant, we beseech thee, that by the help of his intercession, thy faithful may despise earthly things, and ever aspire to things celestial. Through our Lord, &c.

Then is made a Commemoration of the Vigil of St James, Apostle, as in the Mass for the Vigil of an Apostle, page 1; afterwards of St Christina, Virgin and Martyr, by the Prayer, Indulgentiam, as in the Mass Me expectaverunt, for a Virgin and Martyr, page XLV.

EPISTLE. 1 TIMOTHY vi. 6—12. Dearly beloved, godliness with contentment is great gain. For we brought nothing into this world, and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content. For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which some desiring have erred from the faith, and have entangled themselves in many sorrows. But thou, O man of God, fly these things; and pursue justice, godliness, faith, charity, patience, meekness. Fight the good fight of faith; lay hold on eternal life.

The rest as in the Mass Os justi for a Confessor, page XXXV. except the Gospel, which is from the Mass Os justi for Abbots, page XLI.

At the end of the Mass is read the Gospel for the Vigil of an Apostle, as in the Mass Ego autem, page 1.

JULY 25.

St James, Apostle.—Double of the Second Class.

INTROIT. Ps. cxxxviii.

MIHI autem nimis	TO me thy friends, O
honorati sunt amici	God, are made exceed-
ti Deus: nimis confor-	ingly honourable: their

tatus est principatus eorum.

Ps. Domine, probastime, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

V. Gloria.

PRAYER. *Esto Domine.* Be thou, O Lord, the sanctifier and guardian of thy people; that defended by the protection of thy apostle James, they may please thee by their conduct, and serve thee with secure minds. Through our Lord, &c.

In private, but not in solemn Masses, a Commemoration is made of St Christopher, Martyr, by the prayer Præsta quæsumus from the Mass, In virtute tua, for a Martyr only, page VIII.

EPISTLE. 1 CORINTH. iv. 9—15. Brethren, I think that God hath set forth us apostles, the last, as it were men appointed to death: we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honourable, but we without honour. Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode, and we labour, working with our own hands. We are reviled, and we bless: we are persecuted, and we suffer it: we are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all even until now. I write not these things to confound you: but I admonish you as my dearest children: for if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus by the gospel I have begotten you.

GRADUAL. Constitues eos principes super omnem terram: memores erunt nomines tui Domine.

V. Pro patribus tuis nati sunt tibi filii: prop-

principality is exceedingly strengthened.

Lord, thou hast proved me, and known me; thou hast known my sitting down, and my rising up.

Glory, &c.

Thou shalt make them princes over all the earth: they shall remember thy name, O Lord.

Instead of thy fathers, sons are born to thee:

terea populi confitebuntur
tibi. Alleluia, alleluia.

V. Ego vos elegi de
mundo, ut eatis, et fruc-
tum afferatis, et fructus
vester maneat. Alleluia.

therefore shall people
praise thee. Allel. allel.

I have chosen you out of
the world, that you should
go, and should bring forth
fruit, and your fruit should
remain. Alleluia.

GOSPEL. ST MATTHEW XX. 20—23. At that
time, The mother of the sons of Zebedee came to Jesus
with her sons, adoring, and asking something of him.
Who said to her, What wilt thou? She saith to him,
Say that these my two sons may sit, the one on thy
right hand, and the other on thy left, in thy kingdom.
And Jesus answered, and said, You know not what you
ask. Can you drink the chalice that I shall drink?
They say to him, We can. He saith to them, Of my
chalice indeed you shall drink: but to sit on my right
hand or left hand, is not mine to give to you, but to
them for whom it is prepared by my Father. CREDO.

OFFERTORY. In om-
nem terram exivit sonus
eorum; et in fines orbis
terræ verba eorum.

Their sound hath gone
forth into all the earth;
and their words unto the
ends of the world.

SECRET. We beseech thee, O Lord, that the holy
sufferings of blessed James, the apostle, may render
acceptable the offerings of thy people; and, unworthy
as they are by any merit of ours, may they become
pleasing by his prayers. Through our Lord, &c.

SECRET for *St Christopher*, as directed above.

PREFACE for Apostles, as in the Ordinary, page 22.

COMMUNION. Vos qui
secuti estis me, sedebitis
super sedes, judicantes
duodecim tribus Israel.

You that have followed
me shall sit upon seats,
judging the twelve tribes
of Israel.

POSTCOM. *Beati.* Help us, we beseech thee, O
Lord, by the intercession of thy blessed Apostle James;
on whose festival we have joyfully received thy holy
mysteries. Through our Lord, &c.

Postcommunion for St Christopher as directed above.

JULY 26.

St Ann, Mother of the B. Virgin Mary.—Greater Double.
INTROIT.

GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beatæ Annæ; de cujus solemnitate gaudent angeli, et collaudant Filium Dei.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi.

V. Gloria.

PRAYER. *Deus, qui beatæ.* O God, who didst confer grace upon blessed Ann, so that she became worthy to be the mother of her who brought forth thy only-begotten Son; mercifully grant, that we may be assisted by her intercession with thee, whose solemnity we celebrate. Through our Lord, &c.

GOSPEL. Who shall find a valiant woman, &c. *as in the Mass Cognovi, for Holy Women, page LVI.*

GRADUAL. Dilexisti justitiam, et odisti iniquitatem. V. Propterea unxit te Deus, Deus tuus, oleo lætitiæ. Alleluia, alleluia. V. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum. Alleluia.

LET us all rejoice in the Lord, celebrating a festival day in honour of blessed Ann; on whose solemnity the angels rejoice, and give praise to the Son of God.

My heart hath uttered a good word: I speak my works to the King.

Glory, &c.

Thou hast loved justice, and hated iniquity. Therefore God, thy God, hath anointed thee with the oil of gladness. Alleluia, alleluia.—Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. Alleluia.

GOSPEL. The kingdom of heaven is like unto a treasure, &c. *as in the Mass Me expectaverunt, for a Martyr not a Virgin, page XLVII.*

OFFERTORY. Filiae regum in honore tuo, astitit regina a dextris tuis in vestitu deaurato, circumdata varietate.

The daughters of kings in thy glory; the queen stood on thy right hand in gilded clothing, surrounded with variety.

SECRET. Look favourably down upon this sacrifice,

O Lord, we beseech thee, and be appeased: that, by the intercession of blessed Ann, who was the mother of her who brought forth thy Son, our Lord Jesus Christ, it may be profitable to our devotion and salvation. Through the same, &c.

COMMUNION. Diffusa Grace is poured abroad
est gratia in labiis tuis: in thy lips: therefore hath
propterea benedixit te God blessed thee for ever,
Deus in æternum, et in and for ages of ages.
sæculum sæculi.

POSTCOM. *Cælestibus.* Nourished with heavenly mysteries, we beseech thee, O Lord, our God, that by the intercession of blessed Ann, who thou wert pleased should be the mother of her who brought forth thy Son, we may deserve to arrive at life eternal. Through the same, &c.

JULY 27.

St Pantaleon, Martyr.

MASS.—*Lætabitur justus, for one Martyr, page x.*

JULY 28.

Saints Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope and Confessor.—*Semidouble.*

MASS.—*Intret in conspectu, for Martyrs, page XVIII. except—*

PRAYER. *Sanctorum.* May the blessed confession of thy saints, Nazarius, Celsus, Victor, and Innocent, strengthen us, O Lord, and graciously implore for us a help to our weakness. Through our Lord, &c.

LESSON. WISDOM x. 17—20. God rendered to the just the wages of their labours, and conducted them in a wonderful way; and he was to them for a covert by day, and for the light of stars by night; and he brought them through the Red Sea, and carried them over through a great water. But their enemies he drowned in the sea, and from the depth of hell he brought them out. Therefore the just took the spoils of the wicked. And they sung to thy holy name, O Lord, and they praised with one accord thy victorious hand, O Lord our God.

SECRET. Grant us, O Almighty God, that by these offerings which we present in honour of thy saints, Nazarius, Celsus, Victor, and Innocent, we may appease thee by what we offer, and be enlivened by thy acceptance of our offerings. Through our Lord, &c.

POSTCOM. Sanctorum. Grant, we beseech thee, O Lord, appeased by the intercession of thy saints, Nazarius, Celsus, Victor, and Innocent; that what we celebrate in time, we may receive in eternal salvation. Through our Lord, &c.

JULY 29.

St Martha, Virgin.—Semidouble.

MASS.—Dilexisti, for a *Virgin*, page XLVIII. *except the Gospel; and Commemoration of Saints Felix, Simplicius, Faustinus, and Beatrice, Martyrs, as follows:*

PRAYER. Præsta quæsumus. Grant, we beseech thee, O Lord, that as thy Christian people rejoice together in the temporal solemnity of thy Martyrs, Felix, Simplicius, Faustinus, and Beatrice, they may enjoy it in eternity, and may effectually attain to what they celebrate in desire.

GOSPEL. ST LUKE x. 38—42. Jesus entered into a certain town, *as below*, page 668.

OF SS. FELIX, &c. MM.

SECRET. We bring before thee offerings, O Lord, in memory of thy holy martyrs Felix, Simplicius, Faustinus, and Beatrice, suppliantly beseeching that they may procure for us both pardon and salvation.

POSTCOM. Præsta quæsumus. Grant, we beseech thee, Almighty God, that the solemnity of thy holy martyrs, Felix, Simplicius, Faustinus and Beatrice, celebrated with heavenly mysteries, may obtain for us the forgiveness of thy mercy.

JULY 30.

Saints Abdon and Sennen, Martyrs.

INTROIT. Ps. lxxviii.

INTRET in conspectu tuo, Domine, gemitus compeditorum; redde vicinis nostris septuplum in

LET the sighing of the prisoners come in before thee, O Lord; render to our neighbours seven-

sinu eorum; vindica sanguinem sanctorum tuorum qui effusus est.

Ps. Deus venerunt gentes in hereditatem tuam; polluerunt templum sanctum tuum; posuerunt Jerusalem in pomorum custodiam.

V. Gloria Patri.

PRAYER. *Deus qui sanctis.* O God, who didst confer upon thy saints Abdon and Sennen a copious gift of grace to arrive at their present glory, grant to thy servants the remission of their sins, that the merits of thy saints interceding for us, we may deserve to be delivered from all adversity. Through our Lord, &c.

EPISTLE. 2 CORINTHIANS vi. 4—10. Brethren, let us exhibit ourselves as the ministers of God, *as above*, p. 129.

GRADUAL. Gloriosus Deus in sanctis suis, mirabilis in majestate, faciens prodigia. V. Dextera tua Domine glorificata est in virtute: dextera manus tua confregit inimicos. Alleluia, alleluia. V. Justorum animæ in manu Dei sunt; et non tanget illos tormentum malitiæ. Alleluia.

GOSPEL. ST MATTHEW v. 1—12. At that time, Jesus seeing the multitudes, *as on the 1st of November.*

OFFERTORY. Mirabilis Deus in sanctis suis: Deus Israel ipse dabit virtutem et fortitudinem plebi suæ: benedictus Deus.

SECRET. We beseech thee, O Lord, that this sacri

fold in their bosom; revenge the blood of thy saints which hath been shed.

O God, the heathens are come into thy inheritance; they have defiled thy holy temple; they have made Jerusalem as a place to keep fruit.

Glory, &c.

God is glorious in his saints, wonderful in majesty, doing wonders.—Thy right hand, O Lord, is magnified in strength; thy right hand, O Lord, hath slain the enemy. Alleluia, alleluia.—The souls of the just are in the hand of God, and the torment of malice shall not touch them. Alleluia.

God is wonderful in his saints: the God of Israel is he who will give power and strength to his people: blessed be God.

rice which we offer in commemoration of the festival of thy holy martyrs, may loosen the bonds of our wickedness, and procure for us the gifts of thy mercy. Through our Lord, &c.

COMMUNION. *Posuerunt mortalia servorum tuorum, Domine, escas volatilibus cœli, carnes sanctorum tuorum bestiis terræ: secundum magnitudinem brachii tui posside filios morte punitorum.*

They have given the dead bodies of thy servants, O Lord, to be meat for the fowls of the air, the flesh of thy saints for the beasts of the earth: according to the greatness of thy arm take possession of the children of them that have been punished with death.

POSTCOM. *Per hujus.* By the operation of this mystery, O Lord, may our vices be cleansed away; and by the intercession of thy holy martyrs, Abdon and Sennen, may our just desires be accomplished. Through our Lord, &c.

JULY 31.

St Ignatius of Loyola, Confessor.—Double.

INTROIT. *Phil. ii.*

IN nomine Jesu omne genu flectatur, cœlestium terrestrium et infernorum: et omnis lingua confiteatur quia Dominus Jesus Christus in gloria est Dei Patris.

IN the name of Jesus let every knee bow, of things in heaven, on earth and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father.

Ps. *Gloriabuntur in te omnes, qui diligunt nomen tuum: quoniam tu benedices justo.* V. Gloria.

All they that love thy name shall glory in thee: for thou wilt bless the just. Glory, &c.

PRAYER. *Deus, qui ad majorem.* O God, who didst strengthen thy Church militant with new support through blessed Ignatius, for the propagation of the greater glory of thy name; grant that fighting with his help, and imitating him on earth, we may deserve

to be crowned with him in heaven. Who livest and reignest, &c.

EPISTLE. 2 TIMOTHY ii. 8—10—iii. 10—12. Dearly beloved, be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel. Wherein I labour even unto bands, as an evil doer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions; such as came upon me at Antioch, at Iconium, and at Lystra; what persecutions I endured, and out of them all the Lord delivered me. And all that will live godly in Christ Jesus shall suffer persecution.

GRADUAL. Justus ut palma florebit; sicut cedrus Libani multiplicabitur in domo Domini. V. Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem. Alleluia, alleluia.

V. Beatus vir, qui suffert tentationem; quoniam cum probatus fuerit, accipiet coronam vitæ. Alleluia.

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord.—To show forth thy mercy in the morning, and thy truth in the night. Alleluia, alleluia.

Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

GOSPEL.—The Lord appointed other seventy-two, as on the *Feast of St Mark, April 25, page 569.*

OFFERTORY. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

My truth and my mercy shall be with him: and in my name shall his horn be exalted.

SECRET. O Lord God, may the kind intercession of Saint Ignatius accompany our oblation; that the most holy mysteries in which thou hast placed the

fountain of all holiness, may also sanctify us in truth. Through our Lord, &c.

COMMUNION. *Ignem* I am come to send fire
veni mittere in terram, et upon the earth, and what
quid volo, nisi ut accen- will I but that it be kin-
datur? dled?

POSTCOM. *Laudis hostia.* May the sacrifice of praise, O Lord, which we have offered with thanksgiving for the glory conferred on Saint Ignatius, conduct us by his intercession to the perpetual praise of thy Majesty. Through our Lord, &c.

FEASTS OF AUGUST.

AUGUST 1.

St Peter's Chains.—Greater Double.

MASS, as on June 29, page 615, except—

PRAYER. *Deus qui beatum.* O God, who didst permit the blessed Apostle Peter, loosened from his chains, to go away unhurt, we beseech thee to loosen the bonds of our sins, and mercifully remove from us all evil. Through our Lord, &c.

Commemoration of St Paul by the Prayer, Secret, and Postcommunion of the Mass, on June 30, page 618. After which is made a Commemoration of the Holy Machabees, Martyrs.

PRAYER. *Fraterna nos.* May the fraternal crown of thy martyrs rejoice us, O Lord, and may it procure for our faith an increase of virtue, and console us with multiplied intercession. Through our Lord, &c.

GRADUAL. *Constitues eos principes super omnem terram: memores erunt nominis tui Domine.*

Thou shalt make them princes over all the earth: they shall remember thy name, O Lord.

V. *Propatribustuis nati sunt tibi filii: propterea populi confitebuntur tibi. Alleluia, alleluia.*

Instead of thy fathers, sons are born to thee: therefore shall people praise thee. Alleluia, alleluia.

V. *Solve, jubente Deo, terrarum Petre catenas: qui facis ut pateant cœ-*

O Peter, loosen, by the command of God, the chains of the earth: who

lestia regna beatis. Al- openest to the blessed the
leluia. kingdom of heaven. Allel.

SECRET. May the sacrifice offered to thee, O Lord, by the intercession of blessed Peter, thy apostle, ever enliven and protect us. Through our Lord, &c.

Then of St Paul, as directed above, and of the Holy Machabees, as follows:

SECRET. May we celebrate thy mysteries with devout minds, O Lord, in honour of thy holy martyrs; by which may our protection and joy be increased. Through our Lord, &c.

POSTCOM. *Corporis sacri.* Replenished with the sacrifice of thy sacred body and precious blood, we beseech thee, O Lord our God, that what we perform with pious devotion, we may receive with assured redemption. Through the same Lord, &c.

For St Paul, as above; then for the Holy Machabees.

POSTCOM. *Præsta.* Grant, we beseech thee, Almighty God, that we may improve by following the faith of those, whose memory we celebrate by partaking of thy sacrament. Through our Lord, &c.

AUGUST 2.

St Alphonsus, Bishop and Confessor.—*Double.*

INTROIT. *St Luke iv 18.*

SPIRITUS Domini super me, propter quod unxit me, evangelizare pauperibus misit me, sanare contritos corde.

THE Spirit of the Lord is upon me, wherefore he hath anointed me, to preach the gospel to the poor he hath sent me, to heal the contrite of heart.

Ps. Attendite, popule meus, legem meam: inclinate aurem vestram in verba oris mei.

Attend, O my people, to my law: incline your ear to the words of my mouth.

V. Gloria Patri.

V. Glory be to the Father, &c.

PRAYER. *Deus, qui per.* O God, who by blessed Alphonsus Maria, thy confessor and bishop, inflamed with zeal for souls, didst render thy Church fruitful

in a new progeny, we beseech thee, that taught by his salutary admonitions, and strengthened by his example, we may happily be enabled to arrive at thee. Through, &c.

EPISTLE. 2 TIMOTHY ii. 1—7. Dearly beloved, be strong in the grace which is in Christ Jesus, and the things which thou hast heard of me before many witnesses, the same commend to faithful men, who shall be fit to teach others also. Labour as a good soldier of Christ Jesus. No man being a soldier to God, intangleth himself with worldly business: that he may please him to whom he hath engaged himself. For he also that striveth for the mastery, is not crowned, except he strive lawfully. The husbandman that laboureth, must first partake of the fruits. Understand what I say; for the Lord will give thee understanding in all things.

GRADUAL. Memor fui a sæculo, Domine, et consolatus sum; defectio tenuit me pro peccatoribus dereliquentibus legem tuam.

I remembered, O Lord, of old, and I was comforted; a fainting hath taken hold of me because of the wicked that forsake thy law.

V. Justitiam tuam non abscondi in corde meo: veritatem tuam, et salutare tuum dixi. Alleluia, Alleluia.

V. I have not hid thy justice within my heart: I have declared thy truth and thy salvation. Alleluia, alleluia.

V. Ipse est directus divinitus, in pœnitentiam gentis, et tulit abominationem impietatis: et gubernavit ad Dominum cor ipsius; et in diebus peccatorum corroboravit pietatem. Alleluia.

V. He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness: and he directed his heart towards the Lord; and in the days of sinners he strengthened godliness. Alleluia.

If this Mass is said after Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Ego autem

But as for me when

cum mihi molesti essent, induer bar cilicio; humiliabam in jejuni o animam meam; et oratio mea in sinu meo convertetur.

V. Parasti in conspectu meo mensam adversus eos, qui tribulant me; impinguasti in oleo caput meum, et calix meus inebrians quam præclarus est.

V. Factus sum infirmis infirmus, ut infirmos lucrificerem.

In Paschal time, instead of the Gradual, the following is said:

Alleluia, alleluia. V. Ecce quam bonum et quam jucundum habitare fratres in unum, sicut unguentum in capite, quod descendit in barbam, barbam Aaron. Alleluia.

V. Posui vos, ut eatis, et fructum afferatis, et fructus vester maneat. Alleluia.

GOSPEL. ST LUKE x. 1—9. The Lord appointed also other seventy-two, &c. as on *St Mark, April 25, page 569.*

OFFERTORY. Honora Dominum de tua substantia, et de primitiis omnium frugum tuarum da ei. Noli prohibere benefa-

they were troublesome to me, I was clothed with haircloth; I humbled my soul with fasting; and my prayer shall be turned into my bosom.

V. Thou hast prepared a table before me, against them that afflict me; thou hast anointed my head with oil, and my chalice which inebriateth me, how goodly is it.

V. To the weak I became weak, that I might gain the weak.

Alleluia, alleluia. Behold how good and how pleasant it is for brethren to dwell together in unity, it is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. Alleluia.

I have appointed you, that you should go, and should bring forth fruit, and your fruit should remain. Alleluia.

Honour the Lord with thy substance, and give him of the first of all thy fruits. Do not withhold him from doing good who

cere eum qui potest: si is able: if thou art able,
vales, et ipse benefac. do good thyself also.

SECRET. O Lord Jesus Christ, consume our hearts with heavenly fire as a sacrifice for an odour of sweetness, who didst grant to Blessed Alphonsus Maria to celebrate these mysteries, and by the same to exhibit himself a holy sacrifice to thee. Who livest, &c.

<p>COMMUNION. Sacerdos magnus, qui in vita sua suffulsi domum, et in diebus suis corroboravit templum quasi ignis effulgens, et thus ardens in igne.</p>	<p>A great priest, who in his life propped up the house, and in his days fortified the temple as a bright fire, and frankincense burning in the fire.</p>
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POSTCOMMUNION. *Deus, qui Beatum.* O God, who didst make blessed Alphonsus Maria thy confessor and bishop, a faithful dispenser of the divine mystery, and preacher, grant through his merits and prayers, that thy faithful may both frequently receive them, and receiving praise them without end. Through our Lord, &c.

St Stephen, Pope. Martyr.

MASS.—Sacerdotes, *for a Bishop and Martyr,* page v. except—

LESSON. ACTS xx. 17—21. In those days, Paul sending from Miletus to Ephesus, called the ancients of the church. And when they were come to him, and were together, he said to them, You know, from the first day that I came into Asia, in what manner I have been with you for all the time; serving the Lord with all humility, and with tears, and temptations which befell me by the conspiracies of the Jews: how I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house; testifying both to Jews and Gentiles penance towards God, and faith in our Lord Jesus Christ.

<p>GRADUAL. Ecce sacerdos magnus, qui in diebus suis placuit Deo. V. Non</p>	<p>Behold a great priest, who in his days pleased God.—There was not any</p>
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est inventus similis illi, qui conservaret legem Excelsi. Alleluia, alleluia. V. Tu es sacerdos in æternum secundum ordinem Melchisedech. Alleluia,

COMMUNION. Domine, quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum. Euge serve bone et fidelis: quia in pauca fuisti fidelis, supra multa te constituam; intra in gaudium domini tui.

found like to him, who kept the law of the Most High. Alleluia, alleluia.—

Thou art a priest for ever according to the order of Melchisedech. Alleluia.

Lord, thou deliveredst to me five talents, behold I have gained other five over and above. Well done, good and faithful servant: because thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord.

AUGUST 3.

Finding of the Body of St Stephen, the First Martyr. Semidouble.

MASS, as on his Feast, the 26th of December, page 68, except that in the Prayer, the words finding of his relics, are substituted for feast of him; and the CREDO is omitted.

AUGUST 4.

St Dominic, Confessor.—Double.

MASS.—*Ob justifera Confessor, page xxxv, except—*

PRAYER. *Deus qui Ecclesiam.* O God, who hast vouchsafed to illustrate thy Church by the merits and doctrine of blessed Dominic, thy confessor; grant that by his intercession it may not fail of temporal succour, and may ever advance in spiritual progress. Through our Lord, &c.

EPISTLE.—I charge thee before God, &c. as in the Mass for Holy Doctors, page xxxii.

SECRET. Sanctify, O Lord, the offerings devoted to thee; that by the merits of blessed Dominic, thy confessor, they may be to us a beneficial remedy. Through our Lord, &c.

COMMUNION. Fidelis servus et prudens, quem constituit Dominus super A faithful and wise steward, whom the Lord hath set over his family

familiam suam; ut det illis to give them their mea-
in tempore tritici mensu- sure of wheat in due sea-
ram. son.

POSTCOM. *Concede.* Grant, we beseech thee, Almighty God, that we who are oppressed by the weight of our sins, may be relieved by the intercession of blessed Dominic, thy confessor. Through our Lord, &c.

AUGUST 5.

Dedication of the Church of the B. V. Mary ad Ribes.
Greater Double.

MASS.—Salve Sancta Parens, *being the Votive Mass of the B. V. Mary from Pentecost to Advent, page LXXII, and the CREDO is said.*

AUGUST 6.

Transfiguration of our Lord Jesus Christ.
Greater Double.

INTROIT. *Ps. lxxv.*

ILLUXERUNT coruscationes tuæ orbi terræ: commota est, et contremuit terra.

THY lightnings enlightened the world: the earth shook and trembled.

Ps. Quam dilecta tabernacula tua Domine virtutum! concupiscit et deficit anima mea in atria Domini. V. Gloria.

How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. Glory, &c.

PRAYER. *Deus qui fidei.* O God, who didst confirm the mysteries of faith by the testimony of the fathers in the glorious transfiguration of thy only begotten Son, and didst admirably foreshew the perfect adoption of sons, by a voice coming down in a bright cloud; mercifully grant that we may be made co-heirs of the same King of glory, and give us to be partakers of his glory. Through the same Lord, &c.

Commemoration of SS. Xystus, Felicissimus, and Agapitus, Martyrs, by the PRAYER, Deus qui nos concedis, in the MASS Intret, for many Martyrs, page XVIII.

EPISTLE. 2 PETER i. 16—19. Dearly beloved, We have not followed cunningly-devised fables, when we made known to you the power and presence

of our Lord Jesus Christ; but having been made eye-witnesses of his majesty. For he received from God the Father honour and glory: this voice coming down to him from the excellent glory, This is my beloved Son in whom I am well pleased, hear ye him. And this voice we heard brought from heaven, when we were with him in the holy mount. And we have the more firm prophetic word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

GRADUAL. Speciosus Thou art beautiful above
forma præ filiis hominum: the sons of men: grace is
diffusa est gratia in labiis poured abroad in thy lips.
tuis. V. Eructavit cor My heart hath uttered a
meum verbum bonum: good word. I speak my
dico ego opera mea Regi. works to the King. Alle-
Alleluia, alleluia. V. Can- luia, alleluia.—He is the
dor est lucis æternæ, spe- brightness of eternal
culum sine macula, et light, the unspotted mir-
imago bonitatis illius. ror, and the image of his
Alleluia. goodness. Alleluia.

GOSPEL. ST MATTHEW xvii 1—9. Jesus took Peter, &c. *as on the Second Sunday in Lent, page 153.*

OFFERTORY. Gloria et Glory and wealth are in
divitiæ in domo ejus: et his house: and his justice
justitiæ ejus manet in sæ- remaineth for ever and
culum sæculi. Alleluia. ever. Alleluia.

SECRET. Sanctify our offerings, we beseech thee, O Lord, by the glorious transfiguration of thy only-begotten Son; and purify us from the defilements of sin, by the brightness of his light. Through the same Lord, &c.

Secret of SS. Xystus, &c. as directed above.

PREFACE of the Nativity of our Lord, *as in the Ordinary of the Mass, page 15.*

COMMUNION. Visio- Tell the vision you have
nemquam vidistis, nemini seen to no man, till the
dixeritis, donec a mortuis Son of man be risen from
resurgat Filius hominis. the dead.

POSTCOM. *Præsta quæsumus.* Grant, we beseech thee, Almighty God, that we may attain, by the intel-

ligence of a pure mind, the most holy mystery of the transfiguration of thy Son, which we celebrate with solemn office. Through the same Lord, &c.

Postcommunions of SS. Xystus, &c. as above.

AUGUST 7.

St Cajetan, Confessor.—Double.

MASS.—Os justi, for a Confessor, page xxxv, except—

PRAYER. *Deus qui beato.* O God, who didst grant to blessed Cajetan, thy confessor, to imitate the way of life of thy apostles: grant us by his intercession ever to confide in thee, and to desire only heavenly things. Through our Lord, &c.

Commemoration of St Donatus, Bp. and Mart.

PRAYER. *Deus tuorum.* O God, the glory of thy priests, grant, we beseech thee, that we may experience the succour of thy holy martyr and bishop, Donatus, whose festival we celebrate. Through our Lord, &c.

GOSPEL. ST MATT. vi. 24—33. No man can serve two masters, &c. *As on the Fourteenth Sunday after Pentecost, page 453.*

OF ST DONATUS.

SECRET. Grant us, we beseech thee, O Lord, that by the intercession of thy holy martyr and bishop, Donatus, whom we honour by offerings devoted to the praise of thy name, the fruit of pious devotion may be multiplied within us. Through our Lord, &c.

OF ST DONATUS.

POSTCOM. *Omnipotens.* Almighty, and merciful God, who makest us both ministers and partakers of thy sacraments, grant, we beseech thee, that by the intercession of blessed Donatus, thy martyr and bishop, we may be benefited by fellowship with his faith, and his worthy service of thee. Through our Lord, &c.

AUGUST 8.

Saints Cyriacus, Largus, and Smaragdus, Martyrs.

Semidouble.

INTROIT. *Ps. xxxiii.*

TIMETE Dominum, **F**EAR the Lord, all ye
omnes sancti ejus; quo- his saints; for there i

niam nihil deest timenti-
buseum: divites eguerunt,
et esurierunt, inquirentes
autem Dominum non defi-
cient omni bono. no want to them that fear
him: the rich have wanted
and have suffered hunger,
but they that seek the Lord
shall not be deprived of
any good.

Ps. Benedicam Domi-
num in omni tempore: I will bless the Lord
semper laus ejus in ore at all times: his praise
meo. V. Gloria. shall be always in my
mouth. Glory, &c.

PRAYER. *Deus qui nos annua.* O God, who dost
rejoice us by the annual solemnity of thy holy martyrs,
Cyriacus, Largus, and Smaragdus, mercifully grant
that we may imitate the virtue with which they suf-
fered; whose festival we celebrate. Through our
Lord; &c.

EPISTLE. 1 THESS. ii. 13—16. Brethren, We
give thanks to God without ceasing, because that when
you had received of us the word of the hearing of
God, you received it not as the word of men, but (as
it is indeed) the word of God, who worketh in you
that have believed. For you, brethren, are become
followers of the churches of God which are in Judea,
in Christ Jesus; for you also have suffered the same
things from your own countrymen, even as they have
from the Jews, who both killed the Lord Jesus and
the prophets, and have persecuted us, and please not
God, and are adversaries to all men; prohibiting us
to speak to the Gentiles that they may be saved, to
fill up their sins always: for the wrath of God is
come upon them to the end.

GRADUAL. Timete Do-
minum, omnes sancti ejus: Fear the Lord, all ye his
quoniam nihil deest timen-
tibuseum. V. Inquirentes saints: for there is no want
to them that fear him.—
autem Dominum non defi- But they that seek the
cient omni bono. Alleluia, Lord shall not be deprived
of any good. Alleluia,
alleluia. V. Fulgebunt alleluia. The just shall
justi, et tamquam scintillæ shine, and shall run to
et arundinetis discurre- and fro like sparks among
nt in æternum. Allel. the reeds for ever. Allel.

GOSPEL. ST MARK xvi. 15—18. At that time Jesus said to his disciples, Go ye unto the whole world, and preach the Gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

OFFERTORY. Lætamini in Domino, et exultate justi: et gloriâmini omnes recti corde. Be glad in the Lord, and rejoice ye just: and glory all ye right of heart.

SECRET. May our devotion be acceptable in thy sight, O Lord, and become profitable to us by their supplications, on whose solemn festival it is presented. Through our Lord, &c.

COMMUNION. Signa autem eos qui in me credunt, hæc sequentur: dæmonia ejicient: super ægros manus imponent, et bene habebunt. And these signs shall follow them that believe in me; they shall cast out devils; they shall lay their hands upon the sick, and they shall recover.

POSTCOM. *Refecti participatione.* Refreshed by partaking of the sacred oblation, we beseech thee, O Lord our God, that by the intercession of thy holy martyrs Cyriacus, Largus, and Smaragdus, we may experience the effect of what we have celebrated. Through our Lord, &c.

AUGUST 9.

Vigil of St Laurence, Martyr.

INTROIT. Ps. cxi.

DISPERSIT, dedit pauperibus: justitia ejus manet in sæculum sæculi; cornu ejus exaltabitur in gloria.

Ps. Beatus vir, qui timet

HE hath distributed, he hath given to the poor: his justice remaineth for ever and ever; his horn shall be exalted in glory.

Blessed is the man that

Dominum; in mandatis feareth the Lord; he de-
ejus cupit nimis. lighteth exceedingly in
his commandments.

V. Gloria Patri. Glory, &c.

PRAYER. *Adesto.* Attend, O Lord, to our sup-
plications, and by the intercession of blessed Laurence,
thy martyr, whose festival we anticipate, graciously
extend to us perpetual mercy. Through our Lord, &c.

Commemoration of St Romanus, Martyr.

PRAYER. *Præsta quæsumus.* Grant, we beseech
thee, O Almighty God, that by the intercession of
blessed Romanus, thy martyr, we may both be delivered
from all adversities in body, and be purified from all
evil thoughts in mind. Through our Lord, &c.

Of the Blessed Virgin Mary.

PRAYER. *Concede nos.* Grant to us thy servants,
we beseech thee, O Lord God, to enjoy perpetual
health of mind and body, and by the glorious inter-
cession of blessed Mary, ever virgin, to be delivered
from present sorrow, and to enjoy eternal gladness.
Through our Lord, &c.

LESSON. ECCLUS. li. 1—8. I will give glory to
thee, O Lord, &c. *as in the Mass Loquebar, for a
Virgin and Martyr, page XLII.*

GRADUAL. Dispersit, He hath distributed, he
dedit pauperibus: justitia hath given to the poor: his
ejus manet in sæculum justice remaineth for ever
sæculi. V. Potens in terra and ever.—His seed shall
erit semen ejus; generatio be mighty upon earth; the
rectorum benedicetur. generation of the right-
eous shall be blessed.

GOSPEL. ST MATT. xvi. 24—27. If any one
will come after me, &c. *as in the Mass Sacerdotes
Dei, for a Martyr and Bishop, page VI.*

OFFERTORY. Oratio My prayer is pure, and
mea munda est, et ideo therefore I ask that a place
peto ut detur locus voci may be given to my voice
meæ in cœlo: quia ibi in heaven: for there is
est judex meus, et con- my judge, and he that
sciens meus in excelsis: knoweth my conscience is

ascendat ad Dominum on high: let my prayer
deprecatio mea. ascend to the Lord.

SECRET. Mercifully accept the sacrifice we offer to thee, O Lord, and by the intercession of blessed Laurence, thy martyr, loosen the bonds of our sins. Through our Lord, &c.

OF ST ROMANUS.

SECRET. We beseech thee, O Lord, to receive our offerings and prayers; and both cleanse us by heavenly mysteries, and mercifully hear us.

OF THE B. VIRGIN MARY.

SECRET. Through thy mercy, O Lord, and by the intercession of blessed Mary, ever virgin, may this oblation procure for us present and perpetual prosperity and peace. Through our Lord, &c.

COMMUNION. Qui vult He that will come after
venire post me, abneget me, let him deny himself,
semetipsum, et tollat cru- and take up his cross and
cem suam, et sequatur me. follow me.

POSTCOM. *Da quæsumus.* Grant, we beseech thee, O Lord our God, that, as in commemorating blessed Laurence, thy martyr, we rejoice in a temporal duty, so we may exult in the sight of him for eternity. Through, &c.

OF ST ROMANUS.

POSTCOM. *Quæsumus.* We beseech thee, Almighty God, that we who have partaken of heavenly food may, by the intercession of blessed Romanus, thy martyr, be protected by it from all adversity.

OF THE B. VIRGIN MARY.

POSTCOM. *Sumptis.* Having received, O Lord, these helps to our salvation, grant, we beseech thee, that we may be ever protected by the patronage of blessed Mary, ever virgin; in whose honour we have made these offerings to thy majesty. Through, &c.

AUGUST 10.

St Laurence, Martyr.—*Double of the Second Class with an Octave.*

INTROIT. *Ps.* xcvi.

CONFESSIO et pul- PRAISE and beauty
chritudo in conspectu are before him: holi-

ejus: sanctitas et magnificentia in sanctificatione ejus. ness and majesty in his sanctuary.

Ps. Cantate Domino canticum novum: cantate Domino omnis terra. Sing ye to the Lord a new canticle; sing to the Lord all the earth.

V. Gloria. Glory, &c.

PRAYER. *Da nobis.* Grant us, we beseech thee, Almighty God, to extinguish the flames of our vices; who didst grant to blessed Laurence to overcome the fire of his torments. Through our Lord, &c.

EPISTLE. 2 CORINTHIANS ix. 6—10. Brethren, He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap of blessings. Every one as he hath determined in his heart; not with sadness, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound in you; that ye, always having all sufficiency in all things, may abound to every good work: as it is written, He hath dispersed abroad, he hath given to the poor: his justice remaineth for ever. And he that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice.

GRADUAL. Probasti Domine cor meum, et visitasti nocte. V. Igne me examinasti, et non est inventa in me iniquitas. Alleluia, alleluia. V. Levita Laurentius bonum opus operatus est, qui per signum crucis cæcos illuminavit. Alleluia. Thou hast proved my heart, O Lord, and visited it by night.—Thou hast tried me by fire, and iniquity hath not been found in me. Alleluia, alleluia.—The levite Laurence wrought a good work, who gave sight to the blind by the sign of the cross. Alleluia.

GOSPEL. ST JOHN xii. 24—26. Amen, amen, I say to you, unless the grain of wheat, *as page 535.*

OFFERTORY. Confessio Praise and beauty are
-tpulchritudo in conspectu before him: holiness and

ejus: sanctitas-et magni- majesty are in his sanc-
 ficentia in sanctificatione tuary.
 ejus.

SECRET. Graciously accept the offerings made to thee, O Lord, we beseech thee; and the merits of blessed Laurence, thy martyr, pleading for us, grant them to become a help to our salvation. Through, &c.

COMMUNION. Qui mihi If any man minister to
 ministrat, me sequatur: et me, let him follow me:
 ubi ego sum, illic et min- and where I am, there
 ister meus erit. also shall my minister be.

POSTCOM. *Sacro munere.* Replenished with thy sacred gifts, we suppliantly beseech thee, O Lord, that what we celebrate with due service, by the intercession of blessed Laurence, thy martyr, we may perceive to contribute towards our salvation. Through our Lord, &c.

AUGUST 11.

Of the Octave of St Laurence.—Semidouble.

MASS as yesterday, with Commemoration of SS. Tiburtius and Susanna, Martyrs.

PRAYER. *Sanctorum.* May the constant protection of thy holy martyrs, Tiburtius and Susanna, support us, O Lord; for thou never ceasest mercifully to regard those, whom thou grantest to be assisted by such helps.

Third Prayer, Concede, as at page 664.

SECRET. Attend, O Lord, to the prayers of thy people, attend to their offerings; that what are offered in the sacred mysteries, may be pleasing to thee by the intercession of thy saints.

Third Secret, as directed above.

POSTCOM. *Sumpsimus Domine.* We have received, O Lord, the pledge of eternal redemption: and may it be to us, by the intercession of thy holy martyrs, a help for the present life and for the future.

Third Postcommunion, as directed above.

AUGUST 12.

St Clare, Virgin.—Double.

MASS.—Dilexisti, for a Virgin, page XLVIII. with a

Commemoration of the Octave of St Laurence, as on his Feast, page 665.

AUGUST 13.

Of the Octave of St Laurence.—Semidouble.

MASS, *as on the Feast, page 665; with a Commemoration of SS. Hippolytus and Cassian, Martyrs.*

PRAYER. *Da quæsumus.* Grant, we beseech thee, Almighty God, that the venerables olemnity of thy blessed martyrs, Hippolytus and Cassian, may contribute to the increase of our devotion, and promote our salvation.

Third Prayer Concede, as at page 664.

SECRET. Regard, O Lord, the votive offerings of thy people on the festival of these saints; and may the testimony to thy truth be profitable to our salvation.

Third Secret, as directed above.

POSTCOM. *Sacramentorum.* May the communion of thy mysteries which we have received save us, O Lord; and may it confirm us in the light of thy truth.

Third Postcommunion, as directed above.

AUGUST 14.

Vigil of the Assumption of the B. V. Mary.

INTROIT. *Ps. xliv.*

VULTUM tuum deprecabuntur omnes divites plebis: adducen-
ter Regi virgines post-
eam: proximæ ejus ad-
ducentur tibi in lætitia
et exultatione.

Ps. Eructavit cor meum
verbum bonum: dico ego
opera mea Regi.

V. Gloria Patri.

PRAYER. *Deus qui virginalem.* O God, who didst vouchsafe to choose for thy habitation the virginal womb of blessed Mary, grant, we beseech thee, that, defended by her protection, we may joyfully assist at her festival. Who livest, &c.

ALL the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbours shall be brought to thee in gladness and rejoicing.

My heart hath uttered a good word: I speak my works to the King.

Glory, &c.

Then of the Octave of St Laurence, as page 667, and of St Eusebius, Confessor.

PRAYER. *Deus qui nos.* O God, who givest us joy by the annual solemnity of blessed Eusebius, thy confessor, mercifully grant, that celebrating his festival, we may approach to thee by following his example. Through our Lord, &c.

LESSON. *ECCLUS. xxiv. 23—31.* As the vine I have brought forth a pleasant odour, *as p. 632.*

<p>GRADUAL. Benedicta et venerabilis es virgo Maria: quæ sine tactu pudoris inventa es Mater Salvatoris. V. Virgo Dei genitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.</p>	<p>Thou art blessed and venerable, O Virgin Mary, who, without any violation of purity wert found the mother of our Saviour.— O Virgin mother of God, he whom the whole earth cannot contain, was enclosed in thy womb when he was made man.</p>
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GOSPEL. *ST LUKE xi. 27—28.* At that time, As Jesus spoke to the multitudes, a certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that bore thee, and the breasts that gave thee suck. But he said, Yea rather, blessed are they who hear the word of God, and keep it.

<p>OFFERTORY. Beata es Virgo Maria, quæ omnium portasti Creatorem: genuisti qui te fecit, et in æternum permanes virgo.</p>	<p>Blessed art thou, O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth him who made thee, and thou remainest ever a virgin.</p>
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SECRET. May the prayer of the mother of God recommend our offerings to thee, O Lord, whom thou didst translate out of this world, that she might confidently intercede with thee for our sins. Through the same Lord, &c.

Secret for St Laurence, as on his Feast, page 667.

Secret for St Eusebius, as in the Mass Os justi, for a Confessor, page xxxvii.

COMMUNION. *Beata* Blessed is the womb of
viscera Mariæ virginis, the virgin Mary, which
quæ portaverunt æterni bore the Son of the eternal
Patris Filium. Father.

POSTCOM. *Concede.* Grant, O merciful God,
support to our weakness; that we who anticipate
the festival of the holy mother of God, may by the
help of our intercession rise up from our iniquities.
Through the same Lord, &c.

Postcommunion for St Laurence, as on his Feast,
page 667.

Postcommunion for St Eusebius, as in the Mass
Os justi, for a Confessor, page xxxvii.

AUGUST 15.

The Assumption of the B. V. Mary.

Double of the First Class, with an Octave.

INTROIT.

GAUDEAMUS omnes
in Domino, diem fe-
stum celebrantes sub ho-
nore beatæ Mariæ Vir-
ginis, de cujus assump-
tione gaudent angeli, et
collaudant Filium Dei.

Ps. Eructavit cormeum
verbum bonum: dico ego
opera mea Regi.

V. Gloria.

PRAYER. *Famulorum.* Pardon, we beseech thee,
O Lord, the sins of thy servant; that we, who are not
able to please thee by our deeds, may be saved by the
intercession of the mother of thy Son. Who lives, &c.

LESSON. ECCLUS. xxiv. 11—20. In all things
I sought rest, and I shall abide in the inheritance of the
Lord. Then the Creator of all things commanded, and
said to me; and he that made me rested in my taber-
nacle. And he said to me, Let thy dwelling be in Jacob,
and thy inheritance in Israel, and take root in my elect.

LET us all rejoice in the
Lord, celebrating a
festival day in honour of
the blessed Virgin Mary,
for whose assumption the
angels rejoice and give
praise to the Son of God.

My heart hath uttered a
good word: I speak my
works to the King.

Glory, &c.

And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem: and I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on mount Sion: I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho: As a fair olive-tree in the plains, and as a plane-tree by the water in the streets was I exalted. I gave a sweet smell like cinnamon and aromatic balm: I yielded a sweet odour like the best myrrh

GRADUAL. Propter veritatem, et mansuetudinem, et justitiam, et deducet te mirabiliter dextera tua.

V. Audi filia, et vide, et inclina aurem tuam; quia concupivit Rex speciem tuam.

Alleluia, alleluia.

V. Assumpta est Maria in cœlum: gaudet exercitus angelorum. Alleluia.

Because of truth, and meekness, and justice, and thy right hand shall conduct thee wonderfully.

Hearken, O daughter, and see, and incline thy ear: for the King hath greatly desired thy beauty. Alleluia, alleluia.

Mary is assumed into heaven: the host of angels rejoiceth. Alleluia.

GOSPEL. ST LUKE x. 38—42. At that time, Jesus entered into a certain town; and a certain woman, named Martha, received him into her house: and she had a sister called Mary, who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving: who stood and said, Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me. And the Lord answering, said to her Martha, Martha, thou art careful, and art troubled about many things: but, one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her. **CREDO.**

OFFERTORY. Assumpta est Maria in cœlum: gau-

Mary is assumed into heaven: the angels rejoice,

dent angeli, collaudantes praising together they
benedicunt Dominum, al- bless the Lord, alleluia.
leluia.

SECRET. May the prayer of the mother of God assist thy people, O Lord; though we know her to have passed out of this world, may we experience her intercession for us with thee in the glory of heaven. Through the same Lord, &c.

PREFACE of the *B. V. Mary, as in the Ordinary, which is said throughout the Octave.*

COMMUNION. Optimam Mary hath chosen for
partem elegit sibi Maria: herself the best part:
quæ non auferetur ab ea which shall not be taken
in æternum. from her for ever.

POSTCOM. *Mensæ cælestis.* Having been made partakers of a heavenly banquet we implore thy mercy, O Lord our God: that we who celebrate the assumption of the mother of God, may by her intercession be delivered from all threatening evils. Through the same Lord, &c.

Sunday

Within the Octave of the Assumption.

St Joachim, Father of the B. V. Mary.—Greater Double.

INTROIT. *Ps. cxi.*

DISPERSIT, dedit
pauperibus: justitia
ejus manet in sæculum
sæculi: cornu ejus exal-
tabitur in gloria.

HE hath distributed,
he hath given to the
poor: his justice remain-
eth for ever and ever; his
horn shall be exalted in
glory.

Ps. Beatus vir qui ti-
met Dominum: in manda-
tis ejus cupit nimis

Blessed is the man that
feareth the Lord: he de-
lighteth exceedingly in
his commandment.

V. Gloria.

Glory, &c.

PRAYER. O God, who before all thy saints wert pleased that blessed Joachim should be the father of
er who bore thy Son; grant, we beseech thee, that

we may ever experience his patronage, whose festival we venerate. Through the same Lord, &c.

Then a Commemoration of the Sunday.

Next of the Assumption, as on the Feast, page 670.

Lastly, of the Octave of St Laurence, if this Feast occurs within that Octave.

LESSON. ECCLUS. xxxi. 8—11. Blessed is the man, &c. *as in the Mass* Os justi, *page xxxiii.*

GRADUAL. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi. V. Potens in terra erit semen ejus: generatio rectorum benedicetur. Alleluia, alleluia. V. O Joachim, sancte conjux Annæ, pater almæ Virginis, hic famulis confer salutis opem. Alleluia.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever.—His seed shall be mighty upon earth: the generation of the righteous shall be blessed. Alleluia, alleluia.—O Joachim, holy spouse of Anne, father of the glorious Virgin, assist now thy servants unto salvation. Alleluia.

GOSPEL.—ST MATT. i. 1—16. The book of the generation, &c. *as on the 8th of December, page 500.*
CREDO.

OFFERTORY. Gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum, Domine.

Thou hast crowned him with glory and honour: and hast set him over the works of thy hands, O Lord.

SECRET. Receive this sacrifice, O most merciful God, offered to thy majesty in honour of the Holy patriarch Joachim, the father of the virgin Mary; that by his intercession, with that of his spouse, and most blessed offspring, we may deserve to obtain the entire remission of sins, and everlasting glory. Through our Lord, &c.

Commemorations as directed above.

COMMUNION. Fidelis servus et prudens quem constituit dominus super

A faithful and wise steward, whom his lord set over his family; to give

familiam suam; ut detillis them their measure of
in tempore tritici mensu- wheat in due season.
ram.

POSTCOM. Quæsumus. We beseech thee, Almighty God, that by these mysteries which we receive, the merits and prayers of blessed Joachim, father of her who bore thy beloved Son, our Lord Jesus Christ, interceding for us, we may be made worthy to be partakers of thy grace in this life, and of eternal glory in the life to come. Through the same Lord, &c.

Commemorations as directed above.

At the end of the Mass, the Gospel of the Sunday is read.

AUGUST 16.

St Hyacinth, Confessor.—Double.

MASS.—Os justi, for a Confessor, page xxxv, with Commemorations of the Octaves of the Assumption and St Laurence, as on those Feasts. **CREDO.**

AUGUST 17.

Octave of St Laurence, Martyr.—Double.

MASS, as on the Feast, page 665, except—

INTROIT. Ps. xvi.

PROBASTI Domine cor meum, et visitasti nocte: igne me examinasti, et non est inventa in me iniquitas.

THOU hast proved my heart, O Lord, and visited it by night: thou hast tried me by fire, and iniquity hath not been found in me.

Ps. Exaudi Domine justitiam meam: intende deprecationem meam.

Hear, O Lord, my justice: attend to my supplication.

V. Gloria.

Glory, &c.

PRAYER. Excita Domine. Raise up, O Lord, in thy Church, the Spirit which was followed by the blessed levite Laurence; that we being filled with it, may study to love what he loved, and in our works to practise what he taught. Through our Lord . . . in the unity of the same Holy Spirit, &c.

Commemoration of the Octave of the Assumption as on the Feast, page 670.

GRADUAL. Gloria et honore coronastieum Domine. V. Et constituisti eum super opera manuum tuarum. Alleluia, alleluia. V. Levita Laurentius bonum opus operatus est, qui per signum crucis cæcos illuminavit. Alleluia.

Thou hast crowned him with glory and honour, O Lord.—And hast set him over the works of thy hands. Alleluia, alleluia. The levite Laurence wrought a good work, who gave sight to the blind by the sign of the cross. Alleluia.

The CREDO is said, on account of the Octave of the Assumption.

OFFERTORY. In virtute tua Domine lætabitur justus, et super salutare tuum exultabit vehementer: desiderium animæ ejus tribuisti ei.

In thy strength, O Lord, the just shall joy, and in thy salvation he shall rejoice exceedingly: thou hast given him his soul's desire.

SECRET. We beseech thee, O Lord, that the holy prayer of the blessed Laurence may render our sacrifice pleasing to thee; that it may be accepted by his merits, in whose honour it is solemnly offered. Through our Lord, &c.

Commemoration of the Octave of the Assumption; as on the Feast.

COMMUNION. Qui vult venire post me, abneget semetipsum, et tollat crucem suam, et sequatur me.

He that will come after me, let him deny himself, and take up his cross, and follow me.

POSTCOM. Supplices. We suppliantly beseech thee, Almighty God, that thou wouldst preserve by perpetual protection, by the intercession of blessed Laurence thy martyr, those whom thou hast replenished with heavenly gifts. Through our Lord, &c.

Commemoration of the Octave of the Assumption, as on the Feast.

AUGUST 18.

Of the Octave of the Assumption of B. V. M.—Semidouble.

MASS as on the Feast, page 667, with a Commemoration of St Agapitus, Martyr, and with CREDO.

PRAYER. *Lætetur.* Let thy Church rejoice, O God, relying on the intercession of blessed Agapitus, thy martyr; and by his glorious prayers, may she remain devout, and be securely supported.

Third Prayer, of the Holy Ghost, Deus qui corda, as p. LXIV.

SECRET. Receive, O Lord, the offerings we present to thee on his festival, by whose patronage we hope for deliverance.

POSTCOM. *Satiasti.* Thou hast fed thy family, O Lord, with holy gifts; we beseech thee ever to comfort us by his intercession, whose festival we celebrate.

Third Postcommunion, as directed above.

AUGUST 19.

Of the Octave of the Assumption.—Semidouble.

MASS as on the Feast, page 670, with *Second Prayer of the Holy Ghost, and Third for the Church, or for the Pope, as at page 39: with CREDO.*

AUGUST 20.

St Bernard, Abbot, Confessor, Doctor.—Double.

MASS.—In medio Ecclesiæ, as in the Common of Doctors, page XXXII.

Commemoration of the Assumption, as on the Feast, page 670.

EPISTLE. The just man will give his heart, &c. as on the Feast of St Leo the Great, April 11, page 562. **CREDO** is said.

EPISTLE. ECCLESIASTICUS xxxix. 6—14. The just man will give his heart to resort early to the Lord that made him, and he will pray in the sight of the Most High. He will open his mouth in prayer, and will make supplication for his sins. For if it shall please the great Lord, he will fill him with the Spirit of understanding; and he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord; and he shall direct his counsel, and his knowledge: and in his secrets shall he meditate. He shall shew forth the discipline he hath learned, and

shall glory in the law of the covenant of the Lord. Many shall praise his wisdom, and it never shall be forgotten. The memory of him shall not depart away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the church shall shew forth his praise.

A commemoration of the Assumption, as on the Feast, page 670. CREDO is said.

AUGUST 21.

St Jane Frances, Widow.—Double.

MASS.—*Cognovi for Holy Women, p. LIV. except—*

PRAYER. *Omnipotens.* O Almighty and merciful God, who didst endow blessed Jane Frances, inflamed with thy love, with wonderful fortitude of spirit, through all the paths of life, in the way of perfection; and who wert pleased by her means to illustrate thy Church with a new progeny; grant, by her merits and prayers, that we, who, conscious of our own weakness, rely on thy strength, may, by the help of heavenly grace, overcome all that is adverse. Through our Lord, &c.

Commemoration of the Octave of the Assumption, as at page 670. CREDO is said.

SECRET. We beseech thee, O Lord, that this saving victim may inflame us with that fire of thy love, with which it vehemently inflamed the heart of blessed Jane Frances, and consumed it in the flames of eternal charity. Through our Lord, &c.

Commemoration of the Octave of the Assumption, as directed above.

POSTCOM. *Spiritus nobis.* Infuse into us, O Lord, the spirit of thy charity; that by the intercession of blessed Jane Frances, thou wouldst enable those whom thou hast filled with the virtue of heavenly bread, to despise earthly things, and with pure minds to seek after thee alone. Through our Lord in the unity of the same, &c.

Commem. of the Oct. of the Assumption, as directed above.

AUGUST 22.

Octave of the Assumption of B. V. Mary.—*Double.*

MASS, as on the Feast, page 670: with Commemoration of Saints Timothy, Hippolytus and Symphorian, Martyrs.

PRAYER. *Auxilium tuum.* We beseech thee, O Lord, to be appeased, and to impart to us thy help; and, by the intercession of blessed Timothy, Hippolytus, and Symphorian, thy martyrs, extend over us the right hand of thy mercy. Through our Lord, &c.

CREDO is said.

SECRET. May the offering of thy devoted people be acceptable to thee, O Lord, in honour of thy saints; by whose merits they know that they have obtained help in tribulation. Through our Lord, &c.

POSTCOM. *Divini muneris.* Replenished with the bounty of thy divine gift, we beseech thee, O Lord our God, that by the intercession of thy holy martyrs, Timothy, Hippolytus, and Symphorian, we may live for ever by the participation thereof. Through our Lord, &c.

AUGUST 23.

St Philip Benitus, Confessor.—*Double.*

MASS.—Justus ut palma, for a Confessor, page XXXVII, except—

PRAYER. *Deus, qui per beatum.* O God, who by blessed Philip, thy confessor, didst give us an excellent example of humility; grant to thy servants after his example to despise worldly prosperity, and ever to seek after heavenly things. Through our Lord, &c.

Commemoration of the Vigil of St Bartholomew, by the Prayer, &c. of the Mass Ego autem, page 1, and Gospel of the same at the end of the Mass.

AUGUST 24.

St Bartholomew, Apostle.—*Double of the Second Class.*

INTROIT. Ps. cxxxviii.

MIHI autem nimis TO me thy friends, O
honorati sunt amici God, are made ex-
Deus: nimis conforta- ceedingly honourable:

tus est principatus eorum.

their principality is exceedingly strengthened.

Ps. Domine, probastime, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

Lord, thou hast proved me, and known me: thou hast known my sitting down, and my rising up.

V. Gloria.

Glory, &c.

PRAYER. *Omnipotens*. Almighty, everlasting God, who hast granted us a venerable and holy joy on this day in the festival of thy blessed apostle Bartholomew; grant to thy Church, we beseech thee, both to love what he believed, and to preach what he taught. Through our Lord, &c.

EPISTLE. 1 CORINTHIANS xii. 27—31. Brethren, you are the body of Christ, and members of member. And God indeed hath set some in the church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be ye zealous for the better gifts.

GRADUAL. Constitues eos principes super omnem terram: memores erunt nominis tui, Domine. V. Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi. Alleluia, alleluia. V. Te gloriosus apostolorum chorus laudat Domine. Alleluia.

Thou shalt make them princes over all the earth: they shall be mindful of thy name, O Lord.—Instead of thy fathers sons are born to thee: therefore shall people praise thee. Alleluia, alleluia.—The glorious choir of apostles praises thee, O Lord, alleluia.

GOSPEL. ST LUKE vi. 12—19. At that time, Jesus went out into a mountain to pray, and he passed the whole night in the prayer of God: and when day was come, he called unto him his disciples; and he chose twelve of them (whom also he named apostles), Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and

Thomas, James the son of Alpheus, and Simon who is called Zelotes, and Jude the brother of James, and Judas Iscariot, who was the traitor. And coming down with them, he stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon, who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch him, for virtue went out from him, and healed all. **CREDO.**

OFFERTORY. Mihi autem nimis honorati sunt amici tui Deus: nimis confortatus est principatus eorum. To me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

SECRET. Celebrating the solemnity of thy blessed apostle Bartholomew, we beseech thee, O Lord, that by his help we may receive thy benefits, in whose honour we offer to thee the sacrifice of praise. Through our Lord, &c.

PREFACE of Apostles; as in the Ordinary, page 22.

COMMUNION. Vos, qui secuti estis me, sedebitis super sedes, judicantes duodecim tribus Israel, dicit Dominus. You, who have followed me, shall sit on seats, judging the twelve tribes of Israel, saith the Lord.

POSTCOM. *Sumptum Domine.* May the pledge of eternal redemption which we have received, O Lord, become to us, we beseech thee, by the intercession of blessed Bartholomew thy apostle, a help for this life, and for that which is to come. Through our Lord, &c.

AUGUST 25.

St Louis, King, Confessor.—Semidouble.

MASS.—Os justi, for a Confessor, page xxxv, except—

PRAYER. *Deus qui beatum.* O God, who didst translate blessed Louis, thy Confessor, from an earthly realm to the glory of a heavenly kingdom; we beseech thee, by his merits and intercession, to make us companions of the King of kings, Jesus Christ thy Son. Who lives, &c.

GOSPEL.—The Lord conducted the just, &c. *as in the Mass, In virtute, page VIII.*

GOSPEL. ST LUKE xix. 12—26. At that time, Jesus spoke this parable to his disciples: A certain nobleman went into a far country to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds; and said to them, Trade till I come. But his citizens hated him; and they sent an embassy after him, saying, We will not have this man to reign over us. And it came to pass that he returned, having received the kingdom; and he commanded his servants to be called to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying, Lord, thy pound hath gained ten pounds: and he said to him, Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds: and he said to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him, Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow; and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by, Take the pound away from him, and give it to him that hath the ten pounds. And they said to him, Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him.

SECRET. Grant, we beseech thee, Almighty God, that, as blessed Louis, thy confessor, despising worldly delights, studied to please only Christ our King, so his prayer may render us acceptable to thee.

POSTCOM. *Deus qui beatum.* O God, who didst magnify thy blessed confessor Louis on earth, and make him glorious in heaven, we beseech thee to constitute him the defender of thy Church. Through our Lord, &c.

AUGUST 26.

St Zephyrinus, Pope, Martyr.

MASS.—Sacerdotes, *for a Bishop and Martyr,* page V, *except—*

PRAYER. *Quæsumus.* Grant, we beseech thee, Almighty God, that we may be instructed by the example of blessed Zephyrinus, thy martyr and bishop, for whose merits we rejoice. Through our Lord, &c.

AUGUST 27.

St Joseph Calasancius, Confessor.—Double.

INTROIT. *Ps. xxxiii.*

VENITE filii, audite me: timorem Domini docebo vos.

Ps. Benedicam Dominum in omni tempore: semper laus ejus in ore meo.

V. Gloria Patri.

COME, children, hearken to me: I will teach you the fear of the Lord.

I will bless the Lord at all times: his praise shall be ever in my mouth.

Glory, &c.

PRAYER. *Deus, qui per sanctum.* O God, who by holy Joseph, thy confessor, didst vouchsafe to provide new succour for thy church, for the instruction of youth in the spirit of understanding and piety; grant, we beseech thee, that we may ever so do, and teach, by his example and intercession, that we may obtain eternal rewards. Through our Lord, &c.

LESSON.—The Lord conducted the just, &c. *as in the Mass,* In virtute tua, page VIII.

GRADUAL. Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. V. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus. Alleluia, alleluia.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment.—The law of his God is in his heart: and his steps shall not be supplanted. Alleluia, alleluia.

V. *Beatus vir, qui suffert tentationem; quoniam cum probatus fuerit, accipiet coronam vitæ.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

GOSPEL. ST MATTHEW xvii. 1—5. At that time, the disciples came to Jesus, saying, Who, thinkest thou, is the greater in the kingdom of heaven? And Jesus calling unto him a little child, set him in the midst of them, and said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven; and he that shall receive one such little child in my name, receiveth me.

OFFERTORY. *Desiderium pauperum exaudivit Dominus: præparationem cordis eorum audivit auris tua.* The Lord hath heard thy desire of the poor: the ear hath heard the preparation of their heart.

SECRET. We cover thy altar, O Lord, with the gifts we offer; that they may procure mercy for us, by his supplications, by whose patronage thou hast granted us to be assisted. Through our Lord, &c.

COMMUNION. *Sinite parvulos venire ad me, et ne prohibueritis eos: talium enim est regnum Dei.* Suffer the little children to come to me, and forbid them not; for of such is the kingdom of God.

POSTCOM. *Sanctificati.* Sanctified by salutary mysteries, we beseech thee, O Lord, that by the intercession of holy Joseph, thy confessor, we may ever go forward to a greater increase of devotion. Through our Lord, &c.

AUGUST 28.

St Augustin, Bishop, Confessor, Doctor.—Double.

MASS.—In medio, for *Holy Doctors*, p. xxxii, except—

PRAYER. *Adesto.* Attend to our supplications, O Almighty God, and by the intercession of blessed Augustin, thy confessor and bishop, graciously grant the effect of thy wonted mercy to those, to whom thou

grantest confidence to hope for forgiveness. Through our Lord, &c.

Commemoration of St Hermes, Martyr.

PRAYER. *Deus qui beatum.* O God, who didst strengthen blessed Hermes, thy martyr, with the virtue of constancy in suffering; grant us in imitation of him to despise worldly prosperity for the love of thee, and not to fear any of its adversity. Through our Lord, &c.

GRADUAL. Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. V. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus. Alleluia, alleluia. V. Inveni David servum meum: oleo sancto meo unxi eum. Alleluia.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment.—The law of his God is in his heart: and his steps shall not be supplanted. Alleluia, alleluia. I have found my servant: with my holy oil I have anointed him. Alleluia.—**CREDO is said.**

OF ST HERMES.

SECRET. We offer to thee, O Lord, the sacrifice of praise in commemoration of thy saints; grant, we beseech thee, that what procured for them glory, may profit us unto salvation. Through our Lord, &c.

POSTCOM. *Repleti.* Replenished, O Lord, with heavenly blessing, we beseech thy clemency, that by the intercession of blessed Hermes, thy martyr, we may experience the benefit of what we humbly celebrate. Through our Lord, &c.

AUGUST 29.

The Beheading of St John Baptist.—Greater Double.

INTROIT. *Ps. cxviii.*

LOQUEBAR de testimoniis tuis in conspectu regum, et non confundar: et meditabar in mandatis tuis, quæ dilexi nimis.

Ps. Bonum est confi-

ISPOKE of thy testimonies before kings, and I was not ashamed: I meditated also on thy commandments, which I loved exceedingly.

It is good to give praise

teri Domino: et psallere to the Lord; and to sing to
nomini tuo, Altissime. thy name, O Most High.

V. Gloria Patri. Glory, &c.

PRAYER. *Sancti Joannis.* We beseech thee, O Lord, that the venerable festival of Saint John Baptist, thy precursor and martyr, may procure for us the effect of salutary help. Who livest, &c.

Commemoration of St Sabina, Martyr, by the Prayer, Deus qui inter, as in the Mass, page XLII.

LESSON. JEREMIAS i. 17—19. In those days, The word of the Lord came to me saying, Gird up thy loins, and arise, and speak to Juda all that I command thee. Be not afraid at their presence; for I will make thee not to fear their countenance. For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land. And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee.

GRADUAL. Justus ut The just shall flourish
palma florebit; sicut ced- like the palm-tree; he shall
rus Libani multiplicabitur grow up like the cedar of
in domo Domini. V. Ad Libanus in the house of the
annuntiandum manemise- Lord.—To shew forth thy
ricordiam tuam, et verita- mercy in the morning, and
tem tuam per noctem. Al- thy truth in the night. Al-
leluia, alleluia. V. Justus leluia, alleluia. The just
germinabit sicut lilium, et shall spring as the lily,
florebit in æternum ante and flourish for ever be-
Dominum. Alleluia. fore the Lord. Alleluia.

GOSPEL. ST MARK vi. 17—29. At that time, Herod sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip his brother, because he had married her. For John said to Herod, It is not lawful for thee to have thy brother's wife. Now Herodias laid snares for him, and was desirous to put him to death, and could not. For Herod feared John, knowing him to be a just and holy man, and kept him, and when he heard him did many things; and he

heard him willingly. And when a convenient day was come, Herod made a supper for his birth-day, for the princes, and tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel, Ask of me what thou wilt, and I will give it thee. And he swore to her, Whatsoever thou shalt ask, I will give thee; though it be the half of my kingdom. Who, when she was gone out, said to her mother, What shall I ask? But she said, the head of John the Baptist. And when she was come in immediately with haste to the king, she asked, saying, I will that forthwith thou give me in a dish the head of John the Baptist. And the king was struck sad; yet because of his oath, and because of them that were with him at table, he would not displease her; but sending an executioner he commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish, and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing, came, and took his body, and laid it in a tomb.

OFFERTORY. In virtute tua, Domine, lætabitur justus, et super salutare tuum exultabit vehementer: desiderium animæ ejus tribuisti ei.

In thy strength, O Lord, the just man shall joy, and in thy salvation he shall rejoice exceedingly: thou hast given him his heart's desire.

SECRET. We beseech thee, O Lord, that the offerings which we present to thee, in honour of the sufferings of thy holy martyr John Baptist, may by his intercession profit us to salvation. Through, &c.

Secret for St Sabina, Graciously receive, as page XLVII.

COMMUNION. Posuisti Domine in capite ejus coronam de lapide pretioso. O Lord, thou hast set on his head a crown of precious stones.

POSTCOM. *Conferat nobis*. May the solemnity of Saint John Baptist procure for us, O Lord, to venerate the magnificent mysteries signified to us, which

we have received, and to rejoice yet more to have them expressed within us. Through our Lord, &c.

Postcommunion for St Sabina, Divini muneris, page XLVIII.

AUGUST 30.

St Rose of Lima, Virgin.—Double.

MASS.—*Dilexisti, for Virgins, p. XLVIII, except—*

PRAYER. *Bonorum.* O Almighty God, the giver of all good gifts, who wert pleased that blessed Rose, by the precious dew of heavenly grace, should expand to the Indies with the beauty of virginity and patience; grant to us thy servants, that running in the fragranciness of her sweetness, we may deserve to become the good odour of Christ. Who lives, &c.

Commemoration of SS. Felix and Adauctus, Martyrs.

PRAYER. *Majestatem.* We suppliantly beseech thy majesty, O Lord, that as thou dost ever rejoice us by the commemoration of thy saints, so thou wouldst always defend us by their supplication. Through our Lord, &c.

SECRET. Look down, O Lord, upon the oblations of thy people; and may they perceive what they devoutly celebrate in honour of thy saints, profit them to salvation. Through our Lord, &c.

POSTCOM. *Repleti Domine.* Replenished, O Lord, with heavenly gifts, we beseech thee that by the intercession of thy saints, we may ever remain in thanksgiving. Through our Lord, &c.

AUGUST 31.

St Aidan, Bishop of Lindisfarne, Confessor.—Double.

MASS.—*Statuit, for a Bishop and Confessor, p. XXVI.*

FEASTS OF SEPTEMBER.

SEPTEMBER 1.

St Raymund Nonnatus, Confessor.—Double.

MASS.—*Os justi, for a Confessor, p. XXXV, except—*

PRAYER. *Deus qui in liberandis.* O God, who didst make blessed Raymund, thy confessor, admirable for delivering thy faithful from the captivity of the wicked; grant to us by his intercession, that being absolved from the bonds of sin, we may with free minds

pursue those things which are pleasing to thee. Through our Lord, &c.

Commemoration of St Giles, Abbot, from the Mass, Os justi, for Abbots, page XL. Then of the Twelve Brothers, Martyrs.

PRAYER. *Fraterna nos.* May the fraternal crown of thy martyrs rejoice us, O Lord, and may it procure for our faith increase of virtue, and console us with multiplied intercession. Through our Lord, &c.

SECRET. We celebrate thy mysteries with devout minds, O Lord, in honour of thy holy martyrs; by which may our protection and joy be increased. Through our Lord, &c.

POSTCOM. *Præsta quæsumus.* Grant, we beseech thee, Almighty God, that we may improve by following the faith of those, whose memory we celebrate by partaking of thy sacrament. Through our Lord, &c.

SEPTEMBER 2.

St Stephen, King, Confessor.—Semidouble.

MASS.—Os justi, for Confessors, page XXXV, except—

PRAYER. *Concede quæsumus.* Grant to thy Church, we beseech thee, Almighty God, that she may possess blessed Stephen, thy confessor, as a glorious defender in heaven, whom she had a promoter while he reigned upon earth. Through our Lord, &c.

GOSPEL.—A certain nobleman, &c. as on the Feast of St Louis, August 25, page 681.

SECRET. Regard our offerings, O Almighty God; and grant that we, who celebrate the mysteries of our Lord's passion, may imitate what we commemorate. Through the same Lord, &c.

POSTCOM. *Præsta quæsumus.* Grant, we beseech thee, Almighty God, that we may with due devotion follow the faith of blessed Stephen, thy confessor, who by propagating the same faith, deserved from an earthly realm to arrive at the glory of a heavenly kingdom. Through our Lord, &c.

SEPTEMBER 5.

St Laurence Justinian, Bishop, Confessor.—Semidouble

MASS.—Statuit, for a Bishop and Confessor, page XXVI.

SEPTEMBER 8.

Nativity of the Blessed Virgin Mary.*Double of the Second Class, with an Octave.*

MASS, as on the Conception, December 8, page 499, substituting the word **Nativity** for **Conception** in the Prayers; and with a Commemoration of **St Adrian, Martyr**, from the Mass, In virtute tua, page vii.

Sunday within the Octave of the Nativity of B. V. Mary.

Feast of the Holy Name of Mary.—*Greater Double.*

INTROIT. *Ps. xliv.*

VULTUM tuum deprecabuntur omnes divites plebis: adducuntur Regi virgines post eam: proximæ ejus adducuntur tibi in lætitia et exultatione.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi.

V. Gloria Patri.

PRAYER. *Concede.* Grant, we beseech thee, Almighty God, that thy faithful, who rejoice under the name and protection of the most holy virgin Mary, may by her pious intercession, be delivered from all evils on earth, and deserve to arrive at eternal joys in heaven. Through our Lord, &c.

Then is made a Commemoration of the Sunday.

LESSON. *ECCLUS. xxiv. 23—31.* As the vine I have brought forth a pleasant odour, as page 632.

GRADUAL. Benedicta et venerabilis es Virgo Maria: quæ sine tactu pudoris, inventa es mater Salvatoris. *V. Virgo Dei genitrix, quem totus non capit orbis, in tua se clausit viscera factus homo. Alleluia, alleluia. V. Post*

ALL the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbours shall be brought to thee in gladness and rejoicing.

My heart hath uttered a good word: I speak my works to the King.

Glory, &c.

Thou art blessed and venerable, O Virgin Mary: who without prejudice to purity, wert found the mother of our Saviour.— O Virgin mother of God, He whom the whole world cannot contain, confined himself in thy womb when

partum virgo inviolata
permansisti: Dei genitrix
intercede pro nobis. Al-
leluia.

he was made man. Alle-
luia, alleluia.—After child-
birth thou didst remain a
pure virgin: O mother of
God intercede for us. Alle.

GOSPEL. ST LUKE i. 26—38. The Angel Gabriel,
&c. as page 48. Credo.

OFFERTORY. Ave Maria,
gratia plena: Dominus
tecum: benedicta tu in
mulieribus, et benedictus
fructus ventris tui.

Hail Mary, full of grace:
the Lord is with thee:
blessed art thou among
women, and blessed is the
fruit of thy womb.

*Secret, Communion, and Postcommunion, as in
the Votive Mass, Salve, page LXXIII. At the end is
read the Gospel of the Sunday.*

SEPTEMBER 9.

*Of the Octave of the Nativity of the B. V. Mary.
Semidouble.*

MASS, as on the Feast, see preceding page, with a
Commemoration of St Gorgonius, Martyr.

PRAYER. Sanctus. May thy holy Gorgonius
rejoice us, O Lord, by his intercession, and cause
us to be joyful on his pious festival.

*Then of the Holy Ghost, by the Prayer, Secret,
and Postcommunion, page LXIV. Credo.*

SECRET. May the oblation of our service be
pleasing to thee, O Lord, for which may the holy
martyr Gorgonius be an intercessor.

POSTCOM. *Familiar.* May eternal sweetness
visit and strengthen thy servants, O God; and may
they be ever refreshed with the good odour of Christ
thy Son, in thy martyr Gorgonius.

SEPTEMBER 10.

St Nicholas of Tolentinum, Confessor.—Double.

MASS.—Justus ut palma, for a Confessor, page
XXXVII. with Commemoration of the Octave of the
Nativity of B. V. Mary, as on the Feast, page 689.
and Credo is said.

SEPTEMBER 11.

Of the Octave of the Nativity of B. V. M.—Semidouble.

MASS, as on the Feast, page 689, with Commemo-
ration of SS. Protus and Hyacinth, Martyrs.

PRAYER. *Beatorum.* May the precious confession of thy blessed martyrs Protus and Hyacinth animate us, O Lord; and may their pious intercession ever defend us. *Third Prayer of the Holy Ghost, as page LXIV.* **CREDO.**

SECRET. We present thee, O Lord, the offerings we owe, in commemoration of thy holy martyrs Protus and Hyacinth; grant, we beseech thee, that they may procure for us the remedy of perpetual salvation.

Third Secret of the Holy Ghost.

POSTCOM. *Ut percepta.* We beseech thee, O Lord, that the prayer of thy holy martyrs Protus and Hyacinth may implore for us, that the holy mysteries we have received may purify us.

Third Postcommunion of the Holy Ghost.

SEPTEMBER 14.

Exaltation of the Holy Cross.—Greater Double.

INTROIT. *Gal. vi.*

NOS autem gloriari oportet in cruce Domini nostri Jesu Christi: in quo est salus, vita et resurrectio nostra; per quem salvati et liberati sumus.

Ps. Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos et misereatur nostri. **V. Gloria.**

BUT it behoves us to glory in the cross of our Lord Jesus Christ: in whom our is salvation, life, and resurrection; by whom we are saved and delivered.

May God have mercy on us, and bless us; may he cause the light of his countenance to shine upon us, and may he have mercy on us. **Glory, &c.**

PRAYER. *Deus qui nos.* O God, who givest us joy this day by the annual solemnity of the exaltation of the holy cross, grant, we beseech thee, that we may deserve the rewards of his redemption in heaven, whose mystery we have known upon earth. Through the same Lord, &c.

Commemoration of the Octave of the Nativity of B. V. M. as on the Feast, page 689.

EPISTLE. **PHILIPPIANS** ii. 5—11. Let this mind be in you, as page 250.

GRADUAL. **Christus** Christ became obedient

factus et pro nobis obediens usque ad mortem: mortem autem crucis. V. Propter quod et Deus exaltavit illum, et dedit illi nomen quod est super omne nomen. Alleluia, alleluia. V. Dulce lignum, dulces clavos, dulcia ferens pondera: quæ sola fuisti digna sustinere Regem cœlorum et Dominum. Alleluia.

for us unto death: even the death of the cross.—Wherefore God also hath exalted him, and hath given him a name which is above every name. Alleluia, alleluia.—Sweet wood, sweet nails, bearing a sweet weight: which alone were worthy to bear the King and Lord of heaven. Alleluia.

GOSPEL. ST JOHN xii. 31—36. At that time, Jesus said to the multitudes of the Jews, Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. (Now this he said, signifying what death he should die.) The multitude answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is the Son of man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light; that you may be the children of light. **CREDO.**

OFFERTORY. Protege Domine plebem tuam per signum sanctæ crucis, ab insidiis inimicorum omnium; ut tibi gratam exhibeamus servitutem, et acceptabile fiat sacrificium nostrum, alleluia.

Protect thy people, O Lord, by the sign of the holy cross, from the snares of all enemies; that we may exhibit to thee all pleasing service, and our sacrifice may become acceptable, alleluia.

SECRET. Being about to be nourished with the body and blood of Jesus Christ our Lord, by whom the standard of the cross was sanctified, we beseech thee. O Lord our God; that as we have been made worthy

to adore him, we may for ever enjoy the effect of his saving glory. Through the same Lord, &c.

Commemoration of the Octave of the Nativity of the Blessed Virgin Mary, as on the Feast.

PREFACE of the Cross, as in the Ordinary, page 17

COMMUNION. Per signum crucis de inimicis nostris libera nos, Deus noster. By the sign of the cross deliver us from our enemies, O thou who art our God.

POSTCOM. *Adesto.* Come to our assistance, O Lord, our God; and defend those, by the perpetual support of the cross, whom thou makest to rejoice in its honour. Through our Lord, &c.

Commemoration of the Octave of the Nativity of B. V. M. as on the Feast.

SEPTEMBER 15.

Octave of the Nativity of the B. V. Mary.—Double.

MASS, as on the Feast, page 689; with a Commemoration of St Nicomedes, Martyr.

PRAYER. *Adesto.* Attend to thy people, O Lord, that having recourse to the splendid merits of blessed Nicomedes, thy martyr, they may ever be assisted by his patronage for obtaining thy mercy. Through, &c.

CREDO.

SECRET. Propitiously receive, O Lord, the gifts we offer; and may the prayer of the blessed martyr Nicomedes commend them to thy majesty. Through our Lord, &c.

POSTCOM. *Purificent.* May the mysteries we have received purify us, O Lord; and, by the intercession of blessed Nicomedes, thy martyr, procure our absolution from all vices. Through our Lord, &c.

ON THE THIRD SUNDAY OF SEPTEMBER.

Feast of the Seven Dolours of the Blessed Virgin Mary.—Greater Double.

The church reckons that the First Sunday, which is nearest to the first day of the month, either before or after it.

If the Third Sunday should be the Octave of the Nativity, or the Holy Name of Mary, or the Feast of St Matthew, this Feast of the Seven Dolours is trans-

ferred to the next Sunday not occupied by a Feast of the first or second Class.

MASS, as on Friday in Passion Week, page 233, except—

PRAYER. *Deus in cujus passione.* O God, in whose passion, according to the prophecy of Simeon, a sword of sorrow pierced the most sweet soul of the glorious Mary mother and virgin: grant in thy mercy, that we who call to mind her sorrows with veneration, may obtain the happy effect of thy passion. Who livest, &c.

Commemoration and last Gospel of the Sunday.

SEPTEMBER 16.

Saints Cornelius and Cyprian, Martyrs.—Double.

MASS.—Intret for Martyrs, page XVIII, with Commemoration of Saints Euphemia, Lucy, and Geminianus, Martyrs.

PRAYER. *Præsta.* Grant to our prayers, O Lord, success with joy; that we may imitate the constancy in faith of the holy martyrs Euphemia, Lucy, and Geminianus, the day of whose sufferings we commemorate with annual devotion.

Third Prayer, A cunctis, page 102.

SECRET. Mercifully regard the votive offerings of thy people, we beseech thee, O Lord; and make us rejoice in their suffrages, whose solemnity thou grantest us to celebrate.

Third Secret, Graciously hear us, &c. page 103.

POSTCOM. *Exaudi Domine.* Graciously hear our prayers, O Lord; and may we be cherished by the continual assistance of thy holy martyrs Euphemia, Lucy, and Geminianus, whose feast we solemnly celebrate.

Third Postcommunion, Mundet, page 103.

SEPTEMBER 17.

Stigmæ of St Francis, Confessor.—Double.

INTROIT.

MIHI autem absit gloriari, nisi in cruce Domini nostri Jesu Christi: per quem mihi mun-

BUT God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the

dus crucifixus est, et ego mundo.

Ps. Voce mea ad Dominum clamavi: voce mea ad Dominum deprecatus sum. V. Gloria.

PRAYER. *Domine Jesu Christe.* O Lord Jesus Christ who, when the world was growing cold, didst renew the sacred marks of thy passion in the flesh of the most blessed Francis, to inflame our hearts with the fire of thy love; mercifully grant, that by his merits and prayers we may always carry the cross, and bring forth worthy fruits of penance. Who livest, &c.

EPISTLE. GALATIANS vi. 14—18. Brethren, But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature: and whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

GRADUAL. Os justitabitur sapientiam, et lingua ejus loquetur judicium. V. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus. Alleluia, alleluia. V. Franciscus pauper et humilis, cœlum dives ingreditur: hymnis cœlestibus honoratur. Alleluia.

world is crucified to me, and I to the world.

I cried to the Lord with my voice: with my voice I made supplication to the Lord. Glory, &c.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment.—The law of his God is in his heart: and his steps shall not be supplanted. Alleluia, alleluia. Francis poor and humble, enters rich into heaven: and is honoured with celestial hymns. Alleluia.

GOSPEL. ST MATTHEW xvi. 24—27. At that time, Jesus said to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For he that will save his life, shall lose it: and he that shall lose his life for my sake,

shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works.

OFFERTORY. Veritas mea et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus. My truth and my mercy shall be with him: and in my name shall his horn be exalted.

SECRET. Sanctify, O Lord, the gifts devoted to thee, and by the intercession of blessed Francis, purify us from all defilement of sins. Through our Lord, &c.

COMMUNION. Fidelis servus et prudens, quem constituit dominus super familiam suam: ut det illis in tempore tritici mensuram. A faithful and wise steward, whom the lord set over his family: to give them their measure of wheat in due season.

POSTCOM. *Deus qui mira.* O God, who didst in various ways shew forth the wonderful mysteries of the cross in blessed Francis, thy confessor; grant us, we beseech thee, ever to follow the example of his devotion, and to be defended by assiduously meditating on the same cross. Through our Lord, &c.

SEPTEMBER 18.

St Joseph of Cupertino, Confessor.

INTROIT. *Ecclus. i.*

DILECTIO Dei honorabilis sapientia: quibus autem apparuerit in visu, diligunt eam in visione, et in agnitione mag-nalium suorum.

Ps. Quam dilecta tabernacula tua Domine virtutum! concupiscit et deficit anima mea in atriis Domini.

V. Gloria.

THE love of God is honourable wisdom: and they to whom she shall shew herself, love her by the sight, and by the knowledge of her great works.

How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.

Glory, &c.

PRAYER. *Deus qui.* O God, who hast purposed to draw all things to thy only-begotten Son lifted up from the earth; effect in thy mercy, that by the merits and example of thy seraphic confessor Joseph, being elevated above all earthly desires, we may be made worthy to come to him. Who lives, &c.

EPISTLE. 1 CORINTHIANS xiii. 1—8. Brethren, If I speak with the tongues of men and of angels, *ending with these words*, knowledge shall be destroyed, as page 112.

GRADUAL. Domine, prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso. V. Vitam petiit a te, et tribuisti ei longitudinem dierum in sæculum, et in sæculum sæculi. Alleluia, alleluia. V. Oculus Dei respexit illum in bono, et erexit eum ab humilitate ipsius, et exaltavit caput ejus. Alleluia.

O Lord, thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones. He asked life of thee, and thou hast given him length of days for ever, and for ages of ages. Alleluia, alleluia. —The eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head. Alleluia.

GOSPEL. ST MATTHEW xxii. 2—14. Jesus spoke to the chief priests and pharisees in parables, as p. 476.

OFFERTORY. Ego autem cum mihi molesti essent, induebar cilicio. Humiliabam in jejuniis animam meam; et oratio mea in sinu meo convertetur.

But as for me, when they were troublesome to me, I was clothed with hair-cloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom.

SECRET. We offer to thee, O Lord, a sacrifice of praise in commemoration of thy saints, by which we hope to be delivered from present and future evils. Through our Lord, &c.

COMMUNION. Ego sum I am poor and sorrowful:

pauper et dolens: salus tua Deus suscepit me. thy salvation, O God, hath set me up. I will praise Laudabo nomen Dei cum the name of God with a cantico; et magnificabo canticle; and I will magnify him with praise.

POSTCOM. *Refecti cibo.* Refreshed with heavenly meat and drink, we humbly beseech thee, our God, that we may be defended by the prayers of him in whose commemoration we have received these blessings. Through our Lord, &c.

SEPTEMBER 19.

Saints Januarius and Companions, Martyrs.—Double.

MASS. Salus autem, for *Martyrs*, page XXIV.

SEPTEMBER 20.

Saints Eustarchius and Companions, Martyrs.—Double.

MASS.—Sapientiam, for *Martyrs*, page XXI, with a Commemoration of the Vigil of St Matthew, Apostle, by the Prayers of the Mass, Ego autem, page I and the following Gospel at the end.

GOSPEL. ST LUKE v. 27—32. At that time, Jesus saw a publican, named Levi, sitting at the receipt of custom; and he said to him, Follow me. And, leaving all things, he rose up, and followed him. And Levi made him a great feast in his own house; and there was a great company of publicans, and of others, that were at table with them. But their pharisees and scribes murmured, saying to his disciples, Why do you eat and drink with publicans and sinners? And Jesus answering said to them, They that are whole need not the physician: but they that are sick. I came not to call the just, but sinners, to penance.

SEPTEMBER 21.

St Matthew, Apostle and Evangelist.

Double of the Second Class.

INTROIT. Ps. xxxvi.

OS justi meditabitur sapientiam, et lingua ejus loquetur judicium: THE mouth of the just shall meditate wisdom, and his tongue shall

lex Dei ejus in corde ipsius. speak judgment: the law of his God is in his heart.

Ps. Noli æmulari in malignantibus; neque zelaveris facientes iniquitatem. Be not emulous of evil doers; nor envy them that work iniquity.

V. Gloria Patri.

Glory, &c.

PRAYER. *Beati Apostoli.* May we be assisted, O Lord, by the prayers of the blessed apostle and evangelist Matthew; that what of ourselves we are unable to obtain, may be given to us by his intercession. Through our Lord, &c.

LESSON. EZECH. i. 10—14. As for the likeness, &c. as on April 25th, page 568.

GRADUAL. *Beatus vir* Blessed is the man that qui timet Dominum; in feareth the Lord; he delights exceedingly in his mandatis ejus cupit nimis. V. Potens in terra erit semen ejus; generatio rectorum benedicitur. Alleluia, alleluia. V. Te gloriosus Apostolorum chorus laudat Domine. Alleluia. commandments. — His seed shall be mighty upon earth; the generation of the righteous shall be blessed. Alleluia, alleluia. The glorious choir of apostles praises thee, O Lord. Alleluia.

GOSPEL. ST MATTHEW ix. 9—13. At that time, Jesus saw a man sitting in the custom-house, named Matthew; and he said to him, Follow me. And he rose up, and followed him. And it came to pass, as he was sitting at meat in the house, behold many publicans and sinners came and sat down with Jesus and his disciples. And the pharisees seeing it, said to his disciples, Why doth your master eat with publicans, and sinners? But Jesus hearing it, said, They that are in health need not a physician: but they that are ill. Go then, and learn what this meaneth, I will have mercy, and not sacrifice. For I am not come to call the just, but sinners. CREDO.

OFFERTORY. *Posuisti* O Lord, thou hast set on Domine in capite ejus co- his head a crown of preci-

ronam de lapide pretioso: ous stones: he asked life
vitam petiit a te, et tri- of thee, and thou didst
buisti ei, alleluia. grant it to him, alleluia.

SECRET. We beseech thee, O Lord, that the oblation of thy church may be commended to thee by the supplications of blessed Matthew, the apostle and evangelist, by whose glorious preaching she is instructed. Through our Lord, &c.

PREFACE of the Apostles, page 22.

COMMUNION. Magna His glory is great in thy
est gloria ejus in salutari salvation; glory and great
tuo; gloriam et magnum beauty shalt thou lay up-
decorem impones super on him, O Lord.
eum, Domine.

POSTCOM. Perceptis. Having received the mysteries, O Lord, we beseech thee, by the help of blessed Matthew, thy apostle and evangelist, that what have been celebrated in his honour, may profit us as a remedy. Through our Lord, &c.

SEPTEMBER 22.

St Thomas of Villanova, Bp. Conf.—Double.

MASS.—Statuit, for a Bishop and Confessor, page XXVI, except—

PRAYER. *Deus qui beatum.* O God, who didst adorn the blessed bishop Thomas with the virtue of extraordinary compassion for the poor; we beseech thee that by his help thou wouldst mercifully pour out the riches of thy mercy upon all who entreat thee. Through our Lord, &c.

Commemoration of Saints Maurice and Companions, Martyrs.

PRAYER. *Annus quæsumus.* Grant, we beseech thee, Almighty God, that the festive solemnity of thy holy martyrs, Maurice and his companions, may give us joy, that we may glory in their festival on whose help we rely. Through our Lord, &c.

SECRET. Regard, we beseech thee, O Lord, the gifts we offer in commemoration of thy holy martyrs, Maurice and his companions; and grant, that by their help in whose honour they are accepted, they may procure us perpetual benefit. Through, &c.

POSTCOM. *Celestibus.* Refreshed with heavenly mysteries and joys, we suppliantly beseech thee, O Lord, that we may be protected by their help in whose triumphs we glory. Through our Lord, &c.

SEPTEMBER 23.

St Linus, Pope, Martyr.—*Semidouble.*

MASS.—Statuit, for a Bishop and Martyr, page III, but the Prayer, Secret, and Postcommunion, as in the Mass Sacerdotes, page v, and a Commemoration of St Thecla, Virgin and Martyr.

PRAYER. *Da quæsumus.* Grant, we beseech thee, Almighty God, that we who celebrate the festival of blessed Thecla, thy virgin and martyr, may rejoice in her annual solemnity, and make progress by the example of so great faith.

SECRET. Receive, O Lord, the offerings we bring on the solemn festival of thy blessed virgin and martyr Thecla, by whose intercession we hope for deliverance. Through our Lord, &c.

POSTCOM. *Auxilientur.* May we be helped, O Lord, by the mysteries we have received; and, thy blessed virgin and martyr Thecla interceding for us, may they make us rejoice in everlasting protection. Through our Lord, &c.

SEPTEMBER 24.

Feast of the most Blessed Virgin Mary of Mercy.
Greater Double.

MASS.—Salve, as at page LXXII, except—

PRAYER. *Deus qui per.* O God, who by the most glorious Mother of thy Son, didst vouchsafe to increase thy Church by a new order for the deliverance of the faithful of Christ from the power of pagans; grant, we beseech thee, that by the merits and intercession of her, whom we piously venerate as the institutrix of so great a work, we may be delivered from all sins, and from the captivity of the devil. Through the same Lord, &c.
Credo is said, and the PREFACE of the B. V. Mary.

SEPTEMBER 26.

Saints Cyprian and Justina, Martyrs.

MASS.—Salus autem, for Martyrs, p. XXIV. except—

PRAYER. *Beatorum.* May the constant protec-

tion of the blessed martyrs, Cyprian and Justina, support us, O Lord; for thou never ceasest mercifully to regard those whom thou grantest to be assisted by such helps. Through our Lord, &c.

SECRET. We offer to thee, &c. *page XXIII.*

POSTCOMMUNION. *Præsta, page XXVI.*

SEPTEMBER 27.

Saints Cosmas and Damian, Martyrs.—*Semidouble.*

MASS.—Sapientiam; for Martyrs; *p. XXI. except—*

PRAYER *Præsta.* Grant, we beseech thee, Almighty God, that we who celebrate the festival of thy holy martyrs, Cosmas and Damian, may, by their intercession, be delivered from all threatening evils. Through our Lord, &c.

GRADUAL. Clamaverunt justi, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. V. Juxta est Dominus his qui tribulato sunt corde: et humiles spiritu salvabuntur. Alleluia, alleluia. V. Hæc est vera fraternitas, quæ vicit munda crimina: Christum secuta est, incluta tenens regna coelestia. Alleluia.

The just cried, and the Lord heard them: and delivered them out of all their troubles.—The Lord is nigh unto them that are of a contrite heart: and the humble of spirit shall be saved. Alleluia, alleluia.—This is the true fraternity, which overcame the crimes of the world: it followed Christ attaining the noble kingdom of heaven. Alleluia.

OFFERTORY. Gloria-buntur in te omnes, qui diligunt nomen tuum: quoniam tu Domine benedices justos Domine, ut scuto bonæ voluntatis tuæ coronasti nos.

All they that love thy name shall glory in thee: for thou, O Lord, wilt bless the just: O Lord, thou hast crowned us with a shield of thy good will.

SECRET. Let us not be deprived, O Lord, of the pious prayers of thy saints: and may they procure favour for our offerings, and ever obtain for us thy pardon. Through our Lord, &c.

COMMUNION. Posuerunt mortalia servorum tuo- They have given the dead bodies of thy ser-

rum, Domine, escas volatilibus cœli, carnes sanctorum tuorum bestiis terræ: secundum magnitudinem brachii tui posside filios morte punitorum.

vants, O Lord, to be meat for the fowls of the air, the flesh of thy saints to the beasts of the earth: according to the greatness of thy arm take possession of the children of them that have been punished by death.

POSTCOM. *Protegat.* We beseech thee, O Lord, that the participation of the heavenly banquet granted to us, and the intercession of the saints conferred upon us, may protect thy people. Through our Lord, &c.

SEPTEMBER 28.

St Wenceslaus, Martyr.—*Semidouble.*

MASS—In virtute tua, for one *Martyr*, page VII. *except*—

PRAYER. *Deus qui beatum.* O God, who by the palm of martyrdom didst translate blessed Wenceslaus from an earthly principality to heavenly glory, preserve us, by his prayers, from all adversity, and grant us to rejoice in his society. Through our Lord, &c.

GOSPEL. ST MATT. xvi. 24—27. If any man will come after me, &c. page VI.

SEPTEMBER 29.

Dedication of the Church of St Michael, the Archangel.
Double of the Second Class.

MASS, as on May 8th, page 581, *except that the Alleluias are omitted in the Introit, Offertory, and Communion, and the following is said:*

GRADUAL. Benedicite Bless the Lord all ye
Dominum omnes angeli his angels: you that are
ejus: potentes virtute, qui mighty in strength, that do
facitis verbum ejus. V. his will.—O my soul bless
Benedic anima mea Domi- thou the Lord: and all
num: et omnia interiora that is within me praise
mea nomen sanctum ejus. his holy name. Alleluia,
Alleluia, alleluia. V. Sancte alleluia.—Holy Archangel
Michael Archangele, Michael, defend us in bat-
defende nos in prælio; ut tle: that we may not

non pereamus in tremen- perish in the tremendous
do judicio. Alleluia. judgment. Alleluia.

SEPTEMBER 30.

St Jerome, Confessor, Doctor.—*Double.*

MASS.—In medio, for *Holy Doctors*, page XXXII. except—

PRAYER. *Deus qui Ecclesiæ.* O God, who didst vouchsafe to provide for thy church in blessed Jerome, thy confessor, an illustrious doctor in expounding the holy scriptures; grant, we beseech thee, that, by the intercession of his merits, we may be able by thy assistance to practise what he taught both by word and work. Through our Lord, &c.

SECRET. Grant us, we beseech thee, O Lord, with willing minds, to serve thee with heavenly gifts; that the offerings we bring may, by the intercession of blessed Jerome, thy confessor, procure for us both relief and glory. Through our Lord, &c.

POSTCOM. *Repleti.* Replenished with heavenly food, we beseech thee, O Lord, that by the intercession of blessed Jerome, thy confessor, we may deserve to obtain the favour of thy mercy. Through our Lord, &c.

FEASTS OF OCTOBER.

On the First Sunday of October.

The most holy Rosary of the Blessed Virgin Mary.

Greater Double.

MASS.—*Salve, as at page LXXII. except—*

PRAYER. *Deus cujus.* O God, whose only begotten Son, by his life, death, and resurrection, procured for us the rewards of eternal salvation; grant, we beseech thee, that, commemorating these mysteries in the most holy Rosary of the blessed Virgin Mary, we may imitate what they contain, and possess what they promise. Through the same Lord, &c.

Then a Commemoration of the Sunday.

SECRET. We beseech thee, O Lord, to make us worthy to offer thee these gifts, and by the mysteries of the most holy Rosary, so to commemorate the pas-

sion and glory of thy only-begotten Son, that we may be made worthy of his promises. Through the same Lord, &c.

Commemoration of the Sunday.

PREFACE of the *B. V. Mary*, page 21.

POSTCOM. *Sanctissimæ*. We beseech thee, O Lord, that we may be assisted by the prayers of thy most holy Mother, whose Rosary we celebrate; that we may perceive the virtue of thy mysteries which we commemorate, and obtain the effect of the sacrament which we have received. Who livest, &c.

Commemoration of Sunday, and last Gospel of it at the end of the Mass.

OCTOBER 1.

St Remigius, Bishop, Confessor.—*Semidouble, ad Lib.*

MASS.—Statuit, for a Bishop and Confessor, page XXVI.

OCTOBER 2.

Feast of our Holy Guardian Angels.—Double.

INTROIT. *Ps. cii.*

BENEDICITE Dominum omnes angeli ejus: potentes virtute, qui facitis verbum ejus, ad audiendam vocem sermonum ejus.

Ps. Benedic anima mea Domino; et omnia quæ intra me sunt, nomini sancto ejus.

V. Gloria Patri.

PRAYER. *Deus qui.* O God, who, by an unspeakable providence dost vouchsafe to send thy angels to guard us; grant to thy suppliants to be ever defended by their protection, and to rejoice in their eternal society. Through our Lord, &c.

LESSON. *Exodus xxiii. 20—23.* Thus saith the Lord God, Behold, I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take no

BLESS the Lord all ye his angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

Bless the Lord, O my soul; and let all that is within me praise his holy name.

Glory, &c.

tice of him, and hear his voice, and do not think him one to be contemned, for he will not forgive when thou hast sinned, and my name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee: and my angel shall go before thee.

GRADUAL. Angelissuis Deus mandavit de te, ut custodiant te in omnibus viis tuis. V. In manibus portabunt te, ne umquam offendas ad lapidem pedem tuum. Alleluia, alleluia. V. Benedicite Domino omnes virtutes ejus: ministri ejus, qui facitis voluntatem ejus. Alleluia.

God hath given his angels charge over thee, to keep thee in all thy ways. —In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Alleluia, alleluia.—Bless the Lord, all ye his hosts: you ministers of his who do his will. Alleluia.

GOSPEL, as on May 8th, page 582. CREDO.

OFFERTORY. Benedicite Dominum omnes angeli ejus: ministri ejus, qui facitis verbum ejus, ad audiendam vocem sermonum ejus.

Bless the Lord, all ye his angels: you ministers of his who execute his word, hearkening to the voice of his orders.

SECRET. Receive, O Lord, the offerings we bring, in veneration of thy holy angels; and mercifully grant, that by their perpetual patronage we may be delivered from present dangers, and arrive at life eternal. Through our Lord, &c.

COMMUNION. Benedicite omnes angeli Domino Dominum: hymnum dicite, et superexaltate eum in sæcula.

All ye angels of the Lord, bless the Lord: sing a hymn, and exalt him above all for ever.

POSTCOM. Sumpsimus. We have received divine mysteries, O Lord, rejoicing on the festival of thy holy angels: we beseech thee, that by their protection we may be ever freed from the snares of enemies, and defended against all adversity. Through our Lord, &c.

OCTOBER 3.

St Thomas, Bishop of Hereford, Conf.—Double.

MASS.—*Sacerdotes tui, for a Bishop and Confessor, page XXIX. except—*

PRAYER. *Deus qui Ecclesiam.* O God, who didst adorn thy Church with the angelical purity and splendour of the virtues of the blessed bishop Thomas, grant to us thy servants that by the suffrage of his merits, we may deserve to be associated with him to the choirs of angels. Through our Lord, &c.

OCTOBER 4.

St Francis, of Assisium, Confessor.—Double.

MASS, *as on September 17, page 694, except—*

PRAYER. *Deus qui Ecclesiam.* O God, who by the merits of blessed Francis dost increase thy Church by a new progeny, grant us, by imitating him, to despise earthly things, and ever to rejoice in the participation of heavenly gifts. Through our Lord, &c.

GOSPEL. ST MATTHEW xi. 25—30. At that time, Jesus answering, said, I praise thee, O Father, *as page 510.*

POSTCOM. *Ecclesiam.* We beseech thee, O Lord, that heavenly grace may increase thy Church, which thou wert pleased to illustrate by the glorious merits and example of blessed Francis, thy confessor. Through our Lord, &c.

OCTOBER 5.

SS. Placidus and Companions, Martyrs.

MASS.—*Salus autem, for Martyrs, page XXIV.*

PRAYER.—*Deus qui nos concedis, with its Secret and Postcommunion as in the Mass, Sapientiam, page XXII.*

OCTOBER 6.

St Bruno, Confessor.—Double.

MASS.—*Os justi, for a Confessor, page XXXV. except—*

PRAYER. *Sancti Brunonis.* We beseech thee, O Lord, that we may be helped by the intercession of Saint Bruno, thy confessor, that having grievously

offended thy majesty by sinning, we may by his merits and prayers obtain the pardon of our sins. Through our Lord, &c.

POSTCOM. *Quæsumus, as page XXXIX.*

OCTOBER 7.

St Mark, Pope, Confessor.

MASS.—*Sacerdotes tui, for a Bishop and Confessor, page XXIX. except —*

PRAYER. *Exaudi.* Hear, O Lord, our prayers; and, appeased by the intercession of blessed Mark, thy confessor and bishop, grant us pardon and peace. Through our Lord, &c.

Commemoration of SS. Sergius, Bacchus, Marcellus, and Apuleius, Martyrs.

PRAYER. *Sanctorum.* May the blessed merits of thy holy martyrs Sergius, Bacchus, Marcellus, and Apuleius accompany us, O Lord, and make us ever fervent in thy love.

SECRET. May the oblation of thy holy people in honour of thy saints be accepted by thee, O Lord, by whose merits they are sensible of having experienced help in tribulation. Through our Lord, &c.

Of SS. Sergius, &c.

SECRET. We beseech thee, O Lord, that this victim to be immolated may appease thy majesty, by the worthy intercession of thy saints.

POSTCOM. *Da quæsumus.* Grant, we beseech thee, O Lord, to thy faithful people, ever to rejoice in the veneration of thy saints, and to be defended by their perpetual supplication. Through our Lord, &c.

Of SS. Sergius, &c.

POSTCOM. *Sacramentis.* May we be defended, O Lord, by the mysteries we have received, and by the intercession of thy holy martyrs, Sergius, Bacchus, Marcellus, and Apuleius, may we be protected by heavenly armour against all invading wickedness. Through.

OCTOBER 8.

St Bridget, Virgin.—Double.

MASS.—*Cognovi, page LVI. except —*

PRAYER. *Domine Deus.* O Lord our God, who 'ldst reveal heavenly secrets to blessed Bridget by thy

only-begotten Son; grant to us thy servants by her pious intercession, to exult with joy in the revelation of thy everlasting glory. Through the same Lord, &c.
EPISTLE.—Honour widows, &c. *as on May 4, p. 578.*

OCTOBER 9.

SS. Dionysius, Rusticus, and Eleutherius, **AA AA.**
Semidouble.

MASS.—Sapientiam, *for Martyrs, page XXI, except—*

PRAYER. *Deus qui.* O God, who on this day didst strengthen blessed Dionysius, thy martyr and bishop, with the virtue of constancy in suffering; and who didst vouchsafe to associate with him Rusticus and Eleutherius to preach thy glory to the Gentiles: grant us, we beseech thee, in imitation of them, to despise worldly prosperity for the love of thee, and not to fear any of its adversity. Through our Lord, &c.

LESSON. ACTS xvii. 22—34. In those days, Paul standing in the midst of Areopagus, said, Ye men of Athens, I perceive that in all things you are too superstitious. For passing by and seeing your idols, I found an altar also on which was written, To the unknown God. What therefore you worship without knowing it, that I preach to you. God who made the world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands, neither is he served with men's hands, as though he needed any thing, seeing it is he who giveth to all, life, and breath, and all things; and hath made of one all mankind to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God, if happily they may feel after him, or find him; although he be not far from every one of us, for in him we live and move and be: as some also of your own poets said, For we are also his offspring. Being therefore the offspring of God, we must not suppose the Divinity to be like unto gold, or silver, or stone, the graving of art and device of man. And God indeed having winked at the times of this ignorance, now declareth to men, that all should every where do penance, because he hath appointed a

day wherein he will judge the world in equity, by the man whom he hath appointed, giving faith to all, by raising him up from the dead. And when they had heard of the resurrection of the dead, some indeed mocked; but others said, We will hear thee again concerning this matter. So Paul went out from among them. But certain men adhered to him, and believed; among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

GOSPEL.—ST LUKE xii. 1—8. Beware ye of the leaven, *as on June 26, page 612.*

SECRET. We beseech thee, O Lord, propitiously to receive the gifts offered to thee by thy people in honour of thy saints; and sanctify us by their intercession. Through our Lord, &c.

POSTCOM. *Sumptis.* Having received the holy mysteries, we beseech thee, O Lord, that, by the intercession of thy blessed martyrs Dionysius, Rusticus and Eleutherius, we may profit to the increase of eternal redemption. Through our Lord, &c.

OCTOBER 10.

St Paulinus, Archbishop of York, Conf.—*Double.*

MASS.—Statuit, *for a Bishop and Confessor, page xxvi.*

OCTOBER 11.

St Francis Borgia, Conf.—*Semidouble.*

MASS.—Os justi, *for Abbots, p. xl., except—*

PRAYER. *Domine Jesu.* O Lord Jesus Christ, the pattern and reward of true humility, we beseech thee, that as thou didst make blessed Francis a glorious follower of thee in the contempt of worldly honour, so thou wouldst grant us to be partakers of the same imitation and glory. Who livest, &c.

OCTOBER 12.

St Wilfrid, Archbishop of York, Conf.—*Double.*

MASS.—Sacerdotes tui, *for a Bishop and Confessor, page xxix. except—*

PRAYER. *Deus, cujus.* O God, by whose grace the blessed bishop Wilfrid shone pre-eminently with splendid signs of merit; mercifully grant us to be ever defended by his patronage, by whose doctrine

we are instructed to desire heavenly things. Through our Lord, &c.

SECRET. Purify the minds of thy servants, we beseech thee, O Almighty God, by the light of thy Holy Spirit; that by the suffrages of blessed Wilfrid, thy confessor and bishop, these offerings of our devotion may be rendered worthy of thy acceptance. Through our Lord, &c. in the unity of the same, &c.

POSTCOM. Redemptionis. Being filled with the food of eternal redemption, we suppliantly beseech thy clemency, O Lord, that the merits of blessed Wilfrid, thy confessor and bishop, interceding for us, we may receive the eternal gifts of salvation. Through our Lord, &c.

OCTOBER 13.

St Edward, King, Confessor.

Double of the Second Class, with an Octave.

MASS.—Os justi, for a Confessor, page XXXV. except—

PRAYER. *Deus, qui beatum.* O God, who didst crown the blessed king Edward, thy confessor, with the glory of eternity; grant us, we beseech thee, so to venerate him on earth, as to be enabled to reign with him in heaven. Through our Lord, &c.

CREDO, every day during the Octave.

OCTOBER 14.

St Callistus, Pope, Martyr.—*Double.*

INTROIT. *Dan. iii.*

SACERDOTES Dei benedicite Dominum; sancti et humiles corde laudate Deum.

O Ye priests of the Lord, bless the Lord; O ye holy and humble of heart, praise God.

Ps. Benedicite omnia opera Domini Domino; laudate et superexaltate eum in sæcula. V. Gloria Patri.

All ye works of the Lord, bless the Lord; praise and exalt him above all for ever. Glory, &c.

PRAYER. *Deus, qui nos conspicis.* O God, who ~~seest~~ us faint through our own infirmity, mercifully revive us to thy love by the examples of thy saints. Through our Lord, &c.

Commemoration of the Octave of St Edward, as above.

EPISTLE. HEBREWS v. 1—4. Brethren, every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins. Who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity; and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that is called by God, as Aaron was.

GRADUAL. Inveni David servum meum: oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

V. Nihil proficiet inimicus in eo; et filius iniquitatis non nocebit ei. Alleluia, alleluia.

V. Amavit eum Dominus, et ornavit eum: stolam gloriæ induit eum. Alleluia.

GOSPEL. ST MATT. x. 26—32. Nothing is covered, &c. *as at page XI.* **CREDO.**

OFFERTORY. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

SECRET. May the mystical oblation benefit us, O Lord; and may it free us from our crimes, and confirm us with perpetual salvation. Through our Lord, &c.

Commemoration of the Octave of St Edward; We offer to thee, page XXXVII.

COMMUNION. Beatus servus, quem, cum venerit dominus, invenerit vigilem: Amen, dico vo-

I have found David my servant: with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen him.

The enemy shall have no advantage over him; and the son of iniquity shall not hurt him. Alleluia, alleluia.

The Lord loved him, and adorned him: he clothed him with a robe of glory. Alleluia.

My truth and my mercy shall be with him; and in my name shall his horn be exalted.

Blessed is that servant whom, when his lord shall come, he shall find watching: Amen, I say to you,

his, super omnia bona he shall set him over all
sua constituet eum. his goods.

POSTCOM. *Quæsumus.* We beseech thee, Almighty God, that the sacred offerings may purify us from our sins, and produce in us the effect of an upright life Through our Lord, &c.

Commemoration of the Octave of St Edward, Reflecti cibo, page XXXVII.

OCTOBER 15.

St Teresa, Virgin.—Double

MASS.—*Dilexisti, page XLVIII, except—*

PRAYER. *Exaudi nos.* Graciously hear us, O God our Saviour, that as we rejoice in the festival of thy blessed virgin Teresa, we may be nourished with the food of her heavenly doctrine, and instructed in the affection of pious devotion. Through our Lord, &c.

Commemoration of the Octave of St Edward, as on his Feast. CREDO.

OCTOBER 16.

Of the Octave of St Edward, R. C.—Semidouble.

MASS, *as on his Feast, page 711, with CREDO.*

OCTOBER 17.

St Hedwiges, Widow.—Semidouble.

MASS.—*Cognovi, page LVI, except—*

PRAYER. *Deus qui beatam.* O God, who didst teach blessed Hedwiges to pass with her whole heart from worldly pomp to the humble following of thy cross; grant that by her merits and example we may learn to trample upon the perishable delights of the world, and, in embracing thy cross, to overcome all that is adverse to us. Who livest, &c.

Commemoration of the Octave of St Edward, as on his Feast. CREDO.

OCTOBER 18.

Luke, Evangelist.—Double of the Second Class.

INTROIT. *Ps. cxxxviii.*

M IHI autem nimis honorati sunt amici tui Deus: nimis confortatus est principatus eorum.

TO me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

Ps. Domine, probasti me,
et cognovisti me: tu cog-
novisti sessionem meam,
et resurrectionem meam.

V. Gloria Patri.

Lord, thou hast proved
me and known me: thou
hast known my sitting
down, and my rising up.

Glory, &c.

PRAYER. *Interveniat.* We beseech thee, O Lord,
that thy holy evangelist Luke may intercede for us,
who always bore in his body the mortification of the
cross in honour of thy name. Through our Lord, &c.

EPISTLE. 2 CORINTH. viii. 16—24. Brethren, I
give thanks to God, who hath given the same careful-
ness for you in the heart of Titus, for indeed he
accepted the exhortation; but being more careful, of
his own will he went unto you. We have sent also
with him the brother, whose praise is in the gospel
through all the churches; and not that only, but he
was also ordained by the churches companion of our
travels for this grace, which is administered by us to
the glory of the Lord and our determined will:
avoiding this, lest any man should blame us in this
abundance which is administered by us; for we fore-
cast what may be good not only before God, but also
before men. And we have sent with them our brother
also, whom we have proved diligent in many things;
but now much more diligent, with much confidence in
you, either for Titus, who is my companion and fellow-
labourer towards you, or our brethren, the apostles of
the churches, the glory of Christ. Wherefore shew
ye to them, in the sight of the churches, the evidence
of your charity, and of our boasting on your behalf.

GRADUAL. In omnem
terram exivit sonus eo-
rum: et in fines orbis ter-
ræ verba eorum. V. Cœ-
li enarrant gloriam Dei:
et opera manuum ejus
annuntiat firmamentum.
Alleluia, alleluia. V.
Ego vos elegi de mundo,
ut eatis, et fructum affer-

Their sound went forth
into all the earth; and
their words to the ends of
the world.—The heavens
shew forth the glory of
God; and the firmament
declareth the works of his
hands. Alleluia, alleluia.
I have chosen you out of
the world, that you should

atis; et fructus vester go, and should bring forth
 maneat. Alleluia. fruit; and your fruit should
 remain. Alleluia.

GOSPEL.—The Lord appointed, &c. *as on April 25, page 569.* CREDO.

OFFERTORY. Mihi autem nimis honorati sunt amici tui Deus: nimis confortatus est principatus eorum.	To me thy friends, O God, are exceedingly honourable; their principality is exceedingly strengthened.
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SECRET. Grant us, we beseech thee, O Lord, with willing minds to serve thee with heavenly gifts; that the offerings we bring may, by the intercession of thy blessed evangelist Luke, procure for us both relief and glory. Through our Lord, &c.

PREFACE of the Apostles.

COMMUNION. Vos qui secuti estis me, sedebitis super sedes, judicantes duodecim tribus Israel.	You who have followed me, shall sit upon seats, judging the twelve tribes of Israel.
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POSTCOM. *Præsta.* Grant, we beseech thee, Almighty God, that what we have received from thy holy altar may sanctify our souls, by the prayers of thy blessed evangelist Luke, whereby we may be secure. Through our Lord, &c.

OCTOBER 19.

St Peter of Alcantara, Confessor.—*Double.*

MASS.—Justus ut palma, *page xxxvii, except—*

PRAYER. *Deus qui beatum.* O God, who didst vouchsafe to render blessed Peter, thy confessor, illustrious by the gift of wonderful penance and most sublime contemplation; grant us, we beseech thee, that, by the suffrages of his merits, being mortified in the body, we may the more easily apprehend heavenly things. Through our Lord, &c.

Commemoration of the Octave of St Edward, as on his Feast, page 711.

EPISTLE, *as on January 15th, page 509.* CREDO.

OCTOBER 20.

Octave of St Edward, King, Confessor.—*Double.*

MASS, *as on the Feast, page 711.*

OCTOBER 21.

SS. Ursula and Companions, Virgins and Martyrs.
Greater Double.

MASS.—Loquebar, *page XLII, except—*

PRAYER. *Da nobis.* Grant us, we beseech thee, O Lord, our God, to venerate with continual devotion the triumphs of thy holy martyrs, Ursula and her companions; that what we cannot celebrate with worthy minds, we may at least attend with humble service. Through our Lord, &c.

Commemoration of St Hilarion, Abbot, from the Mass, Os justi, of Abbots, page XXXVIII.

EPISTLE, *as in the Mass, Vultum tuum, page LI.*

SECRET. Look down, we beseech thee, O Lord, upon the offerings set forth upon thy altar on the festival of the holy virgins and martyrs, Ursula and her companions, that as by these sacred mysteries thou didst confer glory upon them, so thou wouldst grant pardon to us. Through our Lord, &c.

POSTCOM. *Præsta nobis.* Grant us, we beseech thee, O Lord, by the intercession of thy holy virgins and martyrs, that what we receive by our mouths, we may take with pure minds. Through our Lord, &c.

OCTOBER 22.

St John Cantius, Confessor.—Double.

INTROIT. *Ecclus. xviii.*

MISERATIO hominis circa proximum: misericordia autem Dei super omnem carnem. Qui misericordiam habet, docet, et erudit quasi pastor gregem suum.

Ps. Beatus vir qui non abiit in consilio impiorum, et in via peccatorum non stetit, et in cathedra pestilentiae non sedit.

THE compassion of man is towards his neighbour; but the mercy of God is upon all flesh. He hath mercy, and teacheth and correcteth, as a shepherd doth his flock.

Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence.

V. Gloria.

Glory, &c.

PRAYER. *Da quæsumus.* Grant, we beseech thee,

Almighty God, that by the example of thy holy confessor, John, improving in the science of the saints, and shewing mercy to others, we may by his merits obtain pardon of thee. Through our Lord, &c.

EPISTLE. ST JAMES ii. 12—17. So speak ye, and so do, as being to be judged by the law of liberty For judgment without mercy to him that hath not done mercy: and mercy exalteth itself above judgment. What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? And if a brother or sister be naked, and want daily food, and one of you say to them, Go in peace, be you warmed and filled, and yet give them not those things that are necessary for the body; what shall it profit? So faith also, if it have not works, is dead in itself.

GRADUAL. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum. V. Quia satiavit animam inanem, et animam esurientem satiavit bonis. Alleluia, alleluia. V. Manum suam aperuit inopi, et palmas suas extendit ad pauperem. Alleluia.

Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.— For he hath satisfied the empty soul, and hath filled the hungry soul with good things. Alleluia, alleluia. He hath opened his hand to the needy, and stretched out his hands to the poor. Alleluia.

GOSPEL. ST LUKE xii. 35—40. Let your loins, &c. as page XXXVI.

OFFERTORY. Justitia indutus sum, et vestivi me, sicut vestimento et diademate, judicio meo: oculus fui cæco, et pes claudus: pater eram pauperum.

I was clad with justice, and I clothed myself with my judgment, as with a robe and a diadem: I was an eye to the blind, and a foot to the lame: I was the father of the poor.

SECRET. We beseech thee, O Lord, in thy goodness to accept these offerings, by the merits of thy holy confessor John; and to grant, that loving thee

above all things, and all persons for thy sake, we may please thee in heart and work. Through our Lord, &c.

COMMUNION. Date, et dabitur vobis: mensuram bonam, et confertam, et coagitatam, et supereffluentem dabunt in sinum vestrum.

Give, and it shall be given to you: good measure, and pressed down, and shaken together, and running over shall they give into your bosom.

POSTCOM. *Pretiosi*. Having fed on the delights of thy precious body and blood, we suppliantly implore thy clemency, O Lord; that by the example and merits of holy John, thy confessor, becoming imitators of his charity, we may be partakers also of his glory. Who livest, &c.

OCTOBER 25.

St John of Beberley, Archbishop of York, Confessor.

Double.

MASS.—Sacerdotes tui, for a Bishop and Confessor, page XXIX, except—

PRAYER. *Deus qui præsentem*. O God, who hast consecrated this day to the festival of blessed John, thy confessor and bishop, grant to thy church worthily to rejoice on his solemnity, that we may be helped with thy mercy by his example and merits. Through our Lord, &c.

Commemoration of Saints Chrysanthus and Daria, Martyrs.

PRAYER. *Beatorum*. We beseech thee, O Lord, that the prayer of thy blessed martyrs, Chrysanthus and Daria, may attend us; that of those whom we venerate by our service, we may ever experience the pious assistance. Through our Lord, &c.

SECRET. May thy clemency, O God, accept from our hands the gifts we offer; and by the prayers of thy holy confessor and bishop John, absolve us from all sins. Through our Lord, &c.

OF SS. CHRYSANTHUS AND DARIA.

SECRET. We beseech thee, O Lord, that the sacrifice of thy people may be pleasing to thee, which is

solemnly immolated on the festival of thy holy martyrs, Chrysanthus and Daria. Through our Lord, &c.

POSTCOM. *Sanctificati.* Sanctified by salutary mysteries, O Lord, we beseech thee, that we may not be deprived of the prayer of blessed John, thy confessor and bishop, by whose patronage thou hast granted us to be directed. Through our Lord, &c.

OF SS. CHRYSANTHUS AND DARIA.

POSTCOM. *Mysticis.* We are filled, O Lord, with mystical vows and joy; grant, we beseech thee, that by the intercession of thy holy martyrs Chrysanthus and Daria, we may spiritually obtain what we temporally celebrate. Through our Lord, &c.

OCTOBER 26.

St. Charistus, Pope, Martyr.

MASS.—Statuit ei Dominus, *for a Bishop and Martyr*, page III.

OCTOBER 27.

Vigil of Saints Simon and Jude, Apostles.

INTROIT. *Ps. lxxviii.*

INTRET in conspectu tuo, Domine, gemitus compeditorum; redde vicinis nostris septuplum in sinu eorum; vindica sanguinem sanctorum tuorum qui effusus est.

LET the sighing of the prisoners come in before thee, O Lord; render to our neighbours sevenfold in their bosom; revenge the blood of thy saints which hath been shed.

Ps. Deus venerunt gentes in hereditatem tuam, polluerunt templum sanctum tuum; posuerunt Jerusalem in pomorum custodiam. V. Gloria Patri.

O God, the heathens are come into thy inheritance; they have defiled thy holy temple; they have made Jerusalem as a place to keep fruit. Glory, &c.

PRAYER. *Concede.* Grant, we beseech thee, Almighty God, that as we anticipate the glorious festival of thy apostles Simon and Jude, they may come before thy majesty in our behalf, to procure thy benefits. Through our Lord, &c.

Second prayer of the B. V. Mary, Concede, as

page LXXI. and Third for the Church, or for the Pope, as at page 39.

EPISTLE. 1 COR. iv. 9—14. We are made a spectacle, &c. *as at page XXXVIII.*

GRADUAL. Vindica, Domine, sanguinem sanctorum tuorum, qui effusus est. V. Posuerunt mortalia servorum tuorum, Domine, escas volatilibus cœli; carnes sanctorum tuorum bestiis terræ.

Revenge, O Lord, the blood of thy saints, which hath been shed.—They have given the dead bodies of thy servants, O Lord, to be meat for the fowls of the air: the flesh of thy saints to the beasts of the earth.

GOSPEL. ST JOHN xv. 1—7. I am the true vine, &c. *as at page XIII.*

OFFERTORY. Exultabunt sancti in gloria, lætabuntur in cubilibus suis; exaltationes Dei in faucibus eorum.

The saints shall rejoice in glory, they shall be joyful in their beds; the high praises of God shall be in their mouths.

SECRET. O Lord, we anticipate with our offerings the feasts of thy holy apostles Simon and Jude, and we humbly entreat thee, that what are affected by the obstacles of our guilty consciences, may by their merits be rendered pleasing in thy sight. Through, &c

Second and Third Secrets as directed for the Prayers.

COMMUNION. Posuerunt mortalia servorum tuorum Domine, escas volatilibus cœli, carnes sanctorum tuorum bestiis terræ: secundum magnitudinem brachii tui posside filios morte punitorum.

They have given the dead bodies of thy servants, O Lord, to be meat for the fowls of the air, the flesh of thy saints to the beasts of the earth according to the greatness of thy arm take possession of the children of those who have been punished with death.

POSTCOM. *Sumpto.* Having received thy sacrament, O Lord, we humbly beseech thee, that by the intercession of thy blessed apostles Simon and Jude,

what we celebrate temporally, we may receive to life eternal. Through our Lord, &c.

Second and Third Postcommunions, as directed above.

OCTOBER 28.

Saints Simon and Jude, Apostles.

Double of the Second Class.

INTROIT. *Ps. cxxxviii.*

MHI autem nimishonorati sunt amici tui Deus: nimis confortatus est principatus eorum.

TO me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

Ps. Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. V. Gloria.

Lord, thou hast proved me, and known me: thou hast known my sitting down, and my rising up. Glory, &c.

PRAYER. *Deus qui nos.* O God, who by means of thy blessed apostles Simon and Jude hast granted us to come to the knowledge of thy name; grant that we may celebrate their eternal glory by making progress in virtues and improve by this celebration. Through our Lord, &c.

EPISTLE. *EPHESIANS iv. 7-13.* Brethren, to every one of us is given grace according to the measure of the giving of Christ. Wherefore he saith, Ascending on high, he led captivity captive; he gave gifts to men. Now, that he ascended, what is it, but because he also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that he might fill all things. And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

GRADUAL. Constitues eos principes super omnem Thou shalt make them princes over all the earth:

terram; memores erunt nominis tui Domine. V. Pro patribus tuis nati sunt tibi filii; propterea populi confitebuntur tibi. Alleluia, alleluia. V. Nimis honorati sunt amici tui Deus: nimis confortatus est principatus eorum. Alleluia.

they shall remember thy name, O Lord.—Instead of thy fathers, sons are born to thee; therefore shall people praise thee. Alleluia, alleluia.—To me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. Allel.

GOSPEL. ST JOHN: XV. 17—25, At that time, Jesus said to his disciples, These things I command you; that you love one another. If the world hate you, know ye that it hath hated me before you. If you had been of the world; the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you, The servant is not greater than his master. If they have persecuted me, they will also persecute you: If they have kept my word, they will keep yours also. But all these things they will do to you for my name's sake, because they know not him that sent me. If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father. But that the word may be fulfilled which is written in their law, They hated me without a cause. CREDO.

OFFERTORY. In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum.

Their sound went forth into all the earth: and their words to the ends of the world.

SECRET. Venerating, O Lord, the perpetual glory of thy holy apostles Simon and Jude, we beseech thee, that being freed from sin by these sacred mysteries, we may celebrate it more worthily. Through our Lord, &c.

PREFACE of the *Apostles*, p. 22.

COMMUNION. Vos, qui You who have followed
secuti estis me, sedebitis me, shall sit upon seats
super sedes, judicantes judging the twelve tribes
duodecim tribus Israel. of Israel.

POSTCOM. *Perceptis*. Having received thy sacrament, we humbly beseech thee, O Lord, that by the intercession of thy blessed apostles Simon and Jude, what we perform in honour of their venerable sufferings, may profit us as a remedy. Through our Lord, &c.

OCTOBER 29.

Venerable Bede, Confessor.—Double.

MASS.—Os justi, for a *Confessor*, page XXXV, except—

PRAYER. *Deus qui Ecclesiam*. O God, who dost render thy Church illustrious by the erudition of blessed Bede, thy confessor and doctor; mercifully grant to thy servants, to be ever enlightened by his wisdom, and assisted by his merits. Through our Lord, &c.

OCTOBER 31.

Vigil of all Saints.

INTROIT: *Wisd. iii.*

JUDICANT sancti
gentes, et dominantur
populis: et regnabit Do-
minus Deus illorum in
perpetuum.

Ps. Exultate justi in
Domino: rectos decet col-
laudatio.

V. Gloria.

PRAYER. *Domine Deus*. O Lord our God, multiply thy grace upon us; and grant us in our holy profession to follow the joy of those, whose glorious solemnity we anticipate. Through our Lord, &c.

Second Prayer, of the Holy Ghost, page LXIV.

Third, Ecclesiæ tuæ, or Deus omnium, page 39.

LESSON. APOCALYPSE v. 6—12. In those days,
Behold, I, John, saw in the midst of the throne and of

the four living creatures, and in the midst of the ancients, a Lamb, standing as it were slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came, and took the book out of the right hand of him that sat on the throne: and when he had opened the book, the four living creatures, and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints; and they sung a new canticle, saying, Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to God a kingdom and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the ancients, and the number of them was thousands of thousands, saying with a loud voice, The Lamb that was slain, is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction, for ever and ever. Amen.

GRADUAL. Exultabunt sancti in gloria, lætabuntur in cubilibus suis. V. Cantate Domino canticum novum; laus ejus in Ecclesia sanctorum.

The saints shall rejoice in glory, they shall be joyful in their beds.—Sing ye to the Lord a new canticle; let his praise be in the Church of the saints.

GOSPEL. ST LUKE vi. 17—23.—Jesus coming down from the mountain, *page* XXIII.

OFFERTORY. Exultabunt sancti in gloria, lætabuntur in cubilibus suis: exaltationes Dei in faucibus eorum.

The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God are in their mouths.

SECRET. We cover thy altar, O Lord, with the gifts we offer; grant, we beseech thee, that by the prayers of all thy saints, whose coming solemnity we anticipate, they may be profitable towards our salvation. Through our Lord, &c.

Second and Third Secrets, as directed for the Prayers

COMMUNION. Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori, illi autem sunt in pace.

The souls of the just are in the hand of God; and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

POSTCOM. *Sacramentis.* Having accomplished the mysteries and joys of the desired solemnity, O Lord, we beseech thee, that we may be assisted by the prayers of those in whose memory they are exhibited. Through our Lord, &c.

Second and Third Postcommunions, as directed above.

FEASTS OF NOVEMBER.

NOVEMBER 1.

The Feast of all Saints.

Double of the First Class, with an Octave.

INTROIT.

GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore sanctorum omnium; de quorum solemnitate gaudent angeli, et collaudant Filium Dei.

LET us all rejoice in the Lord, celebrating a festival day in honour of all the saints: at whose solemnity the angels rejoice, and give praise to the Son of God.

Ps. Exultate justi in Domino: rectos decet collaudatio. **V.** Gloria Patri.

Rejoice in the Lord, ye just: praise becometh the upright. **Glory, &c.**

PRAYER. *Omnipotens.* O Almighty, everlasting God, who hast granted us to venerate in one solemnity the merits of all thy saints, we beseech thee, that as our intercessors are multiplied, thou wouldst bestow upon us the desired abundance of thy mercy. Through our Lord, &c.

LESSON. **APOCALYPSE** vii, 2—12. In those days, behold, I, John, saw another angel ascending from the rising of the sun, having the sign of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, say-

ing, Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed: an hundred and forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda were twelve thousand signed: of the tribe of Ruben twelve thousand signed: of the tribe of Gad twelve thousand signed: of the tribe of Aser twelve thousand signed: of the tribe of Nephthali twelve thousand signed: of the tribe of Manasses twelve thousand signed: of the tribe of Simeon twelve thousand signed: of the tribe of Levi twelve thousand signed: of the tribe of Issachar twelve thousand signed: of the tribe of Zabulon twelve thousand signed: of the tribe of Joseph twelve thousand signed: of the tribe of Benjamin twelve thousand signed. After this, I saw a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying, Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

GRADUAL. Time-te Do- Fear the Lord, all ye his
minum omnes sancti ejus: saints: for there is no want
quoniam nihil deest tim- to them that fear him.
entibus eum.

V. Inquirentes autem But they that seek the
Dominum non deficient Lord shall not be deprived
omni bono. Alleluia, allel. of any good. Alleluia, allel.

V. Venite ad me omnes Come to me all you that
qui laboratis et onerati labour and are heavy la-
estis, et ego reficiam vos. den, and I will refresh
Alleluia. you. Alleluia.

GOSPEL. ST MATTHEW v. 1-12. At that time
Jesus seeing the multitudes, went up into a mountain;

and when he was set down, his disciples came unto him. And opening his mouth, he taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall possess the land. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and thirst after justice; for they shall have their fill. Blessed are the merciful; for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they that suffer persecution for justice sake; for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for mysake: be glad and rejoice, for your reward is very great in heaven. **CREDO.**

OFFERTORY. Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori, illi autem sunt in pace, alleluia. The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace, alleluia.

SECRET. We offer to thee, O Lord, the gifts of our devotion; and may they be pleasing to thee in honour of the just, and be made salutary to us by thy mercy. Through our Lord, &c.

COMMUNION. Beati mundo corde, quoniam ipsi Deum videbunt: beati pacifici, quoniam filii Dei vocabuntur: beati qui persecutionem patiuntur propter justitiam, quoniam ipsorum est regnum cœlorum. Blessed are the clean of heart, for they shall see God: blessed are the peace-makers, for they shall be called the children of God: blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven.

POSTCOM. *Da quæsumus.* Grant, we beseech thee, O Lord, to thy faithful people, ever to rejoice in the veneration of all the saints, and to be defended by their perpetual supplication. Through our Lord, &c.

NOVEMBER 2.

Commemoration of all the Faithful Departed, or All-souls
Double.

MASS as at page LXXXIII.

NOVEMBER 3.

St Winefrid, Virgin, Martyr.—Double.

MASS.—*Me expectaverunt, for a V. and M. page XLV, except—*

PRAYER. *Omnipotens.* O Almighty, eternal God, who didst bestow on blessed Winefrid the reward of virginity; grant us, we beseech thee, by her intercession to reject the attractions of this world, and to obtain with her a seat in everlasting glory Through our Lord, &c.

Commemoration of the Octave of All Saints, as on the Feast, page 725. Credo is said.

SECRET. Propitiously regard the offerings we make to thee, O Lord; and by the intercession of blessed Winefrid, thy virgin and martyr, loosen the bonds of our sins. Through our Lord, &c.

POSTCOM. *Placeant.* May the homage of our service be pleasing to thee, we beseech thee, O merciful God; that the holy mysteries we have received, may by the intercession of blessed Winefrid, thy virgin and martyr, reconcile us to thy favour, and procure for us the joy of eternal felicity. Through our Lord, &c.

NOVEMBER 4.

St Charles Borromeo, Bishop, Conf.—Double.

MASS.—*Statuit for a Bishop and Conf. page XXVI except—*

PRAYER. *Ecclesiam.* Preserve thy Church, O Lord, by the continual protection of holy Charles, thy confessor and bishop, that as pastoral solicitude rendered him glorious, his intercession may make us ever fervent in thy love. Through our Lord, &c.

Commemoration of the Octave of all Saints, as at page 725. Then of SS. Vitalis and Agricola, Martyrs.

PRAYER. *Praesta.* Grant, we beseech thee, Almighty God, that celebrating the festival of thy holy

martyrs, Vitalis and Agricola, we may be assisted by their intercession with thee. Through our Lord, &c.

Credo is said.

SECRET. *for SS. Vitalis, &c.* Be appeased, &c. *as p. XXIV.*

POSTCOMMUNION *for SS. Vitalis, &c.* Hæc nos, *p. XXIV.*

NOVEMBER 5, 6, & 7.

Within the Octave of All Saints.—Semi-toubles.

MASS, *as on the Feast, page 725.*

Second Prayer, Deus qui corda, page LXIV. Third, Ecclesiæ tuæ, or Deus omnium, page 39. Credo.

NOVEMBER 8.

Octave Day of All Saints.—Double.

MASS *as on the Feast, page 725; with Commemoration of the Four Crowned Martyrs.*

PRAYER. *Præsta.* Grant, we beseech thee, O Almighty God, that we who know thy glorious martyrs to have been strong in their confession of thee, may experience their compassion by their interceding for us with thee. Through our Lord, &c.

Credo is said.

SECRET. May thy copious benediction descend, O Lord; and may it render our offerings acceptable to thee, by the intercession of thy holy martyrs, and make them to us a sacrament of redemption. Through our Lord, &c.

POSTCOM. *Cælestibus.* Refreshed with heavenly mysteries and joys, we suppliantly beseech thee, O Lord, that we may be protected by their help, in whose triumphs we glory. Through our Lord, &c.

NOVEMBER 9.

Dedication of the Church of our Saviour.—Double.

MASS.—*Terribilis est locus, page LIX. with a Commemoration of St Theodore, Martyr.*

PRAYER. *Deus qui nos.* O God, who dost encompass and protect us by the glorious confession of blessed Theodore, thy martyr; grant us, by his intercession, to improve, and by his prayer to be supported. Through our Lord, &c. *Credo is said.*

SECRET. Accept, O Lord, the prayers of the faithful with the offerings of sacrifice; and through the intercession of blessed Theodore, thy martyr, by means of these offices of pious devotion, may we pass to heavenly glory. Through our Lord, &c.

POSTCOM. *Præsta nobis.* Grant us, we beseech thee, O Lord, by the intercession of blessed Theodore, thy martyr, that what we receive with our mouths, we may take with pure minds. Through our Lord, &c.

NOVEMBER 10.

St Andrew Abellino, Confessor.—Double.

MASS.—Os justi, for a Confessor, p. xxxv. except—

PRAYER. *Deus qui in corde.* O God, who didst so direct the heart of blessed Andrew, thy confessor, by an arduous vow of advancing daily in virtue, that he admirably ascended to thee; grant us by his merits and intercession so to be made partakers of the like grace, that, ever seeking things more perfect, we may be happily conducted to the summit of glory. Through, &c.

Commemoration of SS. Tryphon, Respicius, and Nympha, Martyrs.

PRAYER. *Fac nos.* Grant us, we beseech thee, O Lord, ever to keep the festival of thy holy martyrs, Tryphon, Respicius, and Nympha; by whose suffrages may we experience the gifts of thy protection. Through our Lord, &c.

SECRET for SS. Tryphon, We offer to thee, p. xxiii. and **POSTCOMMUNION**, *Præsta nobis*, page xxiv.

NOVEMBER 11.

St Martin, Bishop, Confessor.—Double.

MASS.—Statuit, for a Bishop and Confessor, page xxvi except—

PRAYER. *Deus qui conspicias.* O God, who seest that we cannot subsist by any strength of our own; mercifully grant, that by the intercession of blessed Martin, thy confessor and bishop, we may be protected against all adversity. Through our Lord, &c.

Commemoration of St Mennas, M. Præsta, p. viii.

GRADUAL. *Eccesacer-* Behold a great priest
los magnus, qui in diebus who in his days pleased

suis placuit Deo. V. Non est inventus similis illi, qui conservaret legem Excelsi. Alleluia, alleluia. V. Beatus vir sanctus Martinus, urbis Turonis episcopus, requievit: quem susceperunt Angeli atque Archangeli, Throni, Dominationes, et Virtutes. Alleluia.

God.—There was not any found like to him, who kept the law of the Most High. Alleluia, alleluia.—The blessed man Saint Martin, bishop of the city of Tours, went to his repose: whom the Angels and Archangels, the Thrones, Dominations, and Virtues received. Alleluia.

GOSPEL. St LUKE xi. 33—36. At that time, Jesus said to his disciples, no man lighteth a candle, and putteth it in a hidden place, nor under a bushel: but upon a candlestick, that they that come in may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome; but if it be evil, thy body also will be darksome. Take heed therefore that the light which is in thee, be not darkness. If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee.

OFFERTORY. Veritas mea, et misericordia mea cum ipso; et in nomine eo exaltabitur cornu ejus. My truth and my mercy shall be with him; and in my name shall his horn be exalted.

SECRET. Grant, O merciful God, that this salutary oblation may ever cleanse us from our own faults and defend us from all adversities. Through our Lord, &c.

SECRET. *Of St Mennas*; Receive our offerings, p. ix.

COMMUNION. Beatus servus quem, cum venerit dominus, invenerit vigilantem: Amen, dico vobis, super omnia bona sua constituet eum. Blessed is that servant whom, when his lord shall come, he shall find watching; Amen I say to you, he shall set him over all his goods.

POSTCOM. *Præsta quæsumus*. Grant, we beseech thee, O Lord our God, that by the intercession of those on whose festival the mysteries are offered, they may be rendered salutary to us. Through our Lord, &c.

POSTCOM. *Of St Mennas*. Da quæsumus, p. x.

NOVEMBER 12.

St Martin, Pope, Martyr.—Semidouble.

MASS.—Sacerdotes, *for a Bishop and Martyr.*
page v. except—

EPISTLE. 1 ST PETER iv. 13—19. Dearly beloved, if you partake of the sufferings of Christ, rejoice, that when his glory shall be revealed, you may also be glad with exceeding joy. If you be reproached for the name of Christ, you shall be blessed; for that which is of the honour glory and power of God, and that which is his spirit, resteth upon you. But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. But if as a Christian, let him not be ashamed; but let him glorify God in his name. For the time is that judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the Gospel of God? And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them also that suffer according to the will of God, commend their souls in good deeds to the faithful Creator.

GOSPEL.—ST LUKE xiv. 26—33.—If any man come to me, &c. *page iv.*

NOVEMBER 13.

St Didacus, Confessor.—Semidouble.

MASS.—Justus ut palma, *page xxxvii. except—*

PRAYER. *Omnipotens.* O Almighty, everlasting God, who by an admirable order dost choose the weak things of the world, that thou mayst confound whatever is strong; mercifully grant to our lowliness, that by the pious prayers of blessed Didacus, thy confessor, we may be made worthy to be exalted to everlasting glory in heaven. Through our Lord, &c.

NOVEMBER 14.

Translation of St Erconwald, Bishop of London.
Confessor.—Double.

MASS.—Sacerdotes tui, *for a Bishop and Confessor, page xxix. except—*

PRAYER. *Omnipotens.* O Almighty, everlasting God, who givest us joy this day by the festival o

blessed Erconwald, thy confessor and bishop, we suppliantly beseech thy clemency, that by his pious suffrages, whose solemnity we venerate with devout celebration, we may obtain the remedies of life eternal. Through our Lord, &c.

SECRET. Favourably regard our supplications, we beseech thee, O Lord; and by the intercession of blessed Erconwald, thy confessor and bishop, grant us to be free from all sin in the ministry of thy heavenly mysteries, that purified by thy grace, we may be made clean by the same mysteries which we serve. Through our Lord, &c.

POSTCOM. *Præsta.* Grant, we beseech thee, O Lord our God, that being purified by the divine mysteries, through the intercession of blessed Erconwald, thy confessor and bishop, we may go forward to the plenitude of the heavenly sacrament, the holy rites of which we have celebrated. Through our Lord, &c.

NOVEMBER 15.

St Gertrude, Virgin.—Double.

MASS.—*Dilexisti, for a Virgin, page XLVIII. except—*

PRAYER. *Deus qui in corde.* O God, who didst prepare for thyself an agreeable habitation in the heart of the blessed virgin Gertrude, by her merits and intercession, mercifully remove the defilements of our hearts, and grant us to rejoice in her society. Through our Lord, &c.

NOVEMBER 16.

*St Edmund, Archbishop of Canterbury, Confessor.
Double.*

MASS.—*Statuit, for a Bishop and Confessor, page XLVI. except—*

PRAYER. *Deus qui.* O God, who in the counsels of thy abundant goodness, didst adorn thy Church with the merits of the eminent life of blessed Edmund, thy confessor and bishop, and didst give her joy by his glorious miracles, grant in thy mercy to us thy servants, that we may be reformed for the better by his example, and by his patronage be protected from all adversity. Through our Lord, &c.

SECRET. We beseech thee, O Lord, that the gifts to be offered to thee may be pleasing through the prayers of blessed Edmund thy confessor and bishop; and when offered, may they profit us unto salvation. Through our Lord, &c.

POSTCOM. *Mentes.* We beseech thee, O Lord, to strengthen our minds by the sacrament which we have received; that as thou didst vouchsafe to confirm them by the new miracles of blessed Edmund, thy confessor and bishop, so thou wouldst also vouchsafe to help them by his suffrages, and illustrate them by his example. Through our Lord, &c.

NOVEMBER 17.

St Hugh, Bishop of Lincoln, Confessor.—*Double.*

MASS.—Sacerdotes tui, *for a Bishop and Confessor, page XXIX. except—*

PRAYER. *Deus qui beatum.* O God, who didst eminently adorn blessed Hugh, thy confessor and bishop, with surpassing merits and the splendour of miracles; mercifully grant that his example may stimulate us, and his virtues enlighten us. Through our Lord, &c.

SECRET. May blessed Hugh, thy confessor and bishop, attend our offerings, O Lord, we beseech thee; that assisted by his merits, we may obtain grace and glory. Through our Lord, &c.

POSTCOM. *Nostræ servitutis.* We beseech thee, O Lord, that blessed Hugh, thy confessor and bishop, may render the homage of our service acceptable to thee, that our guilt may not exclude us from the effects of the heavenly mysteries. Through our Lord, &c.

NOVEMBER 18.

Dedication of the Church of Saints Peter and Paul, Apostles.—*Double.*

MASS. *Terribilis, page LIX. with CREDO.*

NOVEMBER 19.

St Elizabeth, Widow.—*Double.*

MASS.—*Cognovi, page LVI. except—*

PRAYER. *Tuorum.* O God of mercy, enlighten the hearts of thy faithful; and by the glorious prayers of blessed Elizabeth, grant us to despise worldly prosperity, and ever to rejoice in heavenly consolation. Through our Lord, &c.

Commemoration of St Pontianus, M. from the Mass Statuit, for a Bishop and Martyr, page III.

NOVEMBER 20.

St Edmund, King. Martyr.—*Greater Double.*

MASS.—In virtute tua, page VII. *except*—

PRAYER. *Deus ineffabilis.* O God of unspeakable mercy, who didst grant to the most blessed King Edmund to overcome his enemy by dying for thy name; grant in thy mercy to these thy servants, that by his intercession, they may deserve by overcoming them, to extinguish within themselves the temptations of the old enemy. Through our Lord, &c.

SECRET. We beseech thee, Almighty God, mercifully to regard this sacrifice of our redemption, and by the intercession of the blessed King Edmund, thy martyr, to be appeased, and receive it in behalf of thy servants. Through our Lord, &c.

POSTCOM. *Sint tibi.* May the homage of our service be pleasing to thee, O Almighty God; that these holy mysteries which we have received, may by the intercession of the blessed King Edmund, thy martyr, profit us to the attainment of the rewards of life eternal. Through our Lord, &c.

NOVEMBER 21.

The Presentation of the B. V. Mary.—*Greater Double.*

MASS.—*Salve,* page LXXII. *except*—

PRAYER. *Deus qui beatum.* O God, who wert pleased that the blessed Mary, ever virgin, the habitation of the Holy Ghost, should on this day be presented in the temple; grant, we beseech thee, that by her intercession we may deserve to be presented in the temple of thy glory. Through our Lord, &c. in the unity of the same Holy Ghost, &c.

NOVEMBER 22.

St Cecily, Virgin, Martyr.—*Double.*MASS—Loquebar, *page XLII. except—*

PRAYER. *Deus qui nos.* O God, who givest us joy by the annual solemnity of blessed Cecily, thy virgin and martyr; grant that we may follow the example of her pious life, whom we venerate by this office. Through our Lord, &c.

LESSON.—ECCLUS li. 13-17. O Lord my God, *p. XLVI.*

GRADUAL. Audi filia, et vide, et inclina aurem tuam; quia concupivit Rex speciem tuam.

Hearken, O daughter, and see, and incline thine ear; for the King hath greatly desired thy beauty.

V. Specie tua, et pulchritudine tua intende, prospere procede et regna. Alleluia, alleluia.

With thy comeliness and thy beauty, set out, proceed prosperously and reign. Alleluia, alleluia.

V. Quinque prudentes virgines acceperunt oleum in vasis suis cum lampadibus: media autem nocte clamor factus est, Ecce sponsus venit, exite obviam Christo Domino. Alleluia.

The five wise virgins took oil in their vessels with the lamps: and at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet Christ our Lord. Alleluia.

SECRET. We beseech thee, O Lord, that this sacrifice of expiation and praise may, by the intercession of blessed Cecily, thy virgin and martyr, ever render us worthy of thy mercy. Through our Lord, &c.

POSTCOM. *Satiasti.* Thou hast fed thy family, O Lord, with holy gifts: we beseech thee ever to comfort us by her intercession, whose festival we celebrate. Through our Lord, &c.

NOVEMBER 23.

St Clement, Pope, Martyr.—*Double.*INTROIT. *Isaias lix.*

DICIT Dominus, Sermones mei, quos dedi in os tuum, non deficient de ore tuo: et munera tua

THE Lord saith, My words which I have put in thy mouth, shall not depart out of thy mouth

accepta erunt super altare
meum.

Ps. Beatus vir qui timet
Dominum: in mandatis
ejus cupit nimis.

V. Gloria Patri.

PRAYER. *Deus qui nos annua.* O God, who givest
us joy by the annual solemnity of blessed Clement,
thy martyr and bishop, mercifully grant that we may
imitate his fortitude in suffering, whose festival we
celebrate. Through our Lord, &c.

Commemoration of St Felicitas, Martyr.

PRAYER. *Præsta.* Grant, we beseech thee, O
Almighty God, that celebrating the solemnity of
blessed Felicitas thy martyr, we may be protected
by her merits and prayers.

EPISTLE. PHILIPPIANS iii. 15. iv. 3. *as p. 485.*

GRADUAL. Juravit Do-
minus, et non pœnitebit
eum: Tu es sacerdos in
æternum secundum or-
dinem Melchisedech. V.
Dixit Dominus Domino
meo: sede a dextris meis.
Alleluia, alleluia. V. Hic
est sacerdos quem coro-
navit Dominus. Alleluia.

The Lord hath sworn,
and he will not repent:
Thou art a priest for ever
according to the order of
Melchisedech.—The Lord
said to my Lord: sit thou
at my right hand. Alle-
luia, alleluia,—This is the
priest whom the Lord hath
crowned. Alleluia.

GOSPEL.—ST MATT. xxiv. 42—47.—Watch ye,
&c. *page XXXI.*

OFFERTORY—*the same page.*

SECRET. Sanctify, O Lord, the offerings consecrated
to thee; and by the intercession of blessed Clement,
thy martyr and bishop, cleanse us by these from the
defilements of our sins. Through our Lord, &c.

OF ST FELICITAS.

Mercifully look down upon the offerings of thy
people, O Lord, and grant us to rejoice in the suffrages
of her whose solemnity thou grantest us to celebrate.

COMMUNION. Beatus Blessed is that servant
servus, quem, cum venerit whom, when his lord shall

dominus, invenerit vigi- come, he shall find watch-
lantem: Amen, dico vo- ing: Amen, I say to you,
bis, super omnia bona sua he shall set him over all
constituit eum. his goods.

POSTCOM. Corporis sacri. Replenished with the sacrifice of thy sacred body and precious blood, we beseech thee, O Lord our God, that what we perform with pious devotion, we may, by the intercession of blessed Clement, thy martyr and bishop, receive with assured redemption. Through the same, &c.

OF ST FELICITAS.

POSTCOM. Supplices. We suppliantly beseech thee, O Almighty God; that by the intercession of thy saints, thou wouldst multiply thy gifts within us, and dispose the whole course of our lives. Through our Lord, &c.

NOVEMBER 24.

St John of the Cross, Conf.—Double.

MASS.—Os justi, for a Confessor, page XXXV. except—

PRAYER. Deus, qui sanctum. O God, who didst render thy holy confessor John, a wonderful lover of perfect self-denial and of the cross; grant that ever persevering in following his example, we may obtain eternal glory. Through our Lord, &c.

Commemoration of St Chrysogonus, Martyr.

PRAYER. Adesto. Attend, O Lord, to our supplications; that we who know ourselves to be guilty on account of our iniquities, may be delivered by the intercession of thy blessed martyr Chrysogonus. Through our Lord, &c.

SECRET. Be appeased by the gifts which we offer; we beseech thee, O Lord; and by the intercession of blessed Chrysogonus, thy martyr, defend us from all dangers. Through our Lord, &c.

POSTCOM. Tui Domine. By the reception of the sacrament, O Lord, may we be cleansed from our hidden sins, and delivered from the snares of enemies. Through our Lord, &c.

NOVEMBER 25.

St Catherine, Virgin and Martyr.—Double.

MASS.—Loquebar, page XLII. except—

PRAYER. *Deus qui dedisti.* O God, who didst give the law to Moses on the summit of Mount Sinai, and didst wonderfully deposit in the same place the body of the blessed virgin and martyr Catherine by means of thy holy angels; grant, we beseech thee, that by her merits and intercession, we may be enabled to arrive at the mountain, which is Christ. Who lives, &c.

NOVEMBER 26.

St Felix of Valois, Conf.—Double.

MASS.—Justus ut palma, page XXXVII. except—

PRAYER. *Deus qui beatum.* O God, who didst vouchsafe by heavenly inspiration to call blessed Felix, thy confessor, out of the desert to the office of redeeming captives; grant, we beseech thee, that by thy grace, being delivered from the captivity of our sins through his intercession, we may be conducted to our heavenly country. Through our Lord, &c.

NOVEMBER 27.

St Gregory Chaumaturgus, Bishop, Conf.—Double.

MASS.—Statuit, for a Bishop and Confessor, page XXVI, except—

GOSPEL. MARK xi. 22—24. At that time, Jesus answering, said to his disciples, Have the faith of God. Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea; and shall not stagger in his heart, but believe that whatsoever he saith shall be done, it shall be done unto him. Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you.

JUNE 21.

St Aloysius Gonzaga, Confessor.—Double.INTROIT. *Psalm viii.*

MINUISTI eum
paulò minus ab
angelis: gloria et
honore coronasti eum.

THOU hast made him
a little lesser than the
angels: thou hast crowned
him with glory and hon-
our.

Ps. Laudate Dominum
omnes angeli ejus: lau-
date eum omnes virtutes
ejus.

Praise ye the Lord, all
his angels: praise ye
him, all his hosts.

V. Gloria.

Glory, &c.

PRAYER. Cælestium. O God, the distributor of
heavenly gifts, who, in the angelical youth Aloysius,
didst unite a wonderful innocence of life with equally
wonderful penance: grant through his merits and
prayers, that we who have not followed him in inno-
cence, may imitate him in penance. Through our
Lord, &c.

LESSON. ECCLUS. xxxi. 8—11 Blessed is the
man, &c., as in the Mass Os Justi, for a Confessor,
page xxxv.

GRADUAL. Domine
spes mea a juventutè mea:
in te confirmatus sum ex
utero; de ventre matris
meæ tu es protector meus.
V. Me autem propter in-
nocentiam suscepisti, et
confirmasti me in con-
spectu tuo in æternum.
Alleluia, alleluia. V. Bea-
tus quem elegisti et as-
sumpsisti: inhabitabit in
atriis tuis. Alleluia.

My hope, O Lord, from
my youth: by thee have I
been confirmed from the
womb; from my mother's
womb thou art my pro-
tector.—But thou hast
upheld me by reason of
my innocence, and hast
established me in thy sight
for ever. Alleluia, alleluia.
—Blessed is he whom thou
hast chosen, and taken to
thee: he shall dwell in
thy courts. Alleluia.

GOSPEL. ST MATTHEW, xxii. 29—40. At that
time, Jesus answering, said to the Sadducees: You

err, not knowing the Scriptures, nor the power of God. For in the resurrection they shall neither marry nor be married: but shall be as the angels of God in heaven. And concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. And the multitudes hearing it, were in admiration at his doctrine. But the Pharisees, hearing that he had silenced the Sadducees, came together: and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets.

OFFERTORY. Quis ascendet in montem Domini? aut quis stabit in loco sancto ejus? innocens manibus, et mundo corde.

Who shall ascend into the mountain of the Lord? or who shall stand in his holy place? the innocent in hands, and clean of heart.

SECRET. Grant us, O Lord, to sit down at the heavenly banquet clothed in the wedding-garment: which the pious preparation and continual tears of blessed Aloysius adorned with inestimable pearls. Through our Lord, &c.

COMMUNION. Panem *coeli* dedit eis: panem *angelorum* manducavit *homo*. He gave them the bread of heaven: man ate the bread of angels.

POSTCOMMUNION. *Angelorum*. Grant, O Lord, that we who have been fed with the food of angels, may also live the lives of angels: and by the example of him whom we this day celebrate, may always abide in thanksgiving. Through our Lord, &c.

COMMON OF SAINTS.

On the Vigil of an Apostle.

INTROIT. *Ps.* li.

EGO autem sicut oliva
fructifera in domo
Domini, speravi in miseri-
cordia Dei mei: et expec-
tabo nomen tuum, quo-
niam bonum est ante
conspectum sanctorum
tuorum.

Ps. Quid gloriaris in
malitia, qui potens es in
iniquitate?

V. Gloria Patri.

BUT I, as a faithful
olive-tree in the house
of the Lord, have hoped in
the mercy of my God: and
I will wait on thy name,
for it is good in the sight
of thy saints.

Why dost thou glory
in mischief, thou who
art mighty in iniquity?

Glory, &c.

PRAYER. *Da quæsumus.* Grant, we beseech thee,
O Almighty God, that the venerable solemnity of thy
blessed apostle N. which we anticipate, may contri-
bute to the increase of our devotion, and promote our
salvation. Through our Lord, &c.

LESSON. *Ecclus.* xlv. 25.—xlv. 29. The
blessing of the Lord was upon the head of the just
man. Therefore the Lord gave him an inheritance,
and divided him his portion in twelve tribes: and he
found grace in the eyes of all flesh. He magnified
him in the fear of his enemies, and with his words he
made prodigies to cease. He glorified him in the
sight of kings, and gave him commandments in the
sight of his people, and shewed him his glory. He
sanctified him in his faith and meekness, and chose
him out of all flesh. And he gave him commandments
before his face, and a law of life and instruction:
and he exalted him. He made an everlasting cove-
nant with him, and girded him about with a girdle of
justice: and the Lord crowned him with a crown
of glory.

GRADUAL. Justus ut palma florebit; sicut cedrus Libani multiplicabitur in domo Domini. V. Libanus in the house of the Lord.—To shew forth thy mercy in the morning, and thy truth in the night.

GOSPEL. ST JOHN xv. 12—16. At that time, Jesus said to his disciples, This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you. I will not now call you servants; for the servant knoweth not what his lord doth. But I have called you friends; because all things whatsoever I have heard of my Father, I have made known to you. You have not chosen me, but I have chosen you; and have appointed you that you should go, and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

OFFERTORY. Gloria et Thou hast crowned him
honore coronasti eum, et with glory and honour,
constituisti eum super and hast set him over the
opera manuum tuarum works of thy hands, O
Domine. Lord.

SECRET. While we offer to thee these sacred mysteries with reverence for the apostolic dignity, we beseech thee, O Lord, that through the intercession of thy blessed apostle N. whose festival we anticipate, thy people may ever display their wants and obtain what they desire. Through our Lord, &c.

COMMUNION. Magna His glory is great in thy
est gloria ejus in salutari salvation; glory and great
tuo; gloriam et magnum beauty shalt thou lay upon
decorem impones super him, O Lord.
eum, Domine.

POSTCOM. *Sancti Apostoli.* We beseech thee, O Lord, that being appeased by the supplication of thy holy apostle N. thou wouldst grant us pardon, and

bestow upon us everlasting remedies. Through our Lord, &c.

Common of one Martyr and Bishop.

INTROIT. *Ecclus.* xlv.

STATUIT ei Dominus testamentum pacis, et principem fecit eum; ut sit illi sacerdotii dignitas in æternum.

THE Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever.

Ps. Memento Domine David, et omnis mansuetudinis ejus.

O Lord, remember David, and all his meekness.

V. Gloria Patri.

Glory, &c.

PRAYER. *Infirmi*tem. Have regard to our weakness, O Almighty God: and since the weight of our own deeds is grievous to us, may the glorious intercession of blessed N. thy martyr and bishop, protect us. Through our Lord, &c.

EPISTLE. ST JAMES i. 12—18. Dearly beloved, Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death. Do not err therefore, my dearest brethren. Every best gift, and every perfect gift, is from above; coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creature.

GRADUAL. Inveni David
servum meum, oleo sancto
meo unxi eum: manus
enim mea auxiliabitur ei,

I have found David my
servant, with my holy oil
I have anointed him: for
my hand shall help him,

et brachium meum confortabit eum.

V. Nihil proficiet inimicus in eo, et filius iniquitatis non nocebit ei. Alleluia, alleluia.

V. Tu es sacerdos in æternum, secundum ordinem Melchisedech. Alle.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Desiderium animæ ejus tribuisti ei: et voluntate labiorum ejus non fraudasti eum.

V. Quoniam prævenisti eum in benedictionibus dulcedinis.

V. Posuisti in capite ejus coronam de lapide pretioso.

GOSPEL. ST LUKE xiv. 26—33. At that time, Jesus said to the multitudes, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not carry his cross, and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying, This man began to build, and was not able to finish. Or what king about to go and make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him. Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that

and my arm shall strengthen him.

The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him. Alleluia, alleluia.

Thou art a priest for ever, according to the order of Melchisedech. Alleluia.

Thou hast given him his heart's desire; and hast not withholden from him the will of his lips.

For thou hast prevented him with blessings of sweetness.

Thou hast set on his head a crown of precious stones.

doth not renounce all that he possesseth, cannot be my disciple.

OFFERTORY. Veritas mea, et misericordia mea cum ipso; et in nomine meo exaltabitur cornu ejus. My truth and my mercy shall be with him; and in my name shall his horn be exalted.

SECRET. Graciously accept, O Lord, the offerings devoted to thee, through the merits of blessed N. thy martyr and bishop; and grant that they may become a perpetual support to us. Through our Lord, &c.

COMMUNION. Semel juravi in sancto meo: semen ejus in æternum manebit; et sedes ejus sicut sol in conspectu meo, et sicut luna perfecta in æternum: et testis in cœlo fidelis. Once have I sworn by my holiness: his seed shall endure forever; and his throne as the sun before me, and as the moon perfect for ever: and a faithful witness in heaven.

POSTCOM. Refecti. Being refreshed with the participation of the holy gift, we beseech thee, O Lord our God, that by the intercession of blessed N. thy martyr and bishop, we may experience the effect of what we celebrate. Through our Lord, &c.

Another Mass of the same.

INTROIT. Dan. iii.

SACERDOTES Dei benedicite Dominum; sancti et humiles corde laudate Deum. O Ye priests of the Lord, bless the Lord; O ye holy and humble of heart, praise God.

Ps. Benedicite omnia opera Domini Domino; laudate et superexaltate eum in sæcula. V. Gloria Patri. All ye works of the Lord, bless the Lord; praise and exalt him above all for ever. Glory, &c.

PRAYER. Deus qui nos. O God, who givest us joy by the annual solemnity of blessed N. thy martyr and bishop, mercifully grant that we may rejoice in the protection of him whose festival we celebrate. Through our Lord, &c.

EPISTLE. 2 CORINTH. i. 3—7. Brethren, blessed be the God and Father of our Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God. For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound. Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consolation: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation, in Christ Jesus our Lord.

<p>GRADUAL. Gloria et honore coronasti eum: V. Et constituisti eum super opera manuum tuarum, Domine. Alleluia, alleluia. V. Hic est sacerdos, quem coronavit Dominus. Alleluia.</p>	<p>Thou hast crowned him with glory and honour: and hast set him over the works of thy hands, O Lord. Alleluia, alleluia. This is the priest whom the Lord hath crowned. Alleluia.</p>
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After Septuagesima, the Alleluia and Verse are omitted, and the following is said:

<p>TRACT. Beatus vir qui timet Dominum; in mandatis ejus cupit nimis.</p>	<p>Blessed is the man that feareth the Lord; he delighteth exceedingly in his commandments.</p>
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<p>V. Potens in terra erit semen ejus: generatio rectorum benedicetur.</p>	<p>His seed shall be mighty upon earth: the generation of the righteous shall be blessed.</p>
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<p>V. Gloria et divitiæ in domo ejus, et justitia ejus manet in sæculum sæculi.</p>	<p>Glory and wealth shall be in his house, and his justice remaineth for ever and ever.</p>
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GOSPEL. ST MATTHEW xvi. 24—27. At that time, Jesus said to his disciples, If any man will come

after me, let him deny himself, and take up his cross, and follow me. For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works.

OFFERTORY. Inveni David servum meum, oleo sancto meo unxi eum; manus enim mea auxilium ei, et brachium meum confortabit eum.

I have found David my servant, with my holy oil I have anointed him; for my hand shall help him, and my arm shall strengthen him:

SECRET. Sanctify, O Lord, the offerings devoted to thee; and by the intercession of blessed N. thy martyr and bishop, by the same, look favourably upon us. Through our Lord, &c.

COMMUNION. Posuisti Domine in capite ejus coronam de lapide pretioso.

Thou hast set on his head, O Lord, a crown of precious stones.

POSTCOM. *Hæc nos.* May this communion, O Lord, purify us from crime; and by the intercession of blessed N. thy martyr and bishop, make us partakers of a heavenly remedy. Through our Lord, &c.

Common of one Martyr.

INTROIT. *Ps. xx.*

IN virtute tua Domine lætabitur justus; et super salutare tuum exultabit vehementer: desiderium animæ ejus tribuisti ei.

IN thy strength, O Lord, the just man shall joy: and in thy salvation he shall rejoice exceedingly: thou hast given him his heart's desire.

Ps. Quoniam prævenisti eum in benedictionibus dulcedinis; posuisti in capite ejus coronam de lapide pretioso.

For thou hast prevented him with blessings of sweetness; thou hast set on his head a crown of precious stones.

V. Gloria Patri.

Glory, &c.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, O Almighty God, that we who celebrate the festival of blessed N. thy martyr, may by his intercession be strengthened in the love of thy name. Through our Lord, &c.

LESSON. **WISDOM x. 10—14.** The Lord conducted the just through the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things; made him honourable in his labours, and accomplished his labours. In the deceit of them that over-reached him, he stood by him, and made him honourable. He kept him safe from his enemies, and defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him; and shewed them to be liars that had accused him: and the Lord our God gave him everlasting glory.

GRADUAL. *Beatus vir qui timet Dominum; in mandatis ejus cupit nimis.*

V. Potens in terra erit semen ejus: generatio rectorum benedicetur. Alleluia, alleluia.

V. Posuisti Domine super caput ejus coronam de lapide pretioso. Alleluia.

After Septuagesima, the Alleluia and Verse are omitted, and the following is said:

TRACT. *Desiderium animæ ejus tribuisti ei: et voluntate labiorum ejus non fraudasti eum.*

V. Quoniam prævenisti

Blessed is the man that feareth the Lord; he delighteth exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed. Alleluia, alleluia.

O Lord, thou hast set on his head a crown of precious stones.

Thou hast given him his heart's desire; and hast not withholden from him the will of his lips.

For thou hast prevented

eum in benedictionibus
dulcedinis.

him with blessings of
sweetness.

V. Posuisti in capite
ejus coronam de lapide
pretioso.

Thou hast set on his
head a crown of precious
stones.

GOSPEL. ST MATTHEW x. 34—42. At that time, Jesus said to his disciples, Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's enemies shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not up his cross, and followeth me, is not worthy of me. He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

OFFERTORY. Gloria et
honore coronasti eum: et
constituisti eum super
opera manuum tuarum,
Domine.

Thou hast crowned him
with glory and honour;
and hast set him over the
works of thy hands, O
Lord.

SECRET. Receive our offerings and prayers, O Lord, we beseech thee; and purify us by heavenly mysteries, and mercifully hear us. Through our Lord, &c.

COMMUNION. Qui vult
venire post me, abneget
semetipsum: et tollat cru-
cem suam, et sequatur me.

If any man will come
after me, let him deny
himself, and take up his
cross, and follow me.

POSTCOM. *Da quæsumus.* Grant, we beseech thee, O Lord our God, that as in commemorating thy saints, we rejoice in a temporal festival; so we may exult in beholding them for eternity. Through our Lord, &c.

Another Mass of the same.

INTROIT. *Ps. lxiii.*

LÆTABITUR justus
in Domino, et spera-
bit in eo: et laudabuntur
omnes recti corde.

Ps. Exaudi Deus orationem meam cum deprecor: a timore inimici eripe animam meam.

V. Gloria Patri.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, O Almighty God, that by the intercession of blessed N. thy martyr, we may both be delivered from all adversities in body, and be purified from all evil thoughts in mind. Through our Lord, &c.

EPISTLE. 2 TIM. ii. 8—10; iii. 10—12. Dearly beloved, be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel. Wherein I labour even unto bands, as an evil doer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they may also obtain the salvation, which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions, such as came upon me at Antioch, at Iconium and Lystra; what persecutions I endured, and out of them all the Lord delivered me. And all that will live godly in Jesus Christ, shall suffer persecution.

GRADUAL. Justus cum : When the just man shall
ceciderit, non collidetur: fall, he shall not be bruised:
quia Dominus supponit ed: for the Lord putteth
manum suam. his hand under him.

V. Tota die miseretur
et commodat: et semen
ejus in benedictione erit.
Alleluia, alleluia.

V. Qui sequitur me, non
ambulat in tenebris, sed
habebit lumen vitæ æter-
næ. Alleluia.

*After Septuagesima, the Alleluia and Verse are omit-
ted, and the following is said:*

TRACT. Beatus vir, qui
timet Dominum; in man-
datis ejus cupit nimis.

V. Potens in terra erit
semen ejus: generatio
rektorum benedicetur.

V. Gloria et divitiæ in
domo ejus, et justitia ejus
manet in sæculum sæculi.

He sheweth mercy and
lendeth all the day long;
and his seed shall be in
blessing. Alleluia, alleluia.

He that followeth me,
walketh not in darkness,
but shall have the light of
life eternal. Alleluia.

Blessed is the man that
feareth the Lord, he de-
lighteth exceedingly in
his commandments.

His seed shall be mighty
upon earth: the genera-
tion of the righteous shall
be blessed.

Glory and wealth shall
be in his house, and his
justice remaineth for ever
and ever.

GOSPEL. ST MATTHEW x. 26—32. At that
time, Jesus said to his disciples, Nothing is covered
that shall not be revealed; nor hid that shall not be
known. That which I tell you in the dark, speak ye in
the light; and that which you hear in the ear, preach
ye upon the house-tops. And fear ye not them that
kill the body, and are not able to kill the soul; but
rather fear him that can destroy both soul and body
in hell. Are not two sparrows sold for a farthing,
and not one of them shall fall on the ground without
your Father. But the very hairs of your head are all
numbered. Fear not therefore: better are you than
many sparrows. Every one therefore that shall con-
fess me before men, I will also confess him before my
Father who is in heaven.

OFFERTORY. Posuisti
Domine in capite ejus co-
ronam de lapide pretioso:

O Lord, thou hast set on
his head a crown of pre-
cious stones: he asked life

vitam petiit a te, et tri- of thee, and thou hast
ouisti ei. Alleluia. given it to him. Alleluia.

SECRET. May our devotion be accepted in thy sight, O Lord, and be made salutary to us by his supplications, in whose solemn commemoration it is offered. Through our Lord, &c.

COMMUNION. Qui mihi If any man minister to
ministrat, me sequatur; et me, let him follow me;
ubi sum ego, illic et mi- and where I am, there also
nister meus erit. shall my minister be.

POSTCOM. Refecti. We beseech thee, O Lord our God, being refreshed by the participation of these sacred gifts, that, by the intercession of blessed N. thy martyr, we may experience the effect of what we have celebrated. Through our Lord, &c.

Common of one Martyr in Paschal Time.

INTROIT. *Ps. lxiii.*

PROTEXISTIME Deus
us na coventu malig-
nantium, alleluia: a mul-
titudine operantium ini-
quitate, alleluia, alle-
luia.

*Ps. Exaudi Deus oratio-
nem meam cum deprecor:
a timore inimici eripe ani-
mam meam.*

V. Gloria Patri.

THOU hast protected
me, O God, from the
assembly of the malignant,
alleluia: from the multi-
tude of the workers of ini-
quity, alleluia, alleluia.

Hear, O God, my prayer,
when I make supplication
to thee: deliver my soul
from the fear of the enemy.

Glory, &c.

FOR A MARTYR AND BISHOP.

PRAYER. Infirmitatem. Have regard to our weak-
ness, O Almighty God: and, since the weight of our
own deeds is grievous to us, may the glorious inter-
cession of blessed N. thy martyr and bishop, protect
us. Through our Lord, &c.

ANOTHER.

PRAYER. Deus qui nos. O God, who givest us
joy by the annual solemnity of blessed N. thy martyr
and bishop, mercifully grant that we may rejoice in the

protection of him whose festival we celebrate. Through our Lord, &c.

FOR A MARTYR ONLY.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, O Almighty God, that we who celebrate the festival of blessed N. thy martyr, may by his intercession be strengthened in the love of thy name. Through our Lord, &c.

ANOTHER.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, O Almighty God, that by the intercession of blessed N. thy martyr, we may both be delivered from all adversities in body, and be purified from all evil thoughts in mind. Through our Lord, &c.

LESSON. WISDOM v. 1—5. The just shall stand with great constancy against those that have afflicted them, and taken away their labours. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, saying within themselves, repenting and groaning for anguish of spirit, These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honour. Behold, how they are numbered among the children of God, and their lot is among the saints.

Or the Epistle of the preceding Mass.

Alleluia, alleluia. V. Alleluia, alleluia.—The Confitebuntur cœli mirabilia tua Domine; etenim veritatem tuam in Ecclesia sanctorum. Alleluia. heavens shall confess thy wonders, O Lord; and thy truth in the Church of the saints. Alleluia.

V. Posuisti Domine super caput ejus coronam de lapide pretioso. Alleluia. O Lord, thou hast set on his head a crown of precious stones. Alleluia.

GOSPEL. ST JOHN xv. 1—7. At that time, Jesus said to his disciples, I am the true vine, and my Father is the husbandman. Every branch in me, that beareth not fruit, he will take away; and every one that beareth fruit, he will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have

spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine, you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my word abide in you, you shall ask whatever you will, and it shall be done to you.

<p>OFFERTORY. Confitebuntur cœli mirabilia tua Domine, et veritatem tuam in ecclesia sanctorum, alleluia, alleluia.</p>	<p>The heavens shall confess thy wonders, O Lord, and thy truth in the church of the saints, alleluia, alleluia.</p>
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FOR A MARTYR AND BISHOP.

SECRET. Graciously accept, O Lord, the offerings devoted to thee, through the merits of blessed N. thy martyr and bishop, and grant that they may become a perpetual support to us. Through our Lord, &c.

ANOTHER.

SECRET. Sanctify, O Lord, the offerings devoted to thee, and by the intercession of blessed. N. thy martyr and bishop, by the same look favourably upon us. Through our Lord, &c.

FOR A MARTYR ONLY.

SECRET. Receive our offerings and prayers, O Lord, we beseech thee, and purify us by heavenly mysteries, and mercifully hear us. Through our Lord, &c.

ANOTHER.

SECRET. May our devotion be accepted in thy sight, O Lord, and be made salutary to us by his supplications, in whose solemn commemoration it is offered. Through our Lord, &c.

<p>COMMUNION. Lætabitur justus in Domino, et sperabit in eo: et laudabuntur omnes recti corde, alleluia, alleluia</p>	<p>The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised, alleluia, alleluia.</p>
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FOR A MARTYR AND BISHOP.

POSTCOM. *Refecti*. Being refreshed with the participation of the holy gift, we beseech thee, O Lord our God, that by the intercession of blessed N. thy martyr and bishop, we may experience the effect of what we celebrate. Through our Lord, &c.

ANOTHER.

POSTCOM. *Hæc nos communio*. May this communion, O Lord, purify us from crime; and by the intercession of blessed N. thy martyr and bishop, make us partakers of a heavenly remedy. Through our Lord, &c.

FOR A MARTYR ONLY.

POSTCOM. *Da quæsumus*. Grant, we beseech thee, O Lord our God, that as in commemorating thy saints we rejoice in a temporal festival, so we may exult in beholding them for eternity. Through our Lord, &c.

ANOTHER.

POSTCOM. *Refecti*. We beseech thee, O Lord our God, being refreshed by the participation of these sacred gifts, that by the intercession of blessed N. thy martyr, we may experience the effect of what we have celebrated. Through our Lord, &c.

Common of many Martyrs in Paschal Time.

INTROIT. *Ps.* cxliv.

SANCTI tui Domine benedicente; gloriam regni tui dicent, alleluia, alleluia.

Ps. Exaltabo te Deus meus rex: et benedicam nomini tuo in sæculum, et in sæculum sæculi.

V. Gloria Patri.

THY saints, O Lord, shall bless thee; they shall speak of the glory of thy kingdom, alleluia, alleluia.

I will extol thee, O God my king; and I will bless thy name for ever, yea for ever and ever.

Glory, &c.

FOR MANY MARTYRS, BISHOPS.

PRAYER. *Beatorum*. We beseech thee, Lord, that the festivals of the blessed martyrs and bishops, N. and N. may preserve us, and their venerable prayers commend us to thee. Through our Lord, &c.

FOR MARTYRS ONLY.

PRAYER. *Deus qui nos concedis.* O God, who permittest us to keep the festivals of thy holy martyrs N. and N. grant us to rejoice in their society in eternal happiness. Through our Lord, &c.

ANOTHER.

PRAYER. *Deus qui nos annua.* O God, who givest us joy by the annual solemnity of thy holy martyrs N. and N. mercifully grant that we may be animated by the examples of those in whose merits we rejoice. Through our Lord, &c.

EPISTLE. 1 ST PETER i. 3—7. Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith much more precious than gold (which is tried by the fire), may be found unto praise, and glory, and honour, at the appearing of Jesus Christ our Lord.

Alleluia, alleluia. V. Alleluia, alleluia.—Thy Sancti tui Domine flore- bunt sicut lilium, et sicut odor balsami erunt ante te. alleluia. saints, O Lord, shall flourish like the lily, and shall be as the odour of balsam before thee. Alleluia.

V. Pretiosa in conspectu Domini, mors sanctorum ejus. Alleluia. Precious in the sight of the Lord is the death of his saints. Alleluia.

GOSPEL. ST JOHN xv. 5—11. At that time, Jesus said to his disciples, I am the vine, you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my word abide in you, you shall ask what-

ever you will, and it shall be done unto you. In this is my Father glorified, that you bring forth very much fruit, and become my disciples. As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. These things have I spoken to you, that my joy may be in you, and your joy may be filled.

OFFERTORY. *Lætamini* Beglad in the Lord, and
in *Domino et exultate* rejoice ye just; and glory
justi; et gloriamini omnes all ye right of heart.
recti corde.

FOR MANY MARTYRS, BISHOPS.

SECRET. Attend, O Lord, to our supplications, which we offer in commemoration of thy saints; that, having no confidence in our own justice, we may be assisted by the merits of those who have been pleasing to thee. Through our Lord, &c.

FOR MARTYRS ONLY.

SECRET. We offer to thee, O Lord, the gifts of our devotion; and may they be pleasing to thee, in honour of thy just ones, and be made salutary to us by thy mercy. Through our Lord, &c.

ANOTHER.

SECRET. Be appeased, we beseech thee, O Lord, by the gifts we offer; and by the intercession of thy holy martyrs N. and N. defend us from all dangers. Through our Lord, &c.

COMMUNION. *Gaudete* Rejoice in the Lord, ye
justi in Domino, alleluia: just, alleluia: praise be-
rectos decet collaudatio, cometh the upright, alle-
alleluia. luia.

FOR MANY MARTYRS, BISHOPS.

POSTCOM. *Quæsumus Domine.* Replenished with thy holy mysteries, we beseech thee, O Lord, that we may be helped by their prayers, whose solemnity we celebrate. Through our Lord, &c.

FOR MARTYRS ONLY.

POSTCOM. *Præstanobis.* Grant us, we beseech thee,

O Lord, by the intercession of thy holy martyrs N and N. that what we touch with our lips, we may receive with pure minds. Through, &c.

ANOTHER.

POSTCOM. *Hæc nos communio.* May this communion, O Lord, purify us from crime; and by the intercession of thy holy martyrs N. and N. make us partakers of a heavenly remedy. Through our Lord, &c.

Common of many Martyrs.

INTROIT. *Ps. lxxviii.*

INTRET in conspectu tuo, Domine, gemitus compeditorum, redde vicinis nostris septuplum in sinu eorum, vindica sanguinem sanctorum tuorum qui effusus est.

Ps. Deus venerunt gentes in hereditatem tuam, polluerunt templum sanctum tuum; posuerunt Jerusalem in pomorum custodiam. V. Gloria Patri.

LET the sighing of the prisoners come in before thee, O Lord; render to our neighbours sevenfold in their bosom; revenge the blood of thy saints which hath been shed.

O God, the heathens are come into thy inheritance; they have defiled thy holy temple; they have made Jerusalem as a place to keep fruit. Glory, &c,

FOR MANY MARTYRS, BISHOPS.

PRAYER. *Beatorum martyrum.* We beseech thee, O Lord, that the festivals of the blessed martyrs and bishops N. and N. may preserve us, and their venerable prayers commend us to thee. Through our Lord, &c.

FOR MARTYRS ONLY.

PRAYER. *Deus, qui nos concedis.* O God, who permittest us to keep the festivals of thy holy martyrs N. and N. grant us to rejoice in their society in eternal happiness. Through our Lord, &c.

ANOTHER.

PRAYER. *Deus qui nos annua.* O God, who givest us joy by the annual solemnity of thy holy martyrs N. and N. mercifully grant that we may be animated by the examples of those in whose merits we rejoice. Through our Lord, &c.

LESSON. WISDOM iii. 1—8. The souls of the

just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die, and their departure was taken for misery; and their going away from us for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself. As gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people, and their Lord shall reign for ever.

GRADUAL. Gloriosus Deus in sanctis suis: mirabilis in majestate, faciens prodigia. V. Dextera tua, Domine, glorificata est in virtute: dextera manus tua confregit inimicos. Alleluia, alleluia. V. Corpora sanctorum in pace sepulta sunt: et nomina eorum vivent in generatione et generationem. Alleluia.

God is glorious in his saints: wonderful in majesty, doing wonders.—Thy right hand, O Lord, is glorified in strength: thy right hand hath broken the enemies. Alleluia, alleluia.—The bodies of the saints are buried in peace: and their names live unto generation and generation. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Qui seminant in lacrymis in gaudio metent. V. Euntes ibant et flebant, mittentes semina sua. V. Venientes autem venient cum exultatione, portantes manipulos suos.

They that sow in tears shall reap in joy.—Going they went and wept, casting their seeds. But coming they shall come with joyfulness, carrying their sheaves.

GOSPEL. ST LUKE xxi. 9—19. At that time, Jesus said to his disciples, When you shall hear of wars and seditions, be not terrified: these things must first

come to pass, but the end is not yet presently. Then he said to them, Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven, and there shall be great signs. But before all these things they will lay their hands on you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for my name's sake. And it shall happen unto you for a testimony. Lay it up therefore in your hearts, not to meditate before how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents, and brethren, and kinsmen, and friends, and some of you they will put to death. And you shall be hated by all men for my name's sake; but a hair of your head shall not perish. In your patience you shall possess your souls.

<p>OFFERTORY. Mirabilis Deus in sanctis suis: Deus Israel, ipse dabit virtutem et fortitudinem plebi suæ: benedictus Deus. Alleluia.</p>	<p>God is wonderful in his saints: the God of Israel is he who will give power and strength to his people: blessed be God. Alleluia.</p>
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FOR MANY MARTYRS, BISHOPS.

SECRET. Attend, O Lord, to our supplications, which we offer in commemoration of thy saints; that, having no confidence in our own justice, we may be assisted by the merits of those who have been pleasing to thee. Through our Lord, &c.

FOR MARTYRS ONLY.

SECRET. We offer to thee, O Lord, the gifts of our devotion; and may they be pleasing to thee in honour of thy just ones, and be made salutary to us by thy mercy. Through our Lord, &c.

ANOTHER.

SECRET. Be appeased, we beseech thee, O Lord, by the gifts we offer; and by the intercession of thy holy martyrs N. and N. defend us from all dangers. Through our Lord, &c.

COMMUNION. Et si coram hominibus tormenta passi sunt, Deus tentavit eos: tamquam aurum in fornace probavit eos, et quasi holocausta accepit eos.

And though in the sight of men they suffered torments, God hath tried them: as gold in the furnace he hath proved them, and as holocausts he hath received them.

FOR MANY MARTYRS, BISHOPS.

POSTCOMMUNION. *Quæsumus Domine.* Replenished with the holy mysteries, we beseech thee, O Lord, that we may be helped by their prayers, whose solemnity we celebrate. Through our Lord, &c.

FOR MARTYRS ONLY.

POSTCOMMUNION. *Præsta nobis.* Grant us, we beseech thee, O Lord, by the intercession of thy holy martyrs N. and N. that what we touch with our lips, we may receive with pure minds. Through, &c.

ANOTHER.

POSTCOMMUNION. *Hæc nos communio.* May this communion, O Lord, purify us from crime; and by the intercession of thy holy martyrs N. and N. make us partakers of a heavenly remedy. Through our Lord, &c.

Another Mass for many Martyrs.

INTROIT. *Ecclus. xlv.*

SAPIENTIAM sanctorum narrent populi, et laudes eorum nuntiet ecclesia; nomina autem eorum vivent in sæculum sæculi.

Ps. Exultate justi in Domino: rectos decet collaudatio.

V. Gloria Patri.

LET the people shew forth the wisdom of the saints, and the church declare their praise; and their names shall live unto generation and generation.

Rejoice in the Lord, ye just: praise becometh the upright.

Glory, &c.

FOR MANY MARTYRS, BISHOPS.

PRAYER. *Beatorum martyrum.* We beseech thee, O Lord, that the festivals of the blessed martyrs and bishops, N. and N. may preserve us, and their vene-

able prayers commend us to thee. Through our Lord, &c.

FOR MARTYRS ONLY.

PRAYER. *Deus, qui nos concedis.* O God, who permittest us to keep the festivals of thy holy martyrs, N. and N. grant us to rejoice in their eternal happiness. Through our Lord, &c.

ANOTHER.

PRAYER. *Deus qui nos annua.* O God, who givest us joy by the annual solemnity of thy holy martyrs N. and N. mercifully grant that we may be animated by the examples of those in whose merits we rejoice. Through our Lord, &c.

LESSON. WISDOM v. 16—20. But the just shall live for evermore, and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them; and his zeal will take armour, and he will arm the creature for the revenge of his enemies. He will put on justice as a breastplate, and will take true judgment instead of a helmet; he will take equity for an invincible shield.

GRADUAL. Anima nostra, sicut passer, erepta est de laqueo venantium.

V. Laqueus contritus est, et nos liberati sumus: adjutorium nostrum in nomine Domini, qui fecit cœlum et terram. Alleluia, alleluia.

V. Justi epulentur, et exultent in conspectu Dei: et delectentur in lætitia. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Quiseminant in

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers.

The snare is broken, and we are delivered: our help is in the name of the Lord, who made heaven and earth. Alleluia, alleluia.

Let the just feast, and rejoice before God; and be delighted with gladness. Alleluia.

They that sow in tears

lacrymis, in gaudio mentent. V. Euntes ibant et flebant, mittentes semina sua. V. Venientes autem venient cum exultatione, portantes manipulos suos. shall reap in joy.—Going they went and wept, casting their seeds.—But coming they shall come with joyfulness, carrying their sheaves.

GOSPEL. ST LUKE vi. 17—23. At that time, Jesus coming down from the mountain stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon, who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch him, for virtue went out from him, and healed all. And he, lifting up his eyes on his disciples, said, Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for you shall be filled. Blessed are ye that weep now, for you shall laugh. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake: be glad in that day and rejoice, for behold, your reward is great in heaven.

OFFERTORY. Exultabunt sancti in gloria, lætabuntur in cubilibus suis: exaltationes Dei in faucibus eorum, alleluia. The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God shall be in their mouths, alleluia.

FOR MANY MARTYRS, BISHOPS.

SECRET. Attend, O Lord, to our supplications, which we offer in commemoration of thy saints; that having no confidence in our own justice, we may be assisted by the merits of those who have been pleasing to thee. Through our Lord, &c.

FOR MARTYRS ONLY.

SECRET. We offer to thee, O Lord, the gifts of our devotion; and may they be pleasing to thee in honour of thy just ones, and be made salutary to us by thy mercy. Through our Lord, &c.

ANOTHER.

SECRET. Be appeased, we beseech thee, O Lord, by the gifts we offer; and by the intercession of thy holy martyrs N. and N. defend us from all dangers. Through our Lord, &c.

COMMUNION. Dico autem vobis amicis meis: ne terreamini ab his qui vos persequuntur. But I say to you, my friends, be not afraid of those who persecute you.

FOR MANY MARTYRS, BISHOPS.

POSTCOM. *Quæsumus Domine.* Replenished with the holy mysteries, we beseech thee, O Lord, that we may be blessed by their prayers, whose solemnity we celebrate. Through our Lord, &c.

FOR MARTYRS ONLY.

POSTCOM. *Præsta nobis.* Grant us, we beseech thee, O Lord, by the intercession of thy holy martyrs, N. and N. that what we touch with our lips, we may receive with pure minds. Through our Lord, &c.

ANOTHER.

POSTCOM. *Hæc nos communio.* May this communion, O Lord, purify us from crime, and by the intercession of thy holy martyrs, N. and N. make us partakers of a heavenly remedy. Through our Lord, &c.

Another Mass for many Martyrs.

INTROIT. *Ps. xxxvi.*

SALUS autem justorum a Domino: et protector eorum est in tempore tribulationis.

THE salvation of the just is from the Lord: and he is their protector in the time of trouble.

Ps. Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem. V. Gloria Patri.

Be not emulous of evil doers: nor envy them that work iniquity. Glory, &c.

The Prayer is said from the preceding Masses.

EPISTLE. **HEBREWS** x. 32—38. Brethren, call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions. And on the one hand indeed, by reproaches and tribulations were

made a gazing-stock; and on the other, become companions of them that were used in such sort. For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and lasting substance. Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you; that doing the will of God you may receive the promise. For yet a little and a very little while, and he that is to come, will come and will not delay. But my just man liveth by faith.

GRADUAL. Clamaverunt justi, et Dominus exaudivit eos, et ex omnibus tribulationibus eorum liberavit eos.

V. Juxta est Dominus his qui tribulato sunt corae; et humiles spiritu salvabit.

Alleluia, alleluia.

V. Te martyrur candidatus laudat exercitus Domine. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Qui seminant in lacrymis, in gaudio metent. **V.** Euntes ibant et flebant, mittentes semina sua. **V.** Venientes autem venient cum exultatione portantes manipulos suos.

The just cried, and the Lord heard them, and delivered them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart; and he will save the humble of spirit.

Alleluia, alleluia.

The white-robed army of martyrs praises thee, O Lord. Alleluia.

They that sow in tears, shall reap in joy.—Going they went and wept, casting their seeds. But coming they shall come with joyfulness, carrying their sheaves.

GOSPEL. ST MATTHEW xxiv. 3—13. At that time, as Jesus was sitting on mount Olivet, the disciples came to him privately, saying: Tell us when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world? And Jesus answering, said to them: Take heed that no man seduce you; for many will come in my name saying I

am Christ; and they will seduce many. And you shall hear of wars, and rumours of wars. See that ye be not troubled; for these things must come to pass, but the end is not yet: for nation shall rise against nation, and kingdom against kingdom, and there shall be pestilences and famines, and earthquakes in places: now all these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall put you to death, and you shall be hated by all nations for my name's sake; and then shall many be scandalized, and shall betray one another, and shall hate one another; and many false prophets shall rise, and shall seduce many; and because iniquity hath abounded, the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved.

OFFERTORY. Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori, illi autem sunt in pace, alleluia.

The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace, alleluia.

The Secret is taken from the preceding Masses.

COMMUNION. Quod dico vobis in tenebris, dicite in lumine dicit Dominus; et quod in aure auditis, prædicate super tecta.

That which I tell you in the dark, speak ye in the light, saith the Lord; and that which you hear in the ear, preach ye upon the house-tops.

Postcommunion from the preceding Masses.

Common of a Confessor and Bishop.

INTROIT. ECCLES. XLV

STATUIT ei Dominus testamentum pacis, et principem fecit eum; ut sit illi sacerdotii dignitas in æternum.

THE Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever.

Ps. Memento Domine

O Lord, remember

David, et omnis mansuetudinis ejus.

David, and all his meekness.

V. Gloria Patri.

Glory, &c.

PRAYER. *Da quæsumus.* Grant, we beseech thee O Almighty God, that the venerable solemnity of blessed N. thy confessor and bishop, may contribute to the increase of our devotion and promote our salvation. Through our Lord, &c.

LESSON. ECCLUS. xlv. 17—xlv. 20. Behold a great priest, who in his days pleased God, and was found just; and in the time of wrath was made a reconciliation. There was not any found like to him, who kept the law of the Most High. Therefore by an oath the Lord made him increase among his people. He gave him the blessing of all nations, and confirmed his covenant upon his head. He acknowledged him in his blessings: he preserved for him his mercy: and he found grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He made an everlasting covenant with him; and gave him a great priesthood; and made him blessed in glory. To execute the office of the priesthood, and to have praise in his name, and to offer to him worthy incense for an odour of sweetness.

GRADUAL. Ecce sacerdos magnus, qui in diebus suis placuit Deo. V. Non est inventus similis illi, qui conservaret legem Excel-si. Alleluia, alleluia. V. Tu es sacerdos in æternum secundum ordinem Melchisedech. Alleluia.

Behold a great priest, who in his days pleased God.—There was not any found like to him, who kept the law of the Most High. Alleluia, alleluia.—Thou art a priest for ever according to the order of Melchisedech. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis.

Blessed is the man that feareth the Lord: he delights exceedingly in his commandments.

V. Potens in terra erit semen ejus: generatio

His seed shall be mighty upon earth: the gener

rectorum benedicetur.

tion of the righteous shall be blessed.

V. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

In Paschal Time, the Gradual is omitted, and the following is said:

Alleluia, alleluia. V. Tu es sacerdos in æternum secundum ordinem Melchisedech. Alleluia. V. Hic est sacerdos, quem coronavit Dominus. Alleluia.

Alleluia, alleluia. Thou art a priest for ever according to the order of Melchisedech. Alleluia.-- This is the priest whom the Lord hath crowned. Alleluia.

GOSPEL. ST MATTHEW XXV. 14—23. At that time, Jesus spoke this parable to his disciples: A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five; and in like manner he that had received the two, gained other two; but he that had received the one, going his way, digged into the earth and hid his lord's money. But after a long time, the lord of those servants came and reckoned with them. And he that had received the five talents coming, brought other five talents, saying, Lord, thou didst deliver to me five talents; behold I have gained other five over and above. His Lord said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents came and said, Lord, thou deliveredst two talents to me; behold I have gained other two. His lord said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over any things; enter thou into the joy of thy lord.

OFFERTORY. Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

I have found David my servant, with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen him.

SECRET. May thy saints every where rejoice us, O Lord, we beseech thee; that while we commemorate their merits, we may experience their patronage. Through our Lord, &c.

COMMUNION. Fidelis servus et prudens, quem constituit Dominus super familiam suam: ut det illis in tempore tritici mensuram.

A faithful and wise servant, whom the Lord hath set over his family, to give them their measure of wheat in due season.

POSTCOM. *Præsta quæsumus.* Grant, we beseech thee, O Almighty God, that returning thanks for the blessings we have received, by the intercession of blessed N. thy confessor and bishop, we may receive still greater blessings. Through our Lord, &c.

Another Mass for a Confessor and Bishop.

INTROIT. Ps. CXXXI.

SACERDOTES tui Domine, induant justitiam, et sancti tui exultent: propter David servum tuum, non avertas faciem Christi tui.

LET thy priests, O Lord, be clothed with justice, and let thy saints rejoice: for thy servant David's sake, turn not away the face of thy anointed.

Ps. Memento Domine David, et omnis mansuetudinis ejus.

O Lord, remember David, and all his meekness.

V. Gloria Patri.

Glory, &c.

PRAYER. *Exaudi quæsumus.* Graciously hear our prayers, O Lord, we beseech thee, which we offer in solemn commemoration of blessed N. thy confessor and bishop; and absolve us from all sins by the merits of him who served thee worthily, interceding for us.—Through our Lord, &c.

EPISTLE. HEBREWS vii. 23—27. Brethren, there were made many priests, because by reason of death they were not suffered to continue: but Jesus, for that he continueth for ever, hath an everlasting priesthood. Whereby he is able also to save for ever them that come to God by him; always living to make intercession for us. For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily (as the other priests) to offer sacrifice first for his own sins, and then for the people's; for this Jesus Christ our Lord did once, in offering himself. .

GRADUAL. Sacerdotes ejus induam salutari: et sancti ejus exultatione exultabunt.

V. Illuc producam cornu David; paravi lucernam Christo meo.

Alleluia, alleluia.

V. Juravit Dominus, et non poenitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech. Alleluia.

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

There will I bring forth a horn to David; I have prepared a lamp for my Anointed.

Alleluia, alleluia.

The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis.

V. Potens in terra erit semen ejus: generatio rectorum benedicetur.

V. Gloria et divitiæ in domo ejus: et justitia ejus

Blessed is the man that feareth the Lord: he delights exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his

manet in sæculum sæculi. justice remaineth for ever
and ever.

In Paschal Time, the Gradual is omitted, and the following is said:

Alleluia, alleluia. V. Ju- Alleluia, alleluia.—The
ravavit Dominus, et non pœ- Lord hath sworn, and he
nitebit eum: Tu es sacer- will not repent: Thou art
dos in æternum secundum a priest for ever, accord-
ordinem Melchisedech.— ing to the order of Mel-
Alleluia. chisedech. Alleluia.

V. Amavit eum Domi- The Lord loved him and
nus, et ornavit eum; sto- adorned him; he clothed
lam gloriæ induit eum. him with a robe of glory.
Alleluia. Alleluia.

GOSPEL. ST MATTHEW xxiv. 42—47. At that time, Jesus said to his disciples, Watch ye, because ye know not at what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open: wherefore be you always ready, because at what hour you know not, the Son of man will come. Who, thinkest thou, is a faithful and wise servant, whom his Lord hath appointed over his family to give them meat in season? Blessed is that servant, whom when his Lord shall come, he shall find so doing. Amen I say to you, he shall place him over all his goods.

OFFERTORY. Veritas mea, My truth and my mercy
et misericordia mea cum shall be with him: and in
ipso: et in nomine meo my name shall his horn be
exaltabitur cornu ejus. exalted.

SECRET. We beseech thee, O Lord, that the annual solemnity of Saint N. thy confessor and bishop, may render us acceptable to thy mercy: that by these offices of pious expiation, while a blessed reward attends him, he may procure for us the gifts of thy grace. Through our Lord, &c.

COMMUNION. Beatus Blessed is that servant
servus, quem, cum venerit whom, when the Lord shall
Dominus, invenerit vigi- come he shall find watch

lantem: Amen dico vo- ing: Amen I say to you,
bis, super omnia bona sua he shall set him over all
constituet eum. his goods.

POSTCOM. *Deus fidelium.* O God, the rewarder of faithful souls, grant that we may obtain pardon by the prayers of blessed N. thy confessor and bishop, whose venerable festival we celebrate. Through our Lord, &c.

Common of Doctors.

INTROIT. ECCLUS. xv.

IN medio ecclesiæ aper-
uit os ejus; et imple-
vit eum Dominus spiritu
sapientiæ et intellectus:
stolam gloriæ induit eum.

IN the midst of the
church the Lord open-
ed his mouth: and filled
him with the spirit of wis-
dom and understanding:
he clothed him with a robe
of glory.

Ps. Bonum est confiteri
Domino; et psallere no-
mini tuo, Altissime.

It is good to give praise
to the Lord; and to sing to
thy name, O Most High.

V. Gloria Patri.

Glory, &c.

PRAYER. *Deus qui populo.* O God, who didst give to thy people blessed N. as a minister of eternal salvation, grant, we beseech thee, that we may deserve to have him as an intercessor in heaven, whom we have had a doctor of life upon earth. Through our Lord, &c.

EPISTLE. 2 TIMOTHY iv. 1—8. Dearly beloved, I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom. Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience, and doctrine. For there shall be a time, when they will not endure sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober. For I am even now ready to be sacrificed; and the time of my dissolution is at hand. I have

fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day; and not only to me, but to them also that love his coming.

GRADUAL. Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. V. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus. Alleluia, alleluia. V. Amavit eum Dominus, et ornavit eum: stolam gloriæ induit eum. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis.

V. Potens in terra erit semen ejus: generatio rectorum benedicetur.

V. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

In Paschal Time, the Gradual is omitted, and the following said:

Alleluia, alleluia. V. Amavit eum Dominus, et ornavit eum: stolam gloriæ induit eum. Alleluia.— V. Justus germinabit sicut lilium: et florebit in æternum ante Dominum. Alleluia.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment.—The law of his God is in his heart: and his steps shall not be supplanting. Alleluia, alleluia. The Lord loved him, and adorned him: he clothed him with a robe of glory. Alleluia.

Blessed is the man that feareth the Lord: he delights exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Alleluia, alleluia.—The Lord loved him, and adorned him: he clothed him with a robe of glory. Alleluia.—The just shall spring as the lily; and shall flourish for ever before the Lord. Alleluia.

GOSPEL. ST MATTHEW v. 13—19. At that time, Jesus said to his disciples, You are the salt of the earth; but if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more, but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house; so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. Do not think that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For, amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven: but he that shall do and teach, he shall be called great in the kingdom of heaven.

<p>OFFERTORY. Justus ut palma florebit: sicut cedrus, quæ in Libano est, multiplicabitur.</p>	<p>The just shall flourish like the palm-tree: he shall grow up like the cedar which is in Libanus.</p>
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SECRET. May the pious prayer of thy holy N. not be wanting to us, O Lord, which may render our offerings acceptable, and ever obtain for us thy forgiveness. Through our Lord, &c.

<p>COMMUNION. Fidelis servus et prudens, quem constituit Dominus super familiam suam; ut det illis in tempore tritici mensuram.</p>	<p>A faithful and wise steward, whom the Lord set over his family; to give them their measure of wheat in due season.</p>
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POSTCOM. Ut nobis. May blessed N. thy confessor and illustrious doctor approach to intercede for us, O Lord, that thy sacrifice may give us salvation. Through our Lord, &c.

Common of a Confessor, not a Bishop.

INTROIT. Ps. xxxvi.

OS justi meditabitur sapientiam, et lingua ejus loquetur judicium: lex Dei ejus in corde ipsius.

THE mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart.

Ps. Noli æmulari in malignantibus; neque zelaveris facientes iniquitatem.

Be not emulous of evil doers; nor envy them that work iniquity.

V. Gloria Patri.

Glory, &c.

PRAYER. *Deus qui nos.* O God, who givest us joy by the annual solemnity of blessed N. thy confessor, mercifully grant that we may imitate the actions of him whose festival we celebrate. Through our Lord, &c.

LESSON. *ECCLUS. xxxi. 8—11.* Blessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed, and could do evil things, and hath not done them: therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

GRADUAL. Justus ut palma florebit: sicut cedrus Libani multiplicabitur in domo Domini. V. Ad annuntiandum misericordiam tuam, et veritatem tuam per noctem. Alleluia, alleluia.

The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord.—To shew forth thy mercy in the morning, and thy truth in the night. Alleluia, alleluia.

V. Beatus vir, qui suffert tentationem; quoniam cum probatus fuerit,

Blessed is the man that endureth temptation; for when he hath been proved,

accipiet coronam vitæ. he shall receive the crown
Alleluia. of life. Alleluia.

*After Septuagesima, instead of the Alleluia and Verse,
the following is said :*

TRACT. Beatus vir, qui Blessed is the man that
timet Dominum: in man- feareth the Lord: he de-
datis ejus cupit nimis. lights exceedingly in his
commandments.

V. Potens in terra erit His seed shall be mighty
semen ejus: generatio rec- upon earth: the genera-
torum benedicetur. tion of the righteous shall
be blessed.

V. Gloria et divitiæ in Glory and wealth shall
domo ejus: et justitia be in his house: and his
ejus manet in sæculum justice remaineth for ever
sæculi. and ever.

*In Paschal time, the Gradual is omitted, and the fol-
lowing said :*

Alleluia, alleluia. V. Alleluia, alleluia. Bless-
Beatus vir, qui suffert ed is the man that endureth
tentationem; quoniam temptation; for when he
cum probatus fuerit, ac- hath been proved, he shall
cipiet coronam vitæ. Al- receive the crown of life.
leluia. V. Amavit eum Alleluia. The Lord loved
Dominus, et ornavit eum: him, and adorned him: he
stolam gloriæ induit eum. clothed him with a robe
Alleluia. of glory. Alleluia.

GOSPEL. ST LUKE xii. 35—40. At that time,
Jesus said to his disciples, Let your loins be girt, and
lamps burning in your hands, and you yourselves like
to men who wait for their Lord, when he shall return
from the wedding; that when he cometh and knocketh,
they may open to him immediately. Blessed are those
servants, whom the Lord when he cometh, shall find
watching. Amen I say to you, that he will gird him-
self, and make them sit down to meat, and passing
will minister unto them. And if he shall come in the
second watch, or come in the third watch, and find
them so, blessed are those servants. But this know
e, that if the householder did know at what hour the

thief would come, he would surely watch, and would not suffer his house to be broken open. Be ye then also ready; for at what hour you think not, the Son of man will come.

OFFERTORY. Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus. My truth and my mercy shall be with him: and in my name shall his horn be exalted.

SECRET. We offer to thee, O Lord, a sacrifice of praise, in commemoration of thy saints, by which we hope to be delivered from present and future evils. Through our Lord, &c.

COMMUNION. Beatus servus, quem cum venerit Dominus, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum. Blessed is the servant, whom when the Lord shall come, he shall find watching: amen I say to you, he shall set him over all his goods.

POSTCOM. *Refecti cibo.* Refreshed with heavenly meat and drink, we humbly beseech thee, our God, that we may be defended by the prayers of him in whose commemoration we have received these blessings. Through our Lord, &c.

Another Mass for a Confessor not a Bishop.

INTROIT. Ps. xci.

JUSTUS ut palma florebit, sicut cedrus Libani multiplicabitur: plantatus in domo Domini, in atriis domus Dei nostri.

THE just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God.

Ps. Bonum est confiteri Domino; et psallere nomini tuo, Altissime.

It is good to give praise to the Lord; and to sing to thy name, O Most High.

V. Gloria Patri.

Glory, &c.

PRAYER. *Adesto Domine.* Attend, O Lord, to our supplications, which we offer on the solemn festival of blessed N. thy confessor that we, who have no confi-

dence in our own justice, may be helped by the prayers of him who was pleasing to thee. Through our Lord, &c.

EPISTLE. 1 COR. iv. 9—14. Brethren, we are made a spectacle to the world, and to angels and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honourable, but we without honour. Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode, and we labour working with our own hands. We are reviled, and we bless: we are persecuted, and we suffer it: we are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all, even until now. I write not these things to confound you, but I admonish you as my dearest children: in Christ Jesus our Lord.

GRADUAL. Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. V. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus. Alleluia, alleluia. V. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis.

V. Potens in terra erit semen ejus: generatio rectorum benedicetur.

V. Gloria et divitiæ in domo ejus: et justitia ejus

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment.—The law of his God is in his heart: and his steps shall not be supplanted. Alleluia, alleluia. Blessed is the man that feareth the Lord: he delights exceedingly in his commandments. Alleluia.

Blessed is the man that feareth the Lord: he delights exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his

manet in sæculum sæculi. justice remaineth for ever
and ever.

In Paschal time, the Gradual is omitted, and the following said:

Alleluia, alleluia. V.	Alleluia, alleluia. Bless-
Beatus vir, qui timet	ed is the man that feareth
Dominum: in mandatis	the Lord: he delights
eiuscupit nimis. Alleluia.	exceedingly in his com-
V. Justus germinabit si-	mandments. Alleluia.—
cut lilium: et florebit in	The just shall spring as
æternum ante Dominum.	the lily: and flourish for
Alleluia.	ever before the Lord. Al-
	leluia.

GOSPEL. ST LUKE xii. 32—34. At that time, Jesus said to his disciples, Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not; where no thief approacheth, nor moth corrupteth: for where your treasure is, there will your heart be also.

OFFERTORY. In virtute	In thy strength, O Lord,
tua Domine lætabitur jus-	the just shall joy, and in
tus, et super salutare tu-	thy salvation he shall re-
um exaltabit vehementer:	joice exceedingly: thou
desiderium animæ ejus	hast given him his heart's
tribuisti ei.	desire.

SECRET. Grant us, we beseech thee, O Almighty God, that the oblation of our lowliness may be pleasing to thee in honour of thy saints, and purify us in body and mind. Through our Lord, &c.

COMMUNION. Amendico	Amen I say to you, that
vobis, quod vos qui reli-	you who have left all
quistis omnia, et secuti	things and followed me,
estis me, centuplum acci-	shall receive a hundred
pietis, et vitam æternam	fold, and possess life ever-
possidebitis.	lasting.

POSTCOM. Quæsumus. We beseech thee, Almighty God, that we who have received heavenly food, may, through the intercession of blessed N. thy confessor

be defended by the same from all adversity. Through our Lord, &c.

For Abbots.

INTROIT. PS. XXXVI.

OS justi meditabitur sapientiam, et lingua ejus loquetur judicium: lex Dei ejus in corde ipsius.

Ps. Noli æmulari in malignantibus; neque zelaveris facientes iniquitatem. V. Gloria Patri.

THE mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart.

Be not emulous of evil doers; nor envy them that work iniquity.

Glory, &c.

PRAYER. *Intercessio nos.* We beseech thee, O Lord, that the intercession of the blessed abbot N. may commend us to thee; that what we cannot obtain by our own merits, we may by his patronage. Through our Lord, &c.

LESSON. ECCLUS. xlv. 1—6. He was beloved of God and men, whose memory is in benediction; he made him like the saints in glory, and magnified him in the fear of his enemies; and with his words he made prodigies to cease; he glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him his glory; he sanctified him in his faith and meekness, and chose him out of all flesh; for he heard him and his voice, and brought him into a cloud; and he gave him commandments before his face, and a law of life and instruction.

GRADUAL. Domine prævenisti eum in benedictionibus dulcedinis: posuisti ejus coronam de lapide pretioso. V. Vitam petiit a te, et tribuisti ei longitudinem dierum in sæculum sæculi. Alleluia, alleluia. V. Justus ut palma flore-

O Lord, thou hast prevented him with blessings of sweetness; thou hast set on his head a crown of precious stones.—He asked life of thee, and thou hast given him length of days for ever and ever. Alleluia, alleluia. The just shall flourish like the

bit: sicut cedrus Libani multiplicabitur.

palm-tree; he shall grow up like the cedar of Libanus.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis.

Blessed is the man that feareth the Lord: he delights exceedingly in his commandments.

V. Potens in terra erit semen ejus: generatio rectorum benedicetur.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

V. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

In Paschal Time, the Gradual is omitted, and the following is said:

Alleluia, alleluia. V. Justus ut palma florebit: sicut cedrus Libani multiplicabitur. Alleluia. V. Justus germinabit sicut lilium; et florebit in æternum ante Dominum. Alleluia.

Alleluia, alleluia.—The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus. Alleluia.—The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

GOSPEL. ST MATTHEW xix. 27—29. At that time, Peter said to Jesus, Behold we have left all things, and have followed thee: what therefore shall we have? And Jesus said to them, Amen I say to you, that you who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall possess life everlasting.

OFFERTORY. Desiderium animæ ejus tribuisti

Thou hast given him his heart's desire, O Lord

ei Domine, et voluntate and hast not withholden
labiorum ejus non frau- from him the will of his
dasti eum; posuisti in lips; thou hast set on his
capite ejus coronam de head a crown of precious
lapide pretioso. stones.

SECRET. We beseech thee, O Lord, that thy holy abbot N. may pray that the offerings placed upon thy holy altar may profit us unto salvation. Through our Lord, &c.

COMMUNION. Fidelis A faithful and wisestew-
servus et prudens, quem ard, whom the Lord has
constituit Dominus super set over his family; to
familiam suam; ut det give them their measure
illis in tempore tritici of wheat in due season
mensuram.

POSTCOM. Protegat. May the blessed abbot N. protect us by his intercession, together with the reception of thy sacrament; that we may imitate his exemplary life, and experience his intercession. Through our Lord, &c.

Common of Virgins.

FOR A VIRGIN AND MARTYR.

INTROIT. Ps. CXVIII.

LOQUEBAR de testi-
moniiis tuis in con-
spectu regum, et non
confundebat: et medi-
tabar in mandatis tuis,
quæ dilexi nimis.

Ps. Beati immaculati in
via: qui ambulant in lege
Domini.

V. Gloria Patri.

PRAYER. Deus qui inter cetera. O God, who among other miracles of thy power, hast granted even to the weaker sex the victory of martyrdom, grant, we beseech thee, that we who celebrate the festival of thy blessed virgin and martyr N. may walk to thee by her example. Through our Lord, &c.

LESSON. ECCLUS. li. 1—12. I will give glory to

ISPOKE of thy testi-
monies before kings,
and I was not ashamed:
I meditated also on thy
commandments, which
I loved exceedingly.

Ps. Blessed are the un-
defiled in the way: who
walk in the law of the Lord

Glory, &c.

thee, O Lord my king, and I will praise thee, O God my saviour. I will give glory to thy name: for thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by, thou hast been my helper; and thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour. Out of the hands of them that sought my life, and from the gates of afflictions which compassed me about. From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt. From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue. My soul shall praise the Lord even to death: because thou, O Lord our God, deliverest them that wait for thee, and savest them out of the hands of the nations.

GRADUAL. Dilexisti justitiam, et odisti iniquitatem. V. Propterea unxit te Deus, Deus tuus, oleo lætitiæ. Alleluia, alleluia. V. Adducentur Regi virgines post eam, proximæ ejus afferentur tibi in lætitia. Alleluia.

Thou hast loved justice, and hated iniquity.— Therefore God, thy God, hath anointed thee with the oil of gladness. Alleluia, alleluia.— After her shall virgins be brought to the King, her neighbours shall be brought to thee with gladness. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Veni sponsa Christi, accipe coronam, quam tibi Dominus præparavit in æternum: pro cuius amore sanguinem tuum fudisti. V. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo læ-

Come, O spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever: for the love of whom thou didst shed thy blood.— Thou hast loved justice, and hated iniquity: therefore God, thy God, hath

titiaæ præ consortibus tuis.
V. Specie tua, et pulchritudine tua, intende, prospere procede, et regna.

anointed thee with the oil of gladness above thy fellows.—With thy comeliness and thy beauty, set out, proceed prosperously, and reign.

In Paschal Time, the Gradual is omitted, and the following is said:

Alleluia, alleluia. V. Adducentur Regi virgines post eam: proximæ ejus afferentur tibi in lætitia. Alleluia.—V. Specie tua, et pulchritudine tua, intende, prospere procede, et regna. Alleluia.

Alleluia, alleluia. After hershallvirginsbe brought to the King: her neighbours shall be brought to thee with gladness. Alleluia. With thy comeliness and thy beauty, set out, proceed prosperously, and reign.

GOSPEL. ST MATTHEW xxv. 1—13. At that time, Jesus spoke to his disciples this parable: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise: but the five foolish, having taken their lamps, did not take oil with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept: and at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps: and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage, and the door was shut; but at last came also the other virgins saying, Lord, Lord, open to us: but he answered, saying, Amen I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour

OFFERTORY. Afferentur Regi virgines post eam: proximæ ejus afferentur tibi in lætitia et exultatione; adducentur in templum Regi Domino.

After her shall virgins be brought to the King: her neighbours shall be brought to thee with gladness and rejoicing; they shall be brought into the temple to the King our Lord.

SECRET. Receive, O Lord, the offerings we bring on the solemn festival of thy blessed virgin and martyr N. by whose intercession we hope for deliverance. Through our Lord, &c.

COMMUNION. Confundantur superbi, quia injuste iniquitatem fecerunt in me: ego autem in mandatis tuis exercebor, in tuis justificationibus, ut non confundar.

Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments, in thy justifications, that I may not be confounded.

POSTCOM. *Auxilientur.* May we be helped, O Lord, by the mysteries we have received; and thy blessed virgin and martyr N. interceding for us, may they make us rejoice in everlasting protection. Through our Lord, &c.

Another Mass.

FOR A VIRGIN AND MARTYR.

INTROIT. Ps. CXVIII.

ME expectaverunt peccatores ut perderent me: testimonia tua Domine intellexi: omnis consummationis vidi finem: latum mandatum tuum nimis.

Ps. Beati immaculati in via: qui ambulant in lege Domini.

V. Gloria Patri.

PRAYER. *Indulgentiam.* We beseech thee, O Lord, that the blessed virgin and martyr N. may

THE wicked have waited for me to destroy me: I have understood thy testimonies, O Lord: I have seen an end of all perfection: thy commandment is exceeding broad.

Blessed are the undefiled in the way: who walk in the law of the Lord.

Glory, &c.

implore for us forgiveness; who was ever pleasing to thee by the merit of chastity, and the confession of thy power. Through our Lord, &c.

LESSON. ECCLUS. li. 13—17. O Lord, my God, thou hast exalted my dwelling place upon the earth, and I have prayed for death to pass away. I called upon the Lord, the Father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud, without help. I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard, and thou hast saved me from destruction, and hast delivered me from the evil time. Therefore I will give thanks, and praise thee, O Lord our God.

GRADUAL. Adjuvabit eam Deus vultu suo: Deus, in medio ejus, non commovebitur. V. Fluminis impetus lætificat civitatem Dei; sanctificavit tabernaculum suum Altissimus. Alleluia, alleluia. V. Hæc est virgo sapiens, et una de numero prudentum. Alleluia.

God will helper with his countenance: God is in the midst of her, she shall not be moved.—The stream of the river maketh the city of God joyful; the Most High hath sanctified his own tabernacle. Alleluia, alleluia.—This is a wise virgin, and one of the number of the prudent. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Veni sponsa Christi, accipe coronam, quam tibi Dominus præparavit in æternum; pro cuius amore sanguinem tuum fudisti. V. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis. V. Specie tua, et pulchritudine tua, intende, pros-

Come, O spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever: for the love of whom thou didst shed thy blood.—Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.—With thy comeliness and

pere procede, et regna. thy beauty set out, proceed
prosperously, and reign.

In Paschal Time, the Gradual is omitted, and the following is said:

Alleluia, alleluia. V. Hæc est virgo sapiens, et una de numero prudentum. Alleluia. V. O quam pulchra est casta generatio cum claritate! Alleluia. Alleluia, alleluia.—This is a wise virgin, and one of the number of the prudent. Alleluia.—O how beautiful is the chaste generation with glory! Alleluia.

GOSPEL. ST MATTHEW xiii. 44—52. At that time, Jesus spoke this parable to his disciples: The kingdom of heaven is like unto a treasure hidden in a field; which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes; which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him, Yes. He said unto them, Therefore every scribe instructed in the kingdom of heaven, is like to a man who is a householder, who bringeth forth out of his treasure new things and old.

OFFERTORY. Diffusa est gratia in labiis tuis: Grace is poured abroad in thy lips: therefore hath propterea benedixit te Deus in æternum, et in sæculum sæculi. God blessed thee for ever, and for ages of ages.

SECRET. Graciously receive, O Lord, the offerings devoted to thee through the merits of thy blessed

virgin and martyr N. and grant that they may procure us perpetual support. Through our Lord, &c.

COMMUNION. *Feci iudicium et justitiam Domine; non calumnientur mihi superbi: ad omnia mandata tua dirigebar; omnem viam iniquitatis odio habui.* I have done judgment and justice, O Lord; let not the proud calumniate me: I was directed to all thy commandments; I have hated all wicked ways.

POSTCOM. *Divini numeris.* Replenished with the bounty of thy divine gift, we beseech thee, O Lord our God, that by the intercession of thy blessed virgin and martyr N. we may live for ever by the participation thereof. Through our Lord, &c.

For a Virgin only.

INTROIT. PS. XLIV.

DILEXISTI justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis.

THOU hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi.

My heart hath uttered a good word: I speak my works to the King.

V. Gloria Patri.

Glory, &c.

PRAYER. *Exaudi nos.* Graciously hear us, O God our Saviour, that as we rejoice in the festival of thy blessed virgin N. we may be instructed in the affection of pious devotion. Through our Lord, &c.

EPISTLE. 2 CORINTH. x. 17—xi. 1, 2. Brethren, he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom God commendeth. Would to God you could bear with some little of my folly, but do bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

GRADUAL. *Specie tua, et pulchritudine tua, in-* With thy comeliness and thy beauty, set out,

tende, prospere procede, et regna. V. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. Alleluia, alleluia. V. Adducentur Regi virgines post eam: proximæ ejus afferentur tibi in lætitia. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Audi filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam. V. Vultum tuum deprecabuntur omnes divites plebis: filiæ regum in honore tuo. V. Adducentur Regi virgines post eam: proximæ ejus afferentur tibi. V. Afferentur in lætitia et exultatione: adducentur in templum Regis.

In Paschal Time, the Gradual is omitted, and the following said:

Alleluia, alleluia. V. Adducentur Regi virgines post eam: proximæ ejus afferentur tibi in lætitia. Alleluia. V. Specie tua, et pulchritudine tua, intende, prospere procede, et regna. Alleluia.

proceed prosperously, and reign.—Because of truth, and meekness and justice: and thy right hand shall conduct thee wonderfully. Alleluia, alleluia.—After her shall virgins be brought to the King: her neighbours shall be brought to thee with gladness. Allel.

Hearken, O daughter, and see, and incline thy ear: for the King hath greatly desired thy beauty. All the rich among the people shall entreat thy countenance: the daughters of kings in thy honour.—After her shall virgins be brought to the King: her neighbours shall be brought to thee.—They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

Alleluia, alleluia.—After her shall virgins be brought to the King: her neighbours shall be brought to thee in gladness. Alleluia. With thy comeliness and thy beauty, set out, proceed prosperously, and reign. Alleluia.

GOSPEL. ST MATT. xxv. 1—13. At that time,

Jesus spoke this parable to his disciples: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them; but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps; and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying, Lord, Lord, open to us; but he answering said, Amen I say to you, I know ye not. Watch ye, therefore, because you know not the day nor the hour.

OFFERTORY. *Filiæ regum in honore tuo: astitit regina a dextris tuis, in vestitu deaurato, circumdata varietate.*

The daughters of kings in thy honour: the queen stood on thy right hand, in gilded clothing, surrounded with variety.

SECRET. May the offering of thy holy people be accepted by thee, O Lord, in honour of thy saints, by whose merits they are sensible of having received help in tribulation. Through our Lord, &c.

COMMUNION. *Quinque prudentes virgines acceperunt oleum in vasis suis cum lampadibus: media autem nocte clamor factus est, ecce sponsus venit: exite obviam Christo Domino.*

The five wise virgins took oil in their vessels with the lamps: and at midnight there was a cry made, behold the bridegroom cometh: go ye forth to meet Christ our Lord.

POSTCOM. *Satiasti.* Thou hast fed thy family, O Lord, with holy gifts; we beseech thee ever to comfort

us by her intercession, whose festival we celebrate. Through our Lord, &c.

Another Mass for a Virgin only.

INTROIT. *Ps.* XLIV.

VULTUM tuum deprecabuntur omnes divites plebis: adducuntur Regi virgines post eam: proximæ ejus adducuntur tibi in lætitia et exultatione.

ALL the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbours shall be brought to thee in gladness and rejoicing.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi.

My heart hath uttered a good word: I speak my works to the King.

V. Gloria Patri.

Glory, &c.

PRAYER. *Exaudi nos.* Graciously hear us, O God our Saviour, that as we rejoice in the festival of thy blessed virgin N. we may be instructed in the affection of pious devotion. Through our Lord, &c.

EPISTLE. I CORINTH. vii. 25—34. Brethren, Concerning virgins I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned; and if a virgin marry, she hath not sinned; nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren, The time is short; it remaineth, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy as though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the

Lord, how he may please God; but he that is with a wife, is solicitous for the things of the world, how he may please his wife; and he is divided: and the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit; in Christ Jesus our Lord.

GRADUAL. Concupivit Rex decorem tuum, quoniam ipse est Dominus Deus tuus. V. Audi filia, et vide, et inclina aurem tuam. Alleluia, alleluia. V. Hæc est virgo sapiens, et una de numero prudentum. Alleluia.

The King hath greatly desired thy beauty, for he is the Lord thy God.—Hearken, O daughter, and see, and incline thy ear. Alleluia, alleluia.—This is a wise virgin, and one of the number of the prudent. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Audi filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam. V. Vultum tuum deprecabuntur omnes divites plebis: filiæ regum in honore tuo. V. Adducentur Regi virgines post eam: proximæ ejus afferentur tibi. V. Afferentur in lætitia et exultatione: adducentur in templum Regis.

Hearken, O daughter, and see, and incline thy ear: for the King hath greatly desired thy beauty. All the rich among the people shall entreat thy countenance: the daughters of kings in thy honour.—After her shall virgins be brought to the King: her neighbours shall be brought to thee. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

In Paschal Time, the Gradual is omitted, and the following is said:

Alleluia, alleluia. V. Hæc est virgo sapiens, et una de numero prudentum. Alleluia. V. O quam

Alleluia, alleluia.—This is a wise virgin, and one of the number of the prudent. Alleluia.—O how

pulchra est casta generatio cum claritate! Alleluia.

beautiful is the chaste generation with glory! Alleluia.

GOSPEL. ST MATTHEW xiii. 44—52. At that time, Jesus spoke this parable to his disciples: The kingdom of heaven is like unto a treasure hidden in a field: which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way, and sold all that he had and bought it. Again, the kingdom of heaven is like to a net east into the sea, and gathering together of all kinds of fishes; which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth; so shall it be at the end of the world. The angels shall go out and shall separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him, Yes. He said unto them, Therefore every scribe instructed in the kingdom of heaven, is like to a man who is a householder, who bringeth forth out of his treasure new things and old.

OFFERTORY. Afferentur Regi virgines post eam: proximæ ejus afferentur tibi in lætitia et exultatione: adducentur in templum Regi Domino.

After her shall virgins be brought to the King: her neighbours shall be brought to thee with gladness and rejoicing: they shall be brought into the temple, to the King our Lord.

SECRET. May the offering of thy holy people be accepted by thee, O Lord, in honour of thy saints, by whose merits they are sensible of having received help in tribulation.

COMMUNION. Simile est regnum cœlorum homini negotiatori, quærenti bonas margaritas; inventa

The kingdom of heaven is like to a merchant seeking good pearls; who, when he had found

autem una pretiosa margarita, dedit omnia sua, et comparavit eam. one pearl of great price, gave all that he had, and bought it.

POSTCOM. *Satiasti.* Thou hast fed thy family, O Lord, with holy gifts; we beseech thee ever to comfort us by her intercession, whose festival we celebrate. Through our Lord, &c.

For one Martyr, not a Virgin.

INTROIT. *Ps. cxviii.*

ME expectaverunt peccatores ut perderent me: testimonia tua Domine intellexi: omnis consummationis vide finem: latum mandatum tuum nimis.

Ps. Beati immaculati in via: qui ambulant in lege Domini.

V. Gloria Patri.

PRAYER. *Deus qui inter cetera.* O God, who among other miracles of thy power, hast granted even to the weaker sex the victory of martyrdom, grant, we beseech thee, that we who celebrate the festival of thy blessed martyr N. may walk to thee by her example. Through our Lord, &c.

LESSON. I will give glory to thee, O Lord my king, as at p. XLII.

GRADUAL. Dilexisti iustitiam, et odisti iniquitatem. V. Propterea unxit te Deus, Deus tuus, oleo lætitiæ. Alleluia, alleluia. V. Adducentur Regi virgines post eam: proximæ ejus afferentur tibi in lætitia. Alleluia.

THE wicked have waited for me to destroy me: I have understood thy testimonies, O Lord: I have seen an end of all perfection: thy commandment is exceedingly broad.

Blessed are the undefiled in the way: who walk in the law of the Lord.

Glory, &c.

Thou hast loved justice, and hated iniquity. Therefore God, thy God, hath anointed thee with the oil of gladness. Alleluia, alleluia. After her shall virgins be brought to the King: her neighbours shall be brought to thee with gladness. Alleluia.

After Septuagesima, instead of the Alleluia and Verse the following is said:

TRACT. Veni sponsa Christi, accipe coronam, quam tibi Dominus præparavit in æternum: pro cuius amore sanguinem tuum fudisti. V. Dilexisti justitiam, et odisti iniquitatem; propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis. V. Specie tua, et pulchritudine tua, intende, prospere procede, et regna.

Come, O spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever: for the love of whom thou didst shed thy blood.— Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. With thy comeliness, and thy beauty, set out, proceed prosperously, and reign.

In Paschal Time the Gradual is omitted, and the following said:

Alleluia, alleluia. V. Specie tua, et pulchritudine tua, intende, prospere procede, et regna. Alleluia. V. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. Alleluia.

Alleluia, alleluia. With thy comeliness, and thy beauty, set out, proceed prosperously, and reign. Alleluia. Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia.

GOSPEL. The kingdom of heaven is like unto a treasure, as p. LIII.

OFFERTORY. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi. Allel.

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages. Allel.

SECRET. Receive, O Lord, the offerings we bring on the solemn festival of thy blessed martyr N., by whose intercession we hope for deliverance. Through our Lord, &c.

COMMUNION. Principes Princes have persecuted

persecuti sunt me gratis; et a verbis tuis formidavit cor meum: lætabor ego super eloquia tua: quasi qui invenit spolia multa. me without cause; and my heart hath been in awe of thy words: I will rejoice at thy words, as one that hath found great spoil.

POSTCOM. *Auxilientur.* May we be helped, O Lord, by the mysteries we have received; and thy blessed martyr N. interceding for us, may they make us rejoice in everlasting protection. Through our Lord, &c.

For a Holy Woman, neither Virgin nor Martyr.

INTROIT. P. cxviii.

COGNOVI Domine, quia æquitas judiciorum tua, et in veritate tua humiliasti me: confige timore tuo carnes meas; a mandatis tuis timui.

I Know, O Lord, that thy judgments are equity, and in thy truth thou hast humbled me: pierce thou my flesh with thy fear; I am afraid of thy commandments.

Ps. Beati immaculati in via: qui ambulant in lege Domini.

Blessed are the undefiled in the way: who walk in the law of the Lord.

V. Gloria Patri.

Glory, &c.

PRAYER. *Exaudi nos.* Graciously hear us, O God our Saviour, that as we rejoice in the festival of blessed N. we may be instructed in the affection of pious devotion. Through our Lord, &c.

LESSON. PROVERBS xxxi. 10—31. Who shall find a valiant woman? the price of her is as of things brought from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good and not evil all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands: she is like the merchant's ship, she bringeth her bread from afar: and she hath risen in the night, and given prey to her household, and victuals to her maidens: she hath considered a field, and bought it; with the fruit of her hands she hath planted a vineyard.

She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good; her lamp shall not be put out in the night. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow; for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry; fine linen and purple is her covering. Her husband is honourable in the gates, when he sitteth among the senators of the land. She made fine linen and sold it, and delivered a girdle to the Chananite. Strength and beauty are her clothing: and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue: she hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed; her husband, and he praised her. Many daughters have gathered together riches; thou hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates.

GRADUAL. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum. V. Propter veritatem, et mansuetudinem, et justitiam; et deducet te mirabiliter dexterata tua. Alleluia, alleluia. V. Specie tua, et pulchritudine tua, intende, prospere procede, et regna. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Veni sponsa Christi, accipe coronam,

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. Because of truth and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia, alleluia.—With thy comeliness, and thy beauty set out, proceed prosperously, and reign. Alleluia.

Come, O spouse of Christ, receive the crown, which

quam tibi Dominus præparavit in æternum. V. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis. V. Specie tua, et pulchritudine tua, intende, prospere procede, et regna.

the Lord hath prepared for thee for ever.—Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.—With thy comeliness, and thy beauty, set out, proceed prosperously, and reign.

In Paschal Time the Gradual is omitted, and the following said:

Alleluia, alleluia. V. Specie tua, et pulchritudine tua, intende, prospere procede, et regna. Alleluia. V. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. Alleluia.

Alleluia, alleluia.—With thy comeliness, and thy beauty, set out, proceed prosperously, and reign. Alleluia. Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia.

GOSPEL.—*The same as p. LIII.*

OFFERTORY. Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi.

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

SECRET. May the offering of thy holy people be accepted by thee, O Lord, in honour of thy saints, by whose merits they are sensible of having received help in tribulation. Through our Lord, &c.

COMMUNION. Dilexisti justitiam, et odisti iniquitatem; propterea unxit te Deus, Deus tuus oleo lætitiæ præ consortibus tuis.

Thou hast loved justice, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

POSTCOM. *Satiasti.* Thou hast fed thy family, O Lord, with holy gifts; we beseech thee ever to com-

fort us by her intercession, whose festival we celebrate. Through our Lord, &c.

On the Anniversary of the Dedication of a Church.

INTROIT. *Gen. xxvii.*

TERRIBILIS est locus iste: hic domus Dei est, et porta cœli; et vocabitur aula Dei.

Ps. Quam dilecta tabernacula tua Domine virtutum! concupiscit, et deficit anima mea in atria Domini.

V. Gloria Patri.

TERRIBLE is this place: it is the house of God, and the gate of heaven; and shall be called the court of God.

How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.

Glory, &c.

PRAYER. *Deus qui nobis.* O God, who dost renew to us every year the day of the consecration of this thy holy temple, and dost ever bring us again in safety to the holy mysteries, graciously hear the prayers of thy people, and grant that whoever enters this temple to implore blessings, may rejoice in having obtained all his requests. Through our Lord, &c.

LESSON. *APOCALYPSE xxi. 2—5.* In those days, I saw the holy city, the new Jerusalem, coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying, Behold the tabernacle of God with men; and he will dwell with them: and they shall be his people, and God himself with them shall be their God: and God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne said, Behold, I make all things new.

GRADUAL. Locus iste a Deo factus est, inestimabile sacramentum, irreprehensibilis est. V. Deus cui astat angelorum cho-

This place was made by God, an invaluable mystery, it is without reproof. O God, before whom stand the choir of angels, gra-

rus, exaudi preces servorum tuorum. Alleluia, alleluia. V. Adorabo ad templum sanctum tuum; et confitebor nomini tuo. Alleluia.

After Septuagesima, the Alleluia and Verse are omitted, and the following said:

TRACT. Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat in Jerusalem. V. Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc nunc et usque in sæculum.

In Paschal Time the Gradual is omitted, and the following said:

Alleluia, alleluia. V. Adorabo ad templum sanctum tuum; et confitebor nomini tuo. Alleluia. V. Bene fundata est domus Domini supra firmam petram. Alleluia.

ciously hear the prayers of thy servants. Alleluia, alleluia. V. I will worship towards thy holy temple; and I will give glory to thy name. Alleluia.

They that trust in the Lord shall be as mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. Mountains are round about it: so the Lord is round about his people, from henceforth now and for ever.

Alleluia, alleluia.—I will worship towards thy holy temple; and I will give glory to thy name. Alleluia. The house of the Lord is well founded upon a firm rock. Alleluia.

GOSPEL. ST LUKE xix. 1—10. At that time, Jesus entering in, walked through Jericho. And behold there was a man named Zachæus, who was the chief of the publicans, and he was rich; and he sought to see Jesus who he was, and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree that he might see him, for he was to pass that way. And when Jesus was come to the place, looking up, he saw him, and said to him, Zachæus, make haste and come down, for this day I must abide in thy house. And he made haste and came down, and received him with joy. And when all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner. But Zachæus standing, said to

the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man of any thing, I restore him four-fold. Jesus said to him, This day is salvation come to this house; because he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost. **CREDO.**

OFFERTORY. Domine Deus, in simplicitate cordis mei lætus obtuli universa; et populum tuum, qui repertus est, vidi cum ingenti gaudio: Deus Israel, custodi hanc voluntatem. Alleluia. O Lord God, in the simplicity of my heart, I have joyfully offered all these things; and I have seen with great joy thy people, which are present: O God of Israel, keep this will. Alleluia.

SECRET. Favourably incline to our prayers, O Lord, we beseech thee, that while we offer these our present vows, we may by thy assistance deserve to arrive at eternal rewards. Through our Lord, &c.

COMMUNION. Domus mea, domus orationis vocabitur, dicit Dominus: in ea omnis qui petit, accipit; et qui quærit, invenit; et pulsanti, aperietur, My house shall be called the house of prayer, saith the Lord: every one that asks therein, receives; and he who seeks, finds; and to him who knocks, it shall be opened.

POSTCOM. Deus qui. O God, who preparest of living and chosen stones an eternal habitation for thy majesty, assist thy suppliant people, that what benefits thy Church by corporal space, may be enlarged by spiritual increase. Through our Lord, &c.

VOTIVE MASSES.

Mass of the Blessed Trinity.

INTROIT. Tob. xii.

BENEDICTA sit sancta Trinitas, atque indivisa unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. **B**LESSED be the holy Trinity, and undivided unity: we will give glory to him, because he hath shewed his mercy to us.

Ps. Domine Dominus
noster, quam admirabile
est nomen tuum in uni-
versa terra!

O Lord, our Lord, how
wonderful is thy name in
all the earth!

V. Gloria Patri.

Glory, &c.

PRAYER. *Omnipotens.* O Almighty and eternal God,
who hast granted thy servants to acknowledge the
glory of the eternal Trinity in the confession of the
true faith, and to adore thy unity in the power of thy
majesty: we beseech thee that by firmness in the
same faith, we may be ever protected from all adver-
sities. Through our Lord, &c.

EPISTLE. 2 CORINTH. xiii. 11—13. Brethren,
rejoice, be perfect, take exhortation, be of one mind,
have peace, and the God of peace and of love shall be
with you. Salute one another in a holy kiss: all the
saints salute you. The grace of our Lord Jesus Christ,
and the charity of God, and the communication of the
Holy Ghost be with you all. Amen.

GRADUAL. Benedictus
es Domine, qui intueris
abyssos, et sedes super
Cherubim. V. Benedictus
es Domine in firmamento
cœli, et laudabilis in sæcu-
la. Alleluia, alleluia. V.
Benedictus es Domine
Deus patrum nostrorum,
et laudabilis in sæcula.
Alleluia.

Blessed art thou, O Lord,
who beholdest the depths
and sittest upon the Che-
rubim.—Blessed art thou,
O Lord, in the firmament
of heaven, and worthy of
praise for ever. Blessed
art thou, O Lord God of
our fathers, and worthy of
praise for ever. Alleluia,
alleluia.

*After Septuagesima, instead of the Alleluia and Verse,
the following is said:*

TRACT. Te Deum Pa-
trem ingenitum, te Fili-
um unigenitum, te Spi-
ritum Sanctum Paracli-
tum: sanctam et indivi-
duam Trinitatem toto
corde confitemur, lauda-
mus, atque benedicimus.

We glorify, praise, and
bless, with our whole
hearts, thee O God the
Father not begotten, thee
the only begotten Son,
thee the Holy Ghost the
Paraclete, the holy and
undivided Trinity.

V. Quoniam magnus es tu, et faciens mirabilia: tu es Deus solus.

V. Tibi laus, tibi gloria, tibi gratiarum actio, in sæculas æternæ, O beata Trinitas.

In Paschal Time, the Gradual is omitted, and the following is said:

Alleluia, alleluia. V. Benedictus es Domine Deus Patrum nostrorum, et laudabilis in sæcula. Alleluia. V. Benedicamus Patrem et Filium cum Sancto Spiritu. Alleluia.

GOSPEL. ST JOHN xv. 26—xvi. 1—4. *as on the Sunday within the Octave of the Ascension.*

OFFERTORY. Benedictus sit Deus Pater, unigenitusque Dei Filius, Sanctus quoque Spiritus; quia fecit nobiscum misericordiam suam.

SECRET. Sanctify, we beseech thee, O Lord our God, by the invocation of thy holy name, the victim of this oblation, and through the same, perfect us to thee an eternal sacrifice.

Preface of the B. Trinity.

COMMUNION. Benedicimus Deum cœli, et coram omnibus viventibus confitebimur ei; quia fecit nobiscum misericordiam suam.

POSTCOM. *Proficiat.* May the reception of this sacrament, O Lord our God, and the confession of the holy and the eternal Trinity, and its undivided unity, profit us to the salvation of body and soul. Through our Lord, &c.

For thou art great, and dost wonderful things; thou alone art God.

To thee be praise, to thee glory, to thee thanksgiving for ever and ever, O blessed Trinity.

Alleluia, alleluia. Blessed art thou, O Lord God of our fathers, and worthy of praise for ever.—Alleluia. Let us bless the Father and Son with the Holy Ghost. Alleluia.

Blessed be God the Father, and the only-begotten Son of God, and also the Holy Ghost; because he hath shewn his mercy towards us.

Quicum unigenito. p. 20.

We bless the God of heaven, and before all living we will praise him; because he has shewn his mercy to us.

*Mass of the Holy Ghost.*INTROIT. *Wisd. I.*

SPIRITUS Domini replevit orbem terrarum: et hoc quod continet omnia, scientiam habet vocis.

Ps. Exurgat Deus, et dissipentur inimici ejus: et fugiant qui oderunt eum a facie ejus.

V. Gloria Patri.

PRAYER. *Deus qui corda.* O God who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that we may be truly wise in the same Spirit, and ever rejoice in his consolation. Through our Lord, &c. in the unity of the same, &c.

LESSON. ACTS viii. 14—17. In those days, when the apostles that were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come, prayed for them, that they might receive the Holy Ghost; for he was not as yet come upon any of them, but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

GRADUAL. Beatagens, cujus est Dominus Deus eorum: populus, quem elegit Dominus in hereditatem sibi. V. Verbo Domini cœli firmati sunt: et spiritu oris ejus omnis virtus eorum. Alleluia, alleluia.

V. *Veni Sancte Spiritus, reple tuorum corda fidelium: et tui amoris in eis ignem accende. Allel.

THE Spirit of the Lord hath filled the whole earth: and that which containeth all things hath knowledge of the voice.

Let God arise, and his enemies be scattered: and let them that hate him fly before his face.

Glory, &c.

Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance. By the word of the Lord the heavens were established: and all the power of them by the spirit of his mouth. Alleluia, alleluia.

Come, O Holy Spirit, fill the hearts of thy faithful; and kindle in them the fire of thy love. Alleluia

* Here all kneel.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. *Emitte spiritum tuum, et creabuntur: et renovabis faciem terræ.*

V. *O quam bonus et suavis est, Domine, spiritus tuus in nobis.*

V. * *Veni Sancte Spiritus, reple tuorum, corda fidelium; et tui amoris in eis ignem accende.*

In Paschal Time, instead of the Gradual, the following is said:

Alleluia, alleluia. V. *Emitte Spiritum tuum, et creabuntur: et renovabis faciem terræ. Alleluia.* V. * *Veni Sancte Spiritus, reple tuorum corda fidelium; et tui amoris in eis ignem accende. Alleluia.*

GOSPEL. ST JOHN xiv. *23—31. on Whit-Sunday.*

OFFERTORY. *Confirma hoc, Deus, quod operatus es in nobis: a templo tuo quod est in Jerusalem, tibi offerent reges munera.*

SECRET. Sanctify, we beseech thee, O Lord, the gifts we offer, and cleanse our hearts by the light of the Holy Spirit. Through our Lord, &c. in the unity of the same Holy Spirit, &c.

Preface, Qui ascendens, p. 19.

COMMUNION. *Factus est repente de cœlo sonus tamquam advenientis spi-*

Send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth.—O how good and sweet, O Lord, is thy spirit within us.

Come, O Holy Spirit, fill the hearts of thy faithful; and kindle in them the fire of thy love.

Alleluia, alleluia. Send forth thy Spirit, and they shall be created; and thou shalt renew the face of the earth. Allel.—Come, O Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love. Alleluia.

Confirm this, O God, which thou hast wrought in us: from thy temple which is in Jerusalem, kings shall offer presents to thee.

There came suddenly a sound from heaven as of a mighty wind coming;

* Here all kneel.

ritus vehementis; ubi erant sedentes, et repleti sunt omnes Spiritu Sancto, loquentes magnalia Dei.

where they were sitting, and they were all filled with the Holy Ghost, speaking the wonderful works of God.

POSTCOM. *Sancti Spiritus.* May the infusion of the Holy Spirit cleanse our hearts, O Lord, and render them fruitful by the inward aspersion of his sacred dew. Through our Lord, &c. in the unity of the same, &c.

Mass of the Blessed Virgin Mary.

FROM ADVENT TILL CHRISTMAS.

INTROIT. *Isaias XLV.*

RORATE cœli desuper, et nubes pluant justum: aperiatur terra, et germinet Salvatorem.

DROP down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a Saviour.

Ps. Benedixisti Domine terram tuam; avertisti captivitatem Jacob.

Lord thou hast blessed thy land; thou hast turned away the captivity of Jacob.

V. Gloria Patri.

Glory, &c.

PRAYER. *Deus qui de beatæ.* O God, who didst please that thy Word should take flesh, at the message of an angel, in the womb of the blessed Virgin Mary, grant to thy supplicants that we who believe her to be truly the mother of God, may be helped by her intercession with thee. Through the same Lord, &c.

LESSON. *ISAIAS vii. 10—15, as above, page 47.*

GRADUAL. Tollite portas, principes, vestras; et elevamini portæ æternales: et introibit Rex gloriæ.

Lift up your gates, O ye princes; and be ye lifted up, O eternal gates: and the King of glory shall enter in.

V. Quis ascendet in montem Domini, aut quis stabit in loco sancto ejus?

Who shall ascend into the mountain of the Lord, or who shall stand in his

Innocens manibus et mundo corde. Alleluia, alleluia.

V. Ave Maria, gratia plena: Dominus tecum; benedicta tu in mulieribus. Alleluia.

holy place? The innocent in hands and clean of heart. Alleluia, alleluia.

Hail Mary, full of grace: the Lord is with thee; blessed art thou among women. Alleluia.

GOSPEL, ST LUKE i. 26—38, *as above page 48.*

OFFERTORY. Ave Maria, gratia plena: Dominus tecum; benedicta tu in mulieribus.

Hail Mary, full of grace: the Lord is with thee; blessed art thou among women.

SECRET. Confirm, O Lord, in our minds, we beseech thee, the mysteries of the true faith: that we who confess him who was conceived of a virgin to be true God and man, may deserve to arrive at eternal joy, by the power of his saving resurrection. Through the same, &c.

Preface, Et te in veneratione beatæ Mariæ, p. 21.

COMMUNION. Ecce virgo concipiet, et pariet filium; et vocabitur nomen ejus Emmanuel.

Behold a virgin shall conceive, and bring forth a son; and his name shall be called Emmanuel.

POSTCOM. *Gratiam tuam.* Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through the same, &c.

Mass of the B. V. Mary.

FROM CHRISTMAS TILL CANDLEMAS.

INTROIT. *Ps. xliv.*

VULTUM tuum deprecabuntur omnes divites plebis: adducentur Regi virgines post eam: proximæ ejus adducentur tibi in lætitia, et exultatione.

ALL the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King; her neighbours shall be brought to thee in gladness and rejoicing.

Ps. Eructavit cor meum
verbum bonum, dico ergo
opera mea Regi.

My heart hath uttered
a good word: I speak my
works to the King.

V. Gloria Patri.

Glory, &c.

PRAYER. *Deus qui salutis.* O God, who by the fruitful virginity of blessed Mary, hast bestowed on mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession for us, through whom we have been found worthy to receive the author of life, our Lord Jesus Christ thy Son, who lives, &c.

EPISTLE. TITUS iii. 4—7. *As above, page 64.*

GRADUAL. Speciosus
forma præ filiis hominum:
diffusa est gratia in labiis
tuis.

Thou art beautiful above
the sons of men: grace is
poured abroad in thy lips.

V. Eructavit cor meum
verbum bonum: dico ego
opera mea Regi: lingua
mea calamus scribæ velo-
citer scribentis. Alle-
luia, alleluia.

My heart hath uttered
a good word; I speak my
works to the King: my
tongue is the pen of a scri-
ver that writeth swiftly.
Alleluia, alleluia.

V. Post partum virgo
inviolata permansisti:
Dei genitrix intercede
pro nobis. Alleluia.

After child-birth thou
didst remain a virgin: O
mother of God intercede
for us. Alleluia.

*After Septuagesima, instead of the Alleluia and Verse,
the following is said:*

TRACT. Gaude Maria
virgo, cunctas hæreses
sola interemisti. V.
Quæ Gabrielis archan-
geli dictis credidisti. V.
Dum virgo Deum et ho-
minem genuisti: et post
partum virgo inviolata
permansisti. V. Dei geni-
trix, intercede pro nobis.

Rejoice, O virgin Mary;
thou alone hast destroyed
all heresies.—Who didst
believe at the words of the
archangel Gabriel. Whilst
a virgin, thou didst bring
forth God and man: and
after child-birth didst re-
main a spotless virgin.—
Mother of God, intercede
for us.

GOSPEL, ST LUKE ii. 15—20. *As above, page 64.*

OFFERTORY. *Felix nam-
que es sacra virgo Maria,
et omni laude dignissima:
quia ex te ortus est sol
justitiæ, Christus Deus
noster.*

For thou art happy, O
holy virgin Mary, and
most worthy of all praise;
because from thee arose
the sun of justice, Christ
our Lord.

SECRET. We beseech thee, O Lord, receive our offer-
ings and prayers, and both cleanse us by heavenly mys-
teries, and mercifully hear us. Through our Lord, &c.

COMMUNION. *Beata vis-
cera Mariæ virginis, quæ
portaverunt æterni Patris
Filium.*

Blessed is the womb of
the virgin Mary, which
bore the Son of the eter-
nal Father.

POSTCOM. *Hæc nos communico.* May this commu-
nion, O Lord, purify us from crime, and, by the inter-
cession of the blessed virgin Mary, mother of God,
make us partakers of a heavenly remedy. Through
the same, &c.

Mass of the B. V. Mary.

FROM CANDLEMAS TO EASTER.

INTROIT.

SALVE sancta parens,
Senixapuerpera Regem,
qui cælum terramque re-
git in sæcula sæculorum.

HAIL holy parent, who
didst bring forth the
King, who rules heaven
and earth for ever.

Ps. Eructavit cor meum
verbum bonum; dico ego
opera mea Regi.

My heart hath uttered a
good word; I speak my
works to the King.

V. Gloria Patri.

Glory, &c.

PRAYER. *Concede nos.* Grant to us thy servants,
we beseech thee, O Lord God, to enjoy perpetual
health of mind and body, and by the glorious inter-
cession of blessed Mary ever virgin, to be delivered
from present sorrow, and to enjoy eternal gladness.—
Through our Lord, &c.

LESSON. *ECCLUS.* xxiv. 14—16. From the be-
ginning, and before the world, was I created, and unto
the world to come I shall not cease to be; and in the
holy dwelling place I have ministered before him.
And so was I established in Sion, and in the holy city

likewise I rested, and my power was in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

GRADUAL. *Benedicta et venerabilis es virgo Maria, quæ sine tactu pudoris, inventa es mater Salvatoris. V. Virgo Deigenitrix, quem totus non capit orbis, in tua se clausit viscera, factus homo. Alleluia, alleluia. V. Virga Jesse floruit: Virgo Deum et hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Alleluia.*

Thou art blessed and venerable O Virgin Mary, who without any violation of purity, wert found the mother of our Saviour.— O virgin mother of God, he whom the whole world is unable to contain, being made man inclosed himself in thy womb. Alleluia, alleluia. The rod of Jesse hath blossomed: a virgin hath brought forth God and man: God hath restored peace, reconciling in himself the lowest with the highest. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. *Gaude Maria Virgo, cunctas hæreses sola interemisti. V. Quæ Gabrielis Archangelicis credidisti. V. Dum virgo Deum et hominem genuisti: et post partum virgo inviolata permansisti. V. Dei genitrix intercede pro nobis.*

Rejoice, O Virgin Mary, thou alone hast destroyed all heresies. Who didst believe the words of the Archangel Gabriel. Whilst a virgin, thou didst bring forth God and man: and after childbirth thou didst remain a pure virgin.— O mother of God intercede for us.

GOSPEL. *ST LUKE xi. 27—28. At that time, as Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the breasts that gave thee suck. But he said, Yea rather, blessed are they who hear the word of God, and keep it.*

OFFERTORY. Felix namque es sacra virgo Maria, et omni laude dignissima: quia ex te ortus est sol justitiæ, Christus Deus noster.

For thou art happy, O holy Virgin Mary, and most worthy of all praise: because from thee arose the sun of justice, Christ our Lord.

SECRET. Through thy mercy, O Lord, and by the intercession of blessed Mary, ever virgin, may this oblation procure for us present and perpetual prosperity and peace. Through our Lord, &c.

COMMUNION. Beata viscera Mariæ virginis, quæ portaverunt æterni Patris Filium.

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

POSTCOM. *Sumptis.* Having received, O Lord, these helps to our salvation, grant, we beseech thee, that we may be ever protected by the patronage of blessed Mary, ever virgin, in whose honour we have made these offerings to thy majesty. Through our Lord, &c.

Mass of the B. V. Mary.

FROM EASTER TO PENTECOST.

INTROIT.

SALVE sancta parens, Senixapuerpera Regem, qui cœlum terramque regit in sæcula sæculorum.

Ps. Eructavit cor meum verbum bonum; dico ego opera mea regi.

V. Gloria Patri.

PRAYER. *Concede nos.* Grant to us thy servants, we beseech thee, O Lord God, to enjoy perpetual health of mind and body, and by the glorious intercession of blessed Mary, ever virgin, to be delivered from present sorrow, and to enjoy eternal gladness. Through our Lord, &c.

LESSON. ECCLUS. xxiv. 14—16. *as above, page LXIX.*

HAIL, holy parent, who didst bring forth the King, who rules heaven and earth for ever.

My heart hath uttered a good word; I speak my works to the King.

Glory, &c.

Alleluia, alleluia. V. Virga Jesse floruit: virgo Deum et hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Alleluia. V. Ave Maria, gratia plena: Dominus tecum; benedicta tu in mulieribus. Alleluia.

Alleluia, alleluia. The rod of Jesse hath blossomed: a virgin hath brought forth God and man: God hath restored peace, reconciling in himself the lowest with the highest. Alleluia. Hail Mary, full of grace: the Lord is with thee; blessed art thou among women. Alleluia.

GOSPEL. ST JOHN xix. 25—27. *As above, page 237.*

OFFERTORY. Beata es virgo Maria, quæ omnium portasti Creatorem: genuisti quæ te fecit, et in æternum permanes virgo. Alleluia.

Thou art blessed, O virgin Mary, who didst bear the Creator of all things: thou didst bring forth him who made thee, and thou remainest for ever a virgin. Alleluia.

SECRET. We beseech thee, O Lord, receive our offerings and prayers, and both cleanse us by heavenly mysteries, and mercifully hear us. Through our Lord, &c.

COMMUNION. Beata viscera Mariæ virginis, quæ portaverunt æterni Patris Filium. Alleluia.

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father. Alleluia.

POSTCOM. *Sumptis.* Having received, O Lord, these helps to our salvation, grant, we beseech thee, that we may be ever protected by the patronage of blessed Mary ever virgin, in whose honour we have made these offerings to thy majesty. Through our Lord, &c.

Mass of the B. V. Mary.

FROM PENTECOST TO ADVENT.

INTROIT.

SALVE sancta parens, Senixa puerpera Regem; qui cœlum terramque regit in sæcula sæculorum.

HAIL holy parent, who didst bring forth the King; who rules heaven and earth for ever.

Ps. Eructavit cor meum
verbum bonum: dico ego
opera mea Regi.

My heart hath uttered a
good word: I speak my
works to the King.

V. Gloria Patri.

Glory, &c.

PRAYER. *Concede nos.* Grant to us thy servants,
we beseech thee, O Lord God, to enjoy perpetual health
of mind and body, and by the glorious intercession of
blessed Mary, ever virgin, to be delivered from present
sorrow, and to enjoy eternal gladness. Through our
Lord, &c.

LESSON. ECCLUS. xxiv. 14 — 16: *As above, page LXIX.*

GRADUAL. Benedicta
et venerabilis es virgo
Maria, quæ sine tactu
pudoris, inventa es mater
Salvatoris. V. Virgo
Dei genitrix, quem totus
non capit orbis, in tua
se clausit viscera, factus
homo. Alleluia, alleluia.
V. Post partum virgo
inviolata permansisti: Dei
genitrix intercede pro no-
bis. Alleluia.

Thou art blessed and ve-
nerable, O Virgin Mary,
who without any viola-
tion of purity, wert found
the mother of our Saviour
O Virgin Mother of God,
he whom the whole world
is unable to contain, being
made man, inclosed him-
self in thy womb. Alle-
luia, alleluia. After child-
birth thou didst remain a
pure virgin; O Mother of
God, intercede for us.
Alleluia.

GOSPEL. ST LUKE xi. 27 — 28: *As above, page LXIX.*

OFFERTORY. Ave Ma-
ria, gratia plena; Domi-
nus tecum: benedicta tu
in mulieribus, et benedic-
tus fructus ventris tui.

Hail Mary, full of grace;
the Lord is with thee:
blessed art thou among
women, and blessed is the
fruit of thy womb.

SECRET. Through thy mercy, O Lord, and by the
intercession of blessed Mary, ever virgin, may this
oblation procure for us present and perpetual pros-
perity and peace. Through our Lord, &c.

COMMUNION. Beata
viscera Mariæ Virginis,
quæ portaverunt æterni
Patris Filium.

Blessed is the womb of
the Virgin Mary, which
bore the Son of the eter-
nal God.

POSTCOM. *Sumptis.* Having received, O Lord, these helps to our salvation, grant we beseech thee, that we may be ever protected by the patronage of blessed Mary, ever virgin, in whose honour we have made these offerings to thy majesty. Through our Lord, &c.

Mass for a Bridegroom and Bride.

INTROIT. *Job VII. VIII.*

DEUS Israel conjungat vos; et ipse sit vobiscum, qui misertus est duobus unicis: et nunc Domine, fac eos plenius benedicere te.

MAY the God of Israel join you together; and may he be with you, who took pity upon two only children: and now, O Lord, make them bless thee more fully.

Ps. Beati omnes qui timeant Dominum; qui ambulat in viis ejus.

Blessed are all they that fear the Lord; that walk in his ways.

V. Gloria Patri.

Glory, &c.

PRAYER. *Exaudi nos.* Graciously hear us, Almighty and merciful God; that what is performed by our ministry may be more fully accomplished by thy blessing. Through our Lord, &c.

EPISTLE. *EPHES. v. 22—23.* Brethren, let women be subject to their husbands as to the Lord; for the husband is the head of the wife, as Christ is the head of the Church: He is the saviour of his body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it; that he might sanctify it, cleansing it by the laver of water in the word of life; that he might present it to himself a glorious Church, not having spot, nor wrinkle, nor any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it; as also Christ doth the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother

and shall stick to his wife; and they shall betwo in one flesh. This is a great sacrament; but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love his wife as himself, and let the wife fear her husband.

GRADUAL. Uxor tua sicut vitis abundans in lateribus domus tuæ. V. Filii tui sicut novellæ olivarum in circuitu mensæ tuæ. Alleluia, alleluia. V. Mittat vobis Dominus auxilium de sancto, et de Sion tueatur vos. Alleluia.

Thy wife shall be as a fruitful vine on the sides of thy house.—Thy children as olive plants round about thy table. Alleluia, alleluia.—May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

TRACT. Ecce sic benedicetur omnis homo qui timet Dominum. V. Benedicat tibi Dominus ex Sion; et videas bona Jerusalem omnibus diebus vitæ tuæ. V. Et videas filios filiorum tuorum: pacem super Israel.

Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Sion; and mayest thou see the good things of Jerusalem all the days of thy life.—And mayest thou see thy children's children: peace upon Israel.

In Paschal Time the Gradual is omitted, and the following said:

Alleluia, alleluia. V. Mittat vobis Dominus auxilium de sancto, et de Sion tueatur vos. Alleluia. V. Benedicat vobis Dominus ex Sion; qui fecit cælum et terram. Alleluia.

Alleluia, alleluia. May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.—May the Lord out of Sion bless you; he that made heaven and earth. Alleluia.

GOSPEL. ST MATTHEW XIX. 3—6. At that time, the Pharisees came to Jesus, tempting him and saying, Is it lawful for a man to put away his wife for every

cause? Who answering, said to them, Have ye not read, that he who made man from the beginning, made them male and female? and he said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.

OFFERTORY. In te spe-	In thee, O Lord, have I
ravi Domine: dixi, tu es	hoped: I said, thou art my
Deus meus; in manibus	God; my times are in thy
tuis tempora mea.	hands.

SECRET. Receive, we beseech thee, O Lord, the gift offered for the sacred law of matrimony; and be thou the disposer of the work of which thou art the author. Through our Lord, &c.

After the Pater Noster, the Priest standing at the Epistle corner of the Altar, and turning towards the Bridegroom and Bride kneeling before the Altar, says over them the following Prayers:

PRAYER. *Propitiare Domine.* Favourably attend to our supplications, O Lord, and graciously protect thy institution, by which thou hast provided for the propagation of mankind; that the union made by thy appointment, may be preserved by thy assistance. Through our Lord, &c.

Oremus.

Let us pray.

O God, who by the power of thy might didst make all things of nothing, and having ordered the beginning of the universe, and made man to the image of God, didst so appoint for him the inseparable help of woman, as to give to the body of woman its beginning from the flesh of the man, teaching us thereby that what it pleased thee to form from one, it would never be lawful to put asunder. O God, who hast consecrated the conjugal union by so excellent a mystery, as to represent the sacrament of Christ and the Church by the nuptial contract: O God, by whom woman is united with man, and that alliance ordained in the beginning

is gifted with that blessing, which alone was taken away neither by the punishment of original sin, nor by the sentence of the deluge: look down favourably upon this thy handmaid, who being now to be joined in matrimony, prays to be defended by thy protection. May the yoke upon her be of charity and peace; faithful and chaste may she marry in Christ, and remain an imitator of holy women. May she be pleasing to her husband, as Rachel; prudent, as Rebecca; long-lived and faithful, as Sara. May the author of sin find none of his actions in her. May she remain constant to faith and the commandments: united to one, may she fly all unlawful connexions. May she protect her weakness by the strength of discipline. May she be grave in bashfulness, venerable in modesty, instructed in heavenly doctrine. May she be fruitful in children, approved and innocent; and may she arrive at the repose of the blessed, and the kingdom of heaven; and may they both see the children of their children to the third and fourth generation, and arrive at desired old age. Through the same Jesus Christ our Lord, &c.

The Priest then continues the Mass, and at the proper time administers the Holy Communion to the new-married couple.

<p>COMMUNION. Ecce sic benedicetur omnis homo qui timet Dominum; et videas filios filiorum tuorum: pax super Israel.</p>	<p>Behold, thus shall every man be blessed that feareth the Lord; and mayest thou see thy children's children: peace upon Israel.</p>
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POSTCOM. Quæsumus. We beseech thee, Almighty God, to accompany the institutions of thy providence with thy gracious favour; that thou mayest preserve those with lasting peace whom thou unitest in lawful union. Through our Lord Jesus Christ, &c.

Before the Blessing of the People, the Priest turns to the new-married couple and says,

May the God of Abraham, the God of Isaac, and the God of Jacob, be with you, and may he accomplish his blessing upon you; that you may see your children's

children even to the third and fourth generation, and afterwards have eternal life, by the grace of our Lord Jesus Christ, who lives, &c.

The Priest seriously admonishes them to be faithful to each other; to observe continence at times of prayer, and especially on fasts and solemn festivals; mutually to love each other; and to persevere in the fear of God. Then he sprinkles them with holy water, and concludes the Mass in the usual manner.

Occasional Prayers.

Said at the choice of the Priest, on certain days which are not doubles.

FOR THE INTERCESSION OF SAINTS.

PRAYER. *Concede quæsumus.* Grant, we beseech thee, O Almighty God, that the intercession of holy Mary, mother of God, of all the holy apostles, martyrs, confessors, and virgins, and of all thy elect, may ever cause us to rejoice; that while we celebrate their memory, we may experience their patronage. Through the same Lord Jesus Christ, &c.

SECRET. Be appeased, O Lord, with the gifts which we offer; and by the intercession of blessed Mary, ever virgin, with all thy saints, defend us from all dangers. Through our Lord, &c.

POSTCOM. *Sumpsimus.* We have received heavenly mysteries, O Lord, in the commemoration of the blessed Mary, ever virgin, and of all thy saints: grant we beseech thee, that what we celebrate in time, we may obtain in the joys of eternity. Through our Lord, &c.

For the Prayer A cunctis, for the Intercession of the Saints, with its Secret and Postcommunion, see the 5th Sunday after Epiphany, page 102.

FOR ALL DEGREES IN THE CHURCH.

PRAYER. *Omnipotens.* O almighty and everlasting God, by whose spirit the whole body of the Church is sanctified and governed, graciously hear our supplications for all orders, that by the gift of thy grace, all degrees may serve thee faithfully. Through our Lord, &c. in the unity of the same, &c.

SECRET. Grant to thy servants, O Lord, the pardon of their sins, consolation in life, and thy perpetual direction; that serving thee, they may ever deserve to obtain thy mercy. Through our Lord, &c.

POSTCOM. *Libera.* Deliver, we beseech thee, O Lord, thy servants who make supplication to thee; that living a holy life, they may not be injured by any adversity. Through our Lord, &c.

For the Pope. Deus omnium. See *First Sunday of Advent*, page 39.

FOR PASTORS AND THEIR CONGREGATIONS.

PRAYER. *Omnipotens sempiterne.* O almighty and everlasting God, who alone dost great wonders; extend to thy servants, and to the congregations committed to them, the spirit of thy grace; and pour forth upon them the perpetual dew of thy benediction, that they may please thee in truth. Through our Lord, &c. in the unity of the same Holy Spirit, &c.

SECRET. Look down propitiously, O Lord, upon the offerings of thy servants; and what we offer devoutly for them in the honour of thy name, may they perceive to be beneficial to them. Through our Lord, &c.

POSTCOM. *Quos cælesti.* Accompany those, O Lord, with continual protection, whom thou enlivenest with a heavenly gift; and grant that those whom thou ceasest not to cherish, may be made worthy of eternal redemption. Through our Lord, &c.

FOR THE CONGREGATION AND FAMILY.

PRAYER. *Defende.* Defend, we beseech thee, O Lord, by the intercession of blessed Mary, ever virgin, this family from all adversity, and while prostrate before thee with their whole heart, graciously protect them in thy clemency from all snares of their enemies. Through our Lord, &c.

SECRET. Accept, O Almighty God, we beseech thee, the offering of our devotion; and by the virtue of this sacrament, protect thy servants from all adversities. Through our Lord, &c.

POSTCOM. *Sumptis.* Having received the gifts of thy redemption, grant, we beseech thee, O merciful God, by the celebration of them, the support of thy protection, against all adversities. Through our Lord, &c.

**FOR THE PRESERVATION OF CONCORD IN A
CONGREGATION.**

PRAYER. *Deus largitor.* O God, the giver of peace, and lover of charity, grant to thy servants true concord in the accomplishment of thy will, that we may be delivered from all the temptations which assault us. Through our Lord, &c.

SECRET. Grant, we beseech thee, O Lord, being appeased by this sacrifice, that we who pray to be absolved from our own sins may not be loaded with those of others. Through our Lord, &c.

POSTCOM. *Spiritus.* Pour forth upon us, O Lord, the spirit of thy love, that, by thy mercy, thou mayest make those of one mind whom thou hast fed with one celestial food. Through our Lord, &c. in the unity of the same Holy Spirit, &c.

For the Prayer, Ecclesiæ tuæ, against the persecutors of the Church, see First Sunday of Advent, page 39.

FOR ANY NECESSITY.

PRAYER. *Deus refugium.* O God, our refuge and strength, thou who art the author of mercy, attend to the pious prayers of thy Church, and grant that what we ask in faith, we may effectually obtain. Through our Lord, &c.

SECRET. Grant, O merciful God, that this salutary oblation may both free us continually from our own sins, and defend us from all adversities. Through our Lord, &c.

POSTCOM. *Sumpsimus.* We have received, O Lord, the gifts of thy sacred mysteries, humbly beseeching thee, that what thou hast commanded us to do in remembrance of thee, may produce help to our infirmity: who livest and reignest, &c.

IN ANY TRIBULATION.

PRAYER. *Ne despicias.* O Almighty God, despise not thy people crying out in affliction, but for the glory of thy name be appeased, and succour those in tribulation. Through our Lord, &c.

SECRET. Mercifully receive, O Lord, the offerings by which thou wert pleased to be pacified, and by thy powerful mercy restore to us safety. Through our Lord, &c.

POSTCOM. *Tribulationem.* Mercifully look down upon our tribulation, O Lord, we beseech thee, and turn away the wrath of thy indignation, which we justly deserve. Through our Lord, &c.

FOR RAIN.

PRAYER. *Deus in quo.* O God, in whom we live, move, and be, grant us seasonable rain; that being sufficiently assisted by present support, we may the more confidently seek after things eternal. Through our Lord, &c.

SECRET. Be appeased with the offerings we make, O Lord, we beseech thee, and grant us the seasonable aid of sufficient rain. Through our Lord, &c.

POSTCOM. *Da nobis.* Grant us wholesome rain, O Lord, we beseech thee, and graciously pour out upon the parched up face of the earth showers from heaven. Through our Lord, &c.

FOR FINE WEATHER.

PRAYER. *Ad te nos Domine.* Graciously hear us, O Lord, who cry to thee, and grant fair weather to us thy suppliants, that being justly afflicted for our sins, thy mercy may intervene, and we may experience thy clemency. Through our Lord, &c.

SECRET. May thy mercy, we beseech thee, O Lord, ever precede and follow us, and graciously accept these offerings, which we present to be consecrated to thy name for our sins, that by the intercession of thy saints they may profit us all unto salvation. Through our Lord, &c.

POSTCOM. *Quæsumus.* We beseech thy clemency,

O Almighty God, that thou wouldst restrain the inundation of waters, and vouchsafe to shew us the brightness of thy countenance. Through our Lord, &c.

FOR THE REMISSION OF SINS.

PRAYER. *Deus qui nullum.* O God, who rejectest no one, but art appeased in thy tender mercy by the penance of the greatest sinners, mercifully regard our humble prayers, and enlighten our hearts, that we may be able to fulfil thy commandments. Through our Lord, &c.

SECRET. May this sacrifice, O Lord, which we offer thee for our sins, be a gift accepted by thee; and may it promote the salvation both of the living and the dead. Through our Lord, &c.

POSTCOM. *Exaudi.* Graciously hear the prayers of thy family, O Almighty God; and grant that these sacred mysteries which we have received from thee, may by thy grace be preserved incorrupt within us. Through our Lord, &c.

FOR OUR SPECIAL FRIENDS.

PRAYER. *Deus qui charitatis.* O God, who by the grace of the Holy Ghost didst infuse the gifts of charity into the hearts of thy faithful, grant to thy servants, for whom we implore thy clemency, health of mind and body; that they may love thee with all their strength, and may accomplish with perfect love the things that are pleasing to thee. Through our Lord, &c. in the unity of the same Holy Ghost, &c.

SECRET. We beseech thee, O Lord, have mercy on thy servants, for whom we offer to thy majesty this sacrifice of praise; that by these holy mysteries they may obtain the grace of a heavenly benediction, and arrive at the glory of eternal happiness. Through our Lord, &c.

POSTCOM. *Divina.* We offer divine mysteries, and beseech thee, O Lord, that this salutary sacrament may secure prosperity and peace for those, for the love of whom we have offered it to thy majesty.

FOR OUR ENEMIES.

PRAYER. *Deus pacis.* O God, the lover and preserver of peace and charity, grant to all our enemies true peace and charity, and grant them remission of all their sins; and powerfully deliver us from all their snares. Through our Lord, &c.

SECRET. Be appeased, we beseech thee, O Lord, with the gifts which we offer, and deliver us in thy mercy from our enemies, and grant them the pardon of their sins. Through our Lord, &c.

POSTCOM. *Hæc nos.* May this communion, O Lord, deliver us from our sins, and defend us from the snares of our enemies. Through our Lord, &c.

Masses for the Dead.

FOR THE DAY OF ALL SOULS.

INTROIT.

REQUIEM æternam
dona eis Domine; et
lux perpetua luceat eis.

ETERNAL rest give to
them, O Lord; and
let perpetual light shine
upon them.

Ps. Te decet hymnus
Deus in Sion; et tibi red-
detur votum in Jerusalem:
exaudi orationem meam;
ad te omnis caro veniet.
Requiem, &c. *is repeated.*

A hymn, O God, be-
cometh thee in Sion; and
a vow shall be paid to thee
in Jerusalem: O Lord,
hear my prayer; all flesh
shall come to thee. Eternal
rest, &c.

PRAYER. *Fidelium.* O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins; that by our pious supplications, they may obtain the pardon which they have always desired. Who livest and reignest, &c.

EPISTLE. 1 CORINTH. XV. 51—57. Brethren, Behold I tell you a mystery: we shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again

incorruptible, and ~~we shall be changed~~. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

GRADUAL. Requiem æternam dona eis Domine; et lux perpetua luceat eis. V. In memoria æterna erit justus; ab auditione mala non timebit.

TRACT. Absolve Domine animas omnium fidelium defunctorum ab omni vinculo delictorum:

V. Et gratia tua illis succurrente, mereantur evadere judicium ultionis:

V. Et lucis æternæ beatitudine perfrui.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Absolve, O Lord, the souls of all the faithful departed from every bond of sins:

And by the help of thy grace may they be enabled to escape the judgment of punishment:

And enjoy the happiness of light eternal.

SEQUENCE.

Dies iræ, dies illa,
Solvat sæculum in favilla,
Teste David cum Sibylla.

The dreadful day, the day of ire
Shall kindle up the avenging fire
Around the expiring world;
And earth, as sybils said of old,
And as the prophet king foretold,
Shall be in ruin hurled.

QUANTUS tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus!

How great the trembling and the fear
When the tremendous Judge draws
near,
When the great trumpet's blown!

TUBA mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.

And thundering to earth's utmost
bound,
Shall rouse the slumbering nations
round,
To stand at God's high throne!

Mors stupebit et natura,
Cum resurget creatura
Judicanti responsura.

Nature and death shall see amazed
Poor trembling man for judgment
raised,
Leaving the dreary tomb ;

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.

Then shall the awful book come forth,
Where stands the saint's recorded
worth,
And guilty sinner's doom.

Judex ergo cum sedebit,
Quidquid latet, apparebit :
Nil inultum remanebit.

He shall be judge, whose piercing sight
Brings every hidden deed to light,
And leaves no thought concealed ;

Quid sum miser tunc dicturus ?
Quem patronum rogaturus ?
Cum vix justus sit securus.

Where then shall be the sinner's place,
When scarcely shall the just find
grace
For all his works revealed ?

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me fons pietatis.

O thou most high, tremendous King !
From thy eternal mercy's spring
Pure grace flows ever free ;

RECORDARE Jesu pie,
Quod sum causa tuæ viæ,
Ne me perdas illa die.

Jesus, my God ! to thee I pray,
O save me in that dreadful day,
By all thou didst for me.

QUÆRENS me sedisti lassus ;
Redemisti crucem passus :
Tantus labor non sit cassus.

Thou soughtest me at Sichar's well,
How great thy torments who shall tell,
My heavy debt to pay ?

JUSTE Judex ultionis,
Donum fac remissionis
Ante diem rationis.

O righteous Judge ! 'tis thine to spare,
Let me thy kind forgiveness share
Before that awful day.

INGEVISCO tanquam reus :
Culpa rubet vultus meus :
Supplici parce Deus.

Conscious of guilt, I weep and groan,
I blush my weight of sins to own ;
O cleanse my soul's deep stain !

QUI Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

Thou who wert moved at Mary's tear,
And the repentant thief didst hear,
Let not my hope be vain.

PRECES meæ non sunt dignæ :
Sed tu bonus fac benigne,
Ne perenni cremer igne.

Let my unworthy prayer be heard,
Save me by thy indulgent word,
From hell's dark, dreadful land ;

INTER oves locum præsta,
Et ab hædis me sequestra
Statuens in parte dextra.

And far from goats, O may thy grace
Grant me among thy sheep a place,
Ranked on thy own right hand.

CONFUTATIS maledictis,
Flammis acribus addictis,
Voca me cum benedictis.

When sinners on that day shall know
Their sentence to eternal woe,
Call me to bliss above :

ORO supplex et acclinis,
Cor contritum quasi cinis :
Gere curam mei finis.

With broken heart to thee I bend,
Spare me thy suppliant in the end ;
Save me, O God of love

LACRYMOSA dies illa,
Qua resu get ex favilla
Judicandus homo reus.

A fearful day, a day of tears,
When, to be judged, poor man appears,
Summoned at God's behest :

Hunc ergo parce Deus.
Pie Jesu Domine
Dona eis requiem. Amen.

Spare me *then*, Lord I receive my prayer.
Let those who sleep thy mercy share,
Grant them eternal rest. Amen.

GOSPEL. ST JOHN v. 25—29. At that time, Jesus said to the multitudes of the Jews, Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so he hath given to the Son also to have life in himself; and he hath given him power to do judgment, because he is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.

OFFERTORY. Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum; sed signifer sanctus Michael repræsentet eas in lucem sanctam:—Quam olim Abrahæ promisisti, et semini ejus.

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed, from the pains of hell and from the deep pit: deliver them from the mouth of the lion, that hell may not swallow them up, and they may not fall into darkness; but may the holy standard bearer Michael introduce them to the holy light: Which thou didst promise of old to Abraham and to his seed.

V. Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas Domine de morte transire ad vitam. Quam olim Abrahæ promisisti, et semini ejus.

We offer to thee, O Lord, sacrifice and prayers: do thou receive them in behalf of those souls whom we commemorate this day: grant them, O Lord, to pass from death to that life: Which thou didst promise of old to Abraham and to his seed.

SECRET. Mercifully look down upon this sacrifice which we offer to thee for the souls of thy servants, O Lord, we beseech thee; that to those, to whom thou didst grant the merit of Christian faith, thou mayest also grant its reward. Through our Lord, &c.

COMMUNION. Lux æterna luceat eis Domine:—
Cum sanctis tuis in æternum quia pius es.

May light eternal shine upon them, O Lord: With thy saints for ever, because thou art merciful.

V. Requiem æternam dona eis Domine; et lux perpetua luceat eis: Cum sanctis

Eternal rest give to them, O Lord; and let perpetual light shine upon them: With thy saints, &c. *as above.*

POSTCOM. *Animabus.* We beseech thee, O Lord, that the prayer of thy suppliants may benefit the souls of thy servants; that thou mayest deliver them from all their sins, and make them partakers of thy redemption. Who livest and reignest, &c.

No blessing is given in Masses for the Dead.

Note.—*That in all Masses or the Dead, the Introit, Gradual, Tract, Offertory, and Communion, are the same as above.*

Mass on the Day of Decease or Burial.

PRAYER. *Deus cui.* O God, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant N. which thou hast this day commanded to depart out of this world; that thou mayest not deliver it into the hands of the enemy, nor forget it unto the end; but command it to be received by holy angels, and to be carried to its country Paradise; that, as in thee it hoped and believed, it may not suffer the pains of hell, but possess eternal joys. Through our Lord, &c.

EPISTLE. 1 THESS. iv. 12—17. Brethren, we will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through

Jesus will God bring with him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven, with commandment, and with the voice of an Archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

GOSPEL. ST JOHN xi. 21—27. At that time, Martha said to Jesus, Lord, if thou hadst been here, my brother had not died: but now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her, Thy brother shall rise again. Martha saith to him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life: he that believeth in me although he be dead, shall live; and every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him, Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

SECRET. Be merciful, we beseech thee, O Lord, to the soul of thy servant N. for which we offer thee the sacrifice of praise, humbly beseeching thy Majesty, that, by these offices of pious expiation, it may be found worthy to arrive at eternal rest. Through our Lord, &c.

POSTCOM. *Præta.* Grant, we beseech thee, O Almighty God, that the soul of thy servant N. which has this day departed out of this world, being purified by this sacrifice, and delivered from sins, may receive pardon and everlasting rest. Through our Lord, &c. *On the third, seventh, and thirtieth days after a person's burial, the Mass is said as above, except what follows.*

PRAYER. *Quæsumus Domine.* We beseech thee, O Lord, that thou wouldst vouchsafe to grant the society of thy saints and elect to the soul of thy servant N. the third (or seventh, or thirtieth), day of whose

burial we commemorate, and wouldst pour down upon it the everlasting dew of thy mercy. Through our Lord, &c.

SECRET. Look down appeased, we beseech thee, O Lord, upon the offerings we make for the soul of thy servant N. that purified by heavenly remedies, it may repose in thy mercy. Through our Lord, &c.

POSTCOM. *Suscipe.* Receive our prayers, O Lord, for the soul of thy servant N. that whatever stains of earthly contagion may have adhered to him, may be effaced by the mercy of thy forgiveness. Through our Lord, &c.

Mass on the Anniversary.

PRAYER. *Deus indulgentiarum.* O Lord, the God of mercies, grant to the souls of thy servants, whose anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light.—Through our Lord, &c.

LESSON. 2 MACHAB. xii. 43—46. In those days, the most valiant man Judas, making a gathering, sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection; (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead); and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

GOSPEL. ST JOHN vi. 37—40. At that time, Jesus said to the multitudes of the Jews, All that the Father giveth me shall come to me; and him that cometh to me I will not cast out: because I came down from heaven, not to do my own will, but the will of him who sent me. Now this is the will of the Father who sent me, that of all that he hath given me, I should lose nothing, but should raise it up again in the last day; and this is the will of my Father that sent me,

that every one who seeth the Son, and believeth in him, may have life everlasting; and I will raise him up in the last day.

SECRET. Be propitious, O Lord, to our supplications, for the souls of thy servants, whose anniversary is this day commemorated, for whom we offer thee thy sacrifice of praise; that thou mayest vouchsafe to associate them to the company of thy saints. Through our Lord, &c.

POSTCOM. *Præsta quæsumus.* Grant, we beseech thee, O Lord, that the souls of thy servants, whose anniversary we commemorate, purified by this sacrifice, may obtain pardon, and everlasting rest. Through our Lord, &c.

Common Mass for the Dead.

FOR BISHOPS OR PRIESTS DECEASED.

PRAYER. *Deus qui inter.* O God, who among the apostolic priests didst honour thy servants with the episcopal (or sacerdotal) dignity, grant, we beseech thee, that they may also be united to their everlasting society. Through our Lord, &c.

FOR DECEASED BRETHREN, RELATIONS, AND BENEFACTORS.

PRAYER. *Deus veniæ.* O God, the giver of pardon and lover of the salvation of men, we beseech thy clemency, that thou wouldst grant the brethren, relations, and benefactors of our congregation who have departed out of this world, to arrive, through the intercession of blessed Mary, ever virgin, and all thy saints, at the fellowship of perpetual bliss.

FOR ALL THE FAITHFUL DEPARTED.

PRAYER. *Fidelium.* O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins; that by our pious supplications, they may obtain the pardon which they have always desired. Who livest, &c.

LESSON. APOC. XIV. 13. In those days, I heard a voice from heaven, saying to me, Write, blessed are the dead, who die in the Lord. From henceforth now

saieth the Spirit, that they may rest from their labours, for their works follow them.

GOSPEL. ST. JOHN VI. 51—55. At that time, Jesus said to the multitudes of the Jews, I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give, is my flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day.

FOR BISHOPS OR PRIESTS DECEASED.

SECRET. Receive, O Lord, we beseech thee, the sacrifice we offer for the souls of thy servants, bishops (or priests); that thou mayest command them to whom, in this world thou didst grant the episcopal (or sacerdotal) dignity to be associated with thy saints. Through our Lord, &c.

FOR DECEASED BRETHREN, RELATIONS, AND
BENEFACTORS.

SECRET. O God, of whose mercy there is no number, favourably receive our humble prayers, and grant to the souls of our brethren, relations, and benefactors, whom thou didst grant to confess thy name, the remission of all their sins.

FOR ALL THE FAITHFUL DEPARTED.

SECRET. Mercifully look down, we beseech thee O Lord, upon this sacrifice which we offer to thee for the souls of thy servants; that to those to whom thou didst grant the merit of Christian faith, thou mayest also grant its reward. Through our Lord, &c.

FOR BISHOPS OR PRIESTS DECEASED.

POSTCOM. *Prosit.* We beseech thee, O Lord, that thy clemency which we implore, may benefit the souls of thy servants, bishops (or priests); that by thy mercy they may obtain eternal fellowship with him in whom they hoped and believed. Through, &c.

FOR DECEASED BRETHREN, RELATIONS, AND
BENEFACTORS.

POSTCOM. *Præsta.* Grant, we beseech thee, O almighty and merciful God, that the souls of our brethren, relations, and benefactors, for whom we offer to thy Majesty this sacrifice of praise, being purified from their sins by virtue of this sacrament, may, by thy mercy, receive the blessing of perpetual light.

FOR ALL THE FAITHFUL DEPARTED.

POSTCOM. *Animabus.* We beseech thee, O Lord, that the prayer of thy suppliants may benefit the souls of thy servants, that thou mayest deliver them from all their sins, and make them partakers of thy redemption. Who livest and reignest, &c.

Various Prayers for the Dead.

FOR A POPE DECEASED.

PRAYER. *Deus qui inter summos.* O God, who among the chief priests wert pleased by thy ineffable disposition to number thy servant N.; grant we beseech thee, that having represented thy only-begotten Son on earth, he may be associated with thy holy pontiffs for all eternity. Through the same Lord, &c.

SECRET. Receive, we beseech thee, O Lord, the sacrifice which we offer for the soul of the chief bishop, thy servant N.: that thou mayest command him, to whom, in this world, thou didst grant the pontifical dignity, to be associated with thy saints in the celestial kingdom. Through our Lord, &c.

POSTCOM. *Prosit.* We beseech thee, O Lord, that thy clemency which we implore may benefit the soul of the chief bishop, thy servant N.: that by thy mercy he may obtain eternal fellowship with him, in whom he hoped and believed. Through our Lord, &c.

FOR A MAN DECEASED.

PRAYERS. *Inclina Domine.* Incline thy ear, O Lord, to our prayers, by which we humbly beseech thy mercy; that thou wouldst establish the soul of thy servant which thou hast commanded to leave this world, in the region of peace and light, and order it to become a companion of thy saints. Through our Lord, &c.

SECRET. Grant us, we beseech thee, O Lord, that this oblation may be beneficial to the soul of thy servant, by offering which thou didst release the whole world from sin. Through our Lord, &c.

POSTCOM. *Absolve.* Absolve, we beseech thee, O Lord, the soul of thy servant from every bond of sin, that he may live again among thy saints and elect in the glory of the resurrection. Through our Lord, &c.

FOR A WOMAN DECEASED.

PRAYER. *Quæsumus Domine.* We beseech thee, O Lord, in thy clemency to have mercy on the soul of thy servant, and delivering it from the corruptions of mortality, to restore it to the inheritance of eternal salvation. Through our Lord, &c.

SECRET. We beseech thee, O Lord, that by this sacrifice the soul of thy servant may be delivered from all sins, without which no one was ever free from guilt; that by these offices of pious expiation it may obtain perpetual mercy. Through our Lord, &c.

POSTCOM. *Inveniat.* We beseech thee, O Lord, that the soul of thy servant may find the fellowship of eternal light, having obtained the sacrament of perpetual mercy. Through our Lord, &c.

FOR FATHER OR MOTHER, OR BOTH.

PRAYER. *Deus qui nos.* O God, who hast commanded us to honour our father and mother, in thy clemency have mercy on the soul of my father (or mother), and forgive his (her or their) sins; and grant that I may see him (her or them) in the joy of eternal glory. Through, &c.

SECRET. Accept, we beseech thee, O Lord, the sacrifice which I offer for the soul (or souls) of my father (or mother), and grant him (her or them) everlasting joy in the land of the living; and associate me with him (her or them) to the happiness of the saints. Through our Lord, &c.

POSTCOM. *Cælestis.* We beseech thee, O Lord, that the participation of the heavenly sacrament may obtain rest and light everlasting for the soul of my father (or mother); and may thy eternal grace crown me with him (her or them). Through our Lord, &c.

HYMN.—TE DEUM LAUDAMUS.

*Attributed to SS. Ambrose and Augustin.***T**E Deum laudamus; te Dominum confitemur.

Te æternum Patrem: omnis terra veneratur.

Tibi omnes Angeli: tibi cœli, et universæ potestates.

Tibi Cherubim et Seraphim: incessabili voce proclamant:

Sanctus, Sanctus, Sanctus: Dominus Deus Sabaoth.

Pleni sunt cœli et terra: majestatis gloriæ tuæ.

Te gloriosus apostolorum chorus.

Te prophetarum laudabilis numerus.

Te martyrum candidatus laudat exercitus.

Te per orbem terrarum, sancta confitetur Ecclesia.

Patrem immensæ majestatis.

Venerandum tuum verum, et unicum Filium,

Sanctum quoque Paraclitum Spiritum.

Tu Rex gloriæ Christe.

Tu Patris sempiternus es Filius.

Tu ad liberandum suscepturus hominem; non horruisti Virginis uterum.

Tu devicto mortis aculeo: aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes: in gloria Patris.

Judex crederis esse venturus.

Te ergo quæsumus, tuis famulis subveni: quos pretioso Sanguine redemisti.

Æterna fac cum sanctis tuis in gloria numerari.

Salvum fac populum tuum Domine: et benedic hereditati tuæ.

Et rege eos, et extolle illos, usque in æternum.

Per singulos dies, benedicimus te.

Et laudamus nomen tuum in sæculum: et in sæculum sæculi.

Dignare Domine die isto: sine peccato nos custodire.

Miserere nostri Domine: miserere nostri.

Fiat misericordia tua Domine super nos: quemadmodum speravimus in te.

In te Domine speravi: non confundar in æternum.

WE praise thee, God! we glorify thee, Lord!
Eternal Father! by all earth adored.
To thee all angels, and the heavens to thee,
And powers celestial, sing in jubilee.
Bright cherubim and seraphim proclaim,
With ceaseless voice, the glory of thy name,
Thrice holy Lord! great God of hosts! aloud
They hymn thy praise with trembling homage bowed.
Thy majesty doth heaven and earth inspire,
The apostles bless thee with their glorious choir:
Thee doth the numerous band of prophets praise.
The white-robed martyrs hymns of glory raise.
Through the vast world thy Church confesses thee,
Father of high and boundless majesty!
Thy venerable, true and only Son,
The Paraclete, most high, the holy one.
O Christ, the king of glory, thee we own,
Eternal partner of thy Father's throne.
Thou, to redeem lost man from hell's dark doom,
Didst not abhor the lowly virgin's womb:
Thou, having conquered death's destructive sting,
Hast called us to the realms of heaven's great king.
Enthroned at God's right hand, thy glories shine
Effulgent in thy Father's light divine.
Thou art to judge us at the last dread day,
Therefore to thee thy suppliant servants pray.
Thy blood redeemed us, let thy boundless love
Rank us in glory with thy saints above.
Bless thy inheritance, thy people save,
And rule them raised to glory from the grave.
Daily we bless thee, and exalt thy fame,
And praise eternally thy wondrous name.
This day, O bounteous Lord, in mercy deign
To guard us pure from every sinful stain:
Have mercy, Lord; O let thy mercy flow,
To sooth our sighs, and crown our hopes below.
My hope, O Lord, securely rests in thee,
O God, confound me not, eternally!

HYMN.—ADESTE FIDELES.

Sung from Christmas Day till the end of the Octave of the Epiphany.

(Translation in the same metre, to suit the usual melody.)

Adeste Fideles,
Læti triumphantes,
Venite, venite in Bethlehem :
Natum videte
Regem angelorum :
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

O come all ye faithful,
Raise the hymn of glory,
Come, view your Saviour in Bethlehem :
Born there, behold him
King of men and angels :
O come let us adore him,
O come let us adore him,
O come let us adore him, our Lord and God.

Deum de Deo
Lumen de lumine
Gestant puellæ viscera :
Deum verum,
Genitum, non factum,
Venite adoremus, etc.

The womb of the virgin
Bears him, true God of God,
And light of true light, a child on earth.
He is our true God
Not made, but begotten.
O come let us adore him, &c.

Cantet nunc Io !
Chorus angelorum,
Cantet nunc aula cœlestium :
Gloria
In excelsis Deo !
Venite, etc.

Sing choirs of angels,
Rend the air in triumph,
Loudly proclaiming your Saviour's praise.
Give to our great God,
Glory in the highest !
O come, &c.

Ergo qui natus
Dei hodierna,
Jesu tibi sit gloria :
Patris æterni
Verbum caro factum !
Venite, etc.

Thee then, O Jesus !
Born this day for sinners,
Hail we with praises and glory due :
Thou, the eternal
Father's Word incarnate !
O come, &c.

THE END.

SUPPLEMENT

CONTAINING THE

NEW MASSES RECENTLY AUTHORIZED
FOR ENGLAND.

TRANSLATED AND ARRANGED BY

THE REV. F. C. HUSENBETH.



LONDON:

C. DOLMAN, 61, NEW BOND STREET.

1852.

Second Sunday after Epiphany.*

INTROIT. Ps. lxxv.

OMNIS terra adoret te,
Deus, et psallat tibi:
psalmum dicat nomini
tuo, Altissime.

Ps. Jubilate Deo om-
nis terra, psalmum dicite
nomini ejus: date glo-
riam laudi ejus. V. Glo-
ria.

PRAYER. *Omnipotens.* Almighty, eternal God,
who governest all things in heaven and on earth,
mercifully hear the supplications of thy people, and
grant thy peace in our days. Through our Lord, &c.

Second and third Prayers, as in the Missal, page 97.

EPISTLE. ROMANS xii., *as in the Missal, page 96.*

GRADUAL. Misit Do-
minus verbum suum, et
sanavit eos: et eripuit eos
de interitu eorum. V.
Confiteantur Domino mi-
sericordiæ ejus: et mira-
bilis ejus filiis hominum.
Alleluia, alleluia. V. Lau-
date Dominum omnes
Angeli ejus, laudate eum
omnes virtutes ejus. Al-
leluia.

LET all the earth adore
thee, O God, and sing
to thee: let it sing a
psalm to thy name, O
thou most High. Shout
with joy to God, all the
earth, sing ye a psalm to
his name: give glory to
his praise. Glory, &c.

Almighty, eternal God,
who governest all things in heaven and on earth,
mercifully hear the supplications of thy people, and
grant thy peace in our days. Through our Lord, &c.

Second and third Prayers, as in the Missal, page 97.

The Lord sent his
word, and healed them:
and delivered them out of
their distresses. Let the
mercies of the Lord give
glory to him: and his
wonderful works to the
children of men. Alle-
luia, alleluia. Praise ye
the Lord, all his Angels,
praise ye him all his
hosts. Alleluia

GOSPEL. ST. JOHN ii., *as in the Missal, page 96.*

OFFERTORY. Jubilate
Deo universa terra: psal-
mum dicite nomini ejus,

Shout with joy to God,
all the earth: sing ye a
psalm to his name; come

* This mass is inserted, because when Septuagesima falls on the second Sunday, the mass of the Sunday is said on some vacant day during the week.

venite et audite, et narrabo vobis, omnes qui timetis Deum, quanta fecit Dominus animæ meæ. Alleluia.

and hear, and I will tell you, all ye that fear God, what great things the Lord hath done for my soul. Alleluia.

SECRET. Sanctify, O Lord, the gifts offered: and cleanse us from the stains of our sins. Through our Lord, &c.

Second and Third Secrets, as directed above.

COMMUNION. Dicit Dominus, Implete hydrias aqua, et ferte architriclino: cum gustasset architriclinus aquam vinum factam, dicit sponso: Servasti bonum vinum usque adhuc: hoc signum fecit Jesum primum coram discipulis suis.

The Lord saith, Fill the waterpots with water, and carry to the chief steward of the feast: when the chief steward had tasted the water made wine, he saith to the bridegroom: Thou hast kept the good wine until now: this first miracle did Jesus before his disciples.

POSTCOMMUNION. *Augeatur.* May the operation of thy power be increased in us, O Lord, we beseech thee, that, being enlightened by divine sacraments, we may be prepared by thy gift to receive what they promise. Through our Lord, &c.

Friday after Septuagesima.

THE PRAYER OF OUR LORD JESUS CHRIST ON THE MOUNT OF OLIVES. *Greater Double.*

INTROIT.

COR meum conturbatum est in me, et formido mortis cecidit super me. Timor et tremor venerunt super me.

Ps. Salvum me fac Deus; quoniam intraverunt aquæ usque ad animam meam. V. Gloria.

MY heart is troubled within me, and the fear of death is fallen upon me. Fear and trembling are come upon me. Save me, O God; for the waters are come in even unto my soul.

Glory, &c.

PRAYER. *Domine Jesu Christe.* O Lord Jesus

Christ, who didst teach us in the garden, both by word and example, how to pray, in order to overcome the dangers of temptations ; mercifully grant, that, being ever intent on prayer, we may deserve to obtain its abundant fruit. Who livest, &c.

EPISTLE. HEBREWS v. 5—10. Brethren ; Christ did not glorify himself that he might be made a high priest, but he that said unto him, Thou art my Son, this day have I begotten thee. As he saith also in another place : Thou art a priest for ever, according to the order of Melchisedech. Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence. And whereas indeed he was the Son of God, he learned obedience by the things which he suffered : and being consummated, he became, to all that obey him, the cause of eternal salvation. Called by God a High Priest, according to the order of Melchisedech.

GRADUAL. Repleta est malis anima mea, et vita mea inferno appropinquavit. V. *Æstimatus sum cum descendentibus in lacum : factus sum sicut homo sine adjutorio.*

TRACT. Exaudi me Domine, quoniam benigna est misericordia tua. V. Et ne avertas faciem tuam a puero tuo : quoniam tribulor velociter exaudi me. V. Ne discesseris a me ; quoniam tribulatio proxima est ; quoniam non est qui adjuvet.

My soul is filled with evils, and my life hath drawn nigh to hell. I am counted among them that go down to the pit : I am become as a man without help.

Hear me, O Lord, for thy mercy is kind. And turn not away thy face from thy servant ; for I am in trouble, hear me speedily. Depart not from me ; for tribulation is very near ; for there is none to help me.

GOSPEL. ST. LUKE xxii. 39—44. At that time, Jesus, going out, went according to his custom to the Mount of Olives. And his disciples also followed

him. And when he was come to the place, he said to them : Pray, lest ye enter into temptation. And he was withdrawn away from them a stone's cast : and kneeling down he prayed, Saying : Father, if thou wilt, remove this chalice from me : But yet not my will, but thine be done. And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood trickling down upon the ground. Credo.

OFFERTORY. *Salvum me fac Deus ; quoniam intraverunt aquæ usque ad animam meam.* Save me, O God ; for the waters are come in even unto my soul.

SECRET. Grant us, we beseech thee, O Lord, by the merits of this holy sacrifice, that being taught by divine instruction, we may so efficaciously attend to prayer, that our Lord Jesus Christ, thy Son, may find us at our death watching and free from sin Who lives, &c.

PREFACE. *Qui salutem, as in the Ordinary, page 17.*

COMMUNION. *Vigilate et orate, ut non intretis in tentationem. Spiritus quidem promptus est, caro autem infirma.* Watch ye and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

POSTCOM. *Refecti.* Refreshed with heavenly food, we suppliantly beseech thee, O Almighty Father, that by virtue of the prayer of thy only-begotten Son, we, who are exposed to so many dangers of body and soul, may deserve to arrive securely at the kingdom of heaven. Through the same Lord, &c.

Friday after Sexagesima.

COMMEMORATION OF THE PASSION OF OUR LORD JESUS CHRIST. *Greater Double.*

INTROIT.

HUMILIAVIT semet-
ipsum Dominus Je-
sus Christus usque ad **T**HE Lord Jesus Christ
humbled himself unto
death, even the death of

mortem, mortem autem crucis: propter quod et Deus exaltavit illum, et donavit illi nomen, quod est super omne nomen.

Ps. Misericordias Domini in æternum cantabo: in generationem et generationem. V. Gloria.

PRAYER. *Omnipotens.* O almighty and everlasting God, who wouldst have our Saviour take flesh, and undergo the cross, for man to imitate the example of his humility, mercifully grant that as we celebrate the solemn commemoration of his passion, so we may both deserve the instruction of his patience, and the fellowship of his resurrection. Through the same, &c.

LESSON. ZACHARIAS xii. 10, xiii. 6, 7. Thus saith the Lord: I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: and they shall look upon me, whom they have pierced: and they shall mourn for him as one mourneth for an only son, and they shall grieve over him as the manner is to grieve for the death of the first-born. In that day there shall be a great lamentation in Jerusalem, and it shall be said: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me. Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of hosts: strike the shepherd, and the sheep shall be scattered, saith the Lord Almighty.

GRADUAL. Improperium expectavit cor meum et miseriam: et sustinui, qui simul mecum contristaretur, et non fuit: consolantem me quæsi, et non inveni. V. Dede-

the cross; wherefore God also hath exalted him, and hath given him a name which is above every name.

The mercies of the Lord I will sing for ever: to generation and generation. Glory, &c.

My heart hath expected reproach and misery: and I looked for one that would grieve together with me, and there was none: I sought one that would comfort me,

runt in escam meam
fel, et in siti mea pota-
verunt me aceto. Alleluia,
alleluia. V. Ave Rex nos-
ter: tu solus nostros es
miseratus errores: Patri
obediens, ductus es ad
crucifigendum, ut agnus
mansuetus, ad occisio-
nem. Alleluia.

TRACT. Verelanguores
nostros ipse tulit, et dolo-
res nostros ipse portavit.
V. Et nos putavimus eum
quasi leprosum, et per-
cussum a Deo et humi-
hatum. V. Ipse autem
vulneratus est propter
iniquitates nostras, attri-
tus est propter scelera
nostra. V. Disciplina pa-
cis nostræ super eum: et
livore ejus sanati sumus.

In Votive Masses from Easter to Pentecost.

Alleluia, alleluia. V.
Ave Rex noster: tu solus
nostros es miseratus er-
rores: Patri obediens,
ductus es ad crucifigen-
dum, ut agnus mansuetus
ad occisionem. Alleluia.
V. Tibi gloria, hosanna:
tibi triumphas et vic-
toria: tibi summæ lau-
dis et honoris corona.
Alleluia

and I found none. They
gave me gall for my food,
and in my thirst they gave
me vinegar to drink.
Alleluia, alleluia. Hail
thou our King: thou
alone hast had compas-
sion on our errors; obe-
dient to the Father, thou
wert led to be crucified,
like a meek lamb to the
slaughter. Alleluia.

Surely he hath borne
our infirmities, and car-
ried our sorrows. And
we have thought him as
it were a leper, and as
one struck by God and
afflicted. But he was
wounded for our iniqui-
ties, he was bruised for
our sins. The chastise-
ment of our peace was
upon him: and by his
bruises we are healed.

Alleluia, alleluia. Hail
thou our King: thou
alone hast had compas-
sion on our errors: obe-
dient to the Father, thou
wert led to be crucified,
like a meek lamb to the
slaughter. Alleluia. To
thee be glory, hosanna:
to thee be triumph and
victory: to thee a crown
of highest praise and
honour. Alleluia.

GOSPEL. ST. JOHN xix. 28—35. At that time, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth. Jesus therefore when he had taken the vinegar, said: It is consummated. And bowing his head he gave up the ghost. Then the Jews (because it was the parasceve) that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true. **CREDO.**

OFFERTORY. Insurrexerunt in me viri iniqui: absque misericordia quaesierunt me interficere: et non pepercerunt in faciem meam spuerunt: lanceis suis vulneraverunt me, et concussa sunt omnia ossa mea.

Wicked men rose up against me: without mercy they sought to kill me: and they did not spare to spit in my face: they wounded me with their spears, and all my bones were shaken.

SECRET. May the sacrifice offered to thee, O Lord, by the passion of thy only-begotten Son pleading for us, ever enliven and defend us. Who livest, &c.

PREFACE. Qui salutem humani generis, &c., as in the Ordinary of the Mass, page 17.

COMMUNION. Foderunt manus meas, et pedes They have dug my hands and feet; they meos: dinumeraverunt have numbered all my omnia ossa mea. bones.

POSTCOM. *Domine Jesu Christè.* O Lord Jesus Christ, Son of the living God, who didst ascend the cross at the sixth hour for the redemption of the world, and shed thy precious blood for the remission of our sins; we humbly beseech thee, that after our death thou wouldst grant us joyfully to enter the gates of paradise. Who livest, &c.

Friday after Quinquagesima.

THE HOLY CROWN OF THORNS. *Greater Double.*

INTROIT.

EGREDDIMINI et videte, filiæ Sion, regem Salomonem in diademate, quo coronavit eum mater sua, parans crucem Salvatori suo.

Ps. Gloria et honore coronasti eum Domine; et constituisti eum super opera manuum tuarum.

V. Gloria.

PRAYER. *Præsta quæsumus.* Grant, we beseech thee, Almighty God, that we, who in memory of the passion of our Lord Jesus Christ venerate his crown of thorns upon earth, may deserve to be crowned by him with glory and honour in heaven. Through our Lord, &c.

GO forth, ye daughters of Sion, and see King Solomon in the diadem wherewith his mother crowned him, preparing a cross for her Saviour.

Thou hast crowned him, O Lord, with glory and honour; and hast set him over the works of thy hands. Glory, &c.

Commemoration of the Feria.

LESSON. CANTICLE iii. 7—11, iv. 1—8. Behold threescore valiant ones of the most valiant of Israel, surround the bed of Solomon: all holding swords, and most expert in war; every man's sword upon his thigh, because of fears in the night. King Solomon hath made him a litter of the wood of Libanus: the pillars thereof he made of silver, the seat of gold, the going up of purple; the midst he covered with

charity for the daughters of Jerusalem. Go forth, ye daughters of Sion, and see king Solomon in the diadem, wherewith his mother crowned him in the day of his espousals, and in the day of the joy of his heart. How beautiful art thou, my love, how beautiful art thou! thy eyes are dove's eyes, besides what is hid within. Come from Libanus, my spouse. Come from Libanus, come: thou shalt be crowned.

GRADUAL. Corona aurea super caput ejus, expressa signo sanctitatis, gloria honoris, et opus fortitudinis.

V. Quoniam prævenisti eum in benedictionibus dulcedinis, posuisti in capite ejus coronam de lapide pretioso.

TRACT. Induit eum Dominus vestimentis salutis, et indumento justitiæ, quasi sponsum decoratum corona.

V. Corona tribulationis effloruit in coronam gloriæ, et sertum exultationis.

V. Accepit regnum decoris, diadema speciei.

A crown of gold was upon his head, wherein was engraved holiness, an ornament of honour, and a work of power.

For thou hast prevented him with blessings of sweetness, thou hast set on his head a crown of precious stones.

The Lord clothed him with the garments of salvation, and with the robe of justice he covered him, as a bridegroom decked with a crown.

The crown of tribulation hath flourished to a crown of glory, and a garland of joy.

He hath received a kingdom of glory, a crown of beauty

In votive Masses, from Easter to Pentecost.

Alleluia, alleluia. V. Corona aurea super caput ejus, expressa signo sanctitatis, gloria honoris, et opus fortitudinis. Alleluia.

Alleluia, Alleluia. A crown of gold was upon his head, wherein was engraved holiness, an ornament of honour, and a work of power. Alleluia.

V. Tibi gloria, ho-
sanna: tibi triumphus
et victoria: tibi summæ
laudis et honoris corona.
Alleluia.

To thee be glory, ho-
sanna: to thee be triumph
and victory: to thee a
crown of highest praise
and honour. Alleluia.

*From Pentecost to Septuagesima, after the GRADUAL
as above, is added as follows:*

Alleluia, alleluia. V.
Corona tribulationis efflo-
ruit in coronam gloriæ,
et sertum exultationis.
Alleluia.

Alleluia, alleluia. The
crown of tribulation hath
flourished to a crown of
glory, and a garland of
joy. Alleluia.

GOSPEL. ST. JOHN xix. 1—5. At that time,
Pilate took Jesus, and scourged him. And the sol-
diers plating a crown of thorns, put it upon his
head: and they put on him a purple garment. And
they came to him and said: Hail, king of the Jews:
and they gave him blows. Pilate therefore went
forth again, and saith to them: Behold I bring him
forth unto you, that you may know that I find no
cause in him. Jesus therefore came forth bearing
the crown of thorns and the purple garment. CREDO.

OFFERTORY. Tuam
coronam adoramus Do-
mine, tuam gloriosam
recolimus passionem.

We adore thy crown,
O Lord, we commemo-
rate thy glorious passion.

SECRET. O Almighty King, strengthen the power
of thy soldiers, that we who in the course of this
mortal life receive joy from the crown of thy only-
begotten Son, when the course of our struggle is
completed, may, by this sacrifice, obtain the prize.
Through the same, &c.

Second Secret of the Feria.

PREFACE. Qui salutem, &c., *as in the Ordinary
of the Mass, page 17.*

COMMUNION. Lætare
mater nostra, quia dabit

Rejoice, O thou our
mother, for the Lord shall

Dominus capiti tuo augmenta gratiarum, et corona inclyta proteget te. give to thy head increase of graces, and protect thee with a noble crown.

POSTCOM. *Supplices.* We humbly beseech thee, Almighty God, that these mysteries which we have received may, by the most holy crown of thy Son, of which we commemorate the festival, procure for us strength and salvation. Through the same, &c.

Second Postcom. and last Gospel of the Feria.

Friday after the first Sunday of Lent.

THE SPEAR AND NAILS OF OUR LORD JESUS CHRIST.

Greater Double

INTROIT.

FODERUNT manus meas et pedes meos : dinumeraverunt omnia ossa mea : et sicut aqua effusus sum.

Ps. Factum est cor meum tanquam cera liquescens in medio ventris mei. V. Gloria.

THEY have dug my hands and my feet ; they have numbered all my bones, and I am poured out like water.

My heart is become like wax melting in the midst of my bowels.

Glory, &c.

PRAYER. *Deus qui in assumptæ.* O God, who in the infirmity of the flesh which thou didst assume, wert pleased to be fastened with nails and wounded with a spear for the salvation of the world ; mercifully grant that we who venerate the solemnity of the same nails and spear upon earth, may rejoice in the glorious triumph of thy victory in heaven. Who livest, &c.

Commemoration of the Feria.

LESSON, GRADUAL, TRACT, and GOSPEL, as in the *Mass of the Passion, above, page CIII.*

CREDO.

OFFERTORY. Insurrexerunt in me viri iniqui : Wicked men rose up against me : without

absque misericordia quæ-
sierunt me interficere :
et non pepercerunt in
faciem meam spuerè :
lanceis suis vulnerave-
runt me, et concussa sunt
omnia ossa mea.

mercy they sought to kill
 me, and they did not
 spare to spit in my face;
 they wounded me with
 their spears, and all my
 bones were shaken.

SECRET. May this holy and unspotted evening
 sacrifice sanctify us, O Lord, we beseech thee; which
 thy only-begotten Son offered upon the cross for the
 salvation of the world. Who lives, &c.

Second Secret of the Feria.

PREFACE. Qui salutem humani generis, &c., *as in
 the Ordinary of the Mass, page 17.*

COMMUNION. Videbunt They shall look on him
 in quem transfixerunt, whom they pierced, when
 cum moverentur funda- the foundations of the
 menta terræ. earth were moved.

POSTCOM. *Domine Jesu Christe.* O Lord Jesus
 Christ, who didst offer thyself upon the cross an
 unspotted and voluntary holocaust to God the
 Father: we beseech thee that the adorable oblation
 of the same sacrifice may obtain for us pardon and
 glory everlasting. Who livest and reignest, &c.

Second Postcommunion and last Gospel of the Feria.

Friday after the Second Sunday of Lent.

**THE HOLY WINDING-SHEET OF OUR LORD JESUS
 CHRIST.** *Greater Double.*

INTROIT.

HUMILIAVIT semet-
 ipsum Dominus Je-
 sus Christus usque ad
 mortem, mortem autem
 crucis: propter quod et
 Deus exaltavit illum, et
 donavit illi nomen, quod
 est super omne nomen.

THE Lord Jesus Christ
 humbled himself unto
 death, even the death of
 the cross: wherefore God
 also hath exalted him,
 and hath given him a
 name which is above
 every name.

Ps Misericordias Domini in æternum cantabo: in generationem et generationem annuntiabo veritatem tuam in ore meo. V. Gloria.

The mercies of the Lord I will sing for ever. I will show forth thy truth with my mouth to generation and generation. Glory, &c.

PRAYER. *Deus qui nobis.* O God, who in the holy winding-sheet, in which thy most sacred body was wrapped by Joseph after it was taken down from the cross, hast left us a token of thy passion: mercifully grant that by thy death and burial we may be brought to the glory of thy resurrection. Who livest. &c.

Commemoration of the Feria.

LESSON. ISAIAH lxii. 11, lxiii. 1—7. Thus saith the Lord God: Tell the daughter of Sion: Behold thy Saviour cometh, behold his reward is with him. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the wine-press? I have trodden the wine-press alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me. And I have trodden down the people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord our God hath bestowed on us.

GRADUAL. Improperium expectavit cor meum et miseriam : et sustinui qui simul mecum contristaretur, et non fuit : et consolantem me quæsi, et non inveni. V. Dederunt in escam meam fel, et in siti mea potaverunt me aceto.

TRACT. Vere languores nostros ipse tulit; et dolores nostros ipse portavit. V. Et nos putavimus eum quasi leprosum, et percussum a Deo, et humiliatum. V. Ipse vero vulneratus est propter iniquitates nostras, attritus est propter scelera nostra. V. Disciplina pacis nostræ super eum, et livore ejus sanati sumus.

In Votive Masses, from Pentecost to Septuagesima, after the GRADUAL, the following is added.

Alleluia, alleluia. V. Ave Rex noster, tu solus nostros es miseratus errores: Patri obediens, ductus es ad crucifigendum, ut agnus mansuetus ad occisionem. Alleluia.

In Paschal Time.

Alleluia, alleluia. V. Ave Rex noster, tu solus nostros es miseratus er-

My heart hath expected reproach and misery; and I looked for one that would grieve together with me, and there was none: I sought one that would comfort me, and I found none.—They gave me gall for my food, and in my thirst they gave me vinegar to drink.

Surely he hath borne our infirmities, and carried our sorrows. And we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins. The chastisement of our peace was upon him: and by his bruises we are healed.

Alleluia, alleluia. Hail thou our King: thou alone hast had compassion on our errors: obedient to the Father, thou wert led to be crucified, like a meek lamb to the slaughter. Alleluia.

Alleluia, alleluia. Hail thou our King: thou alone hast had compas-

rores. Alleluia. V. Tibi gloria, hosanna; tibi triumphus, et victoria, tibi summæ laudis, et honoris corona. Alleluia.

sion on our errors. Alleluia. To thee be glory, hosanna: to thee be triumph and victory: to thee a crown of highest praise and honour. Alleluia.

GOSPEL. ST. MARK XV. 42—46. At that time: when evening was now come (because it was the Parasceve, that is, the day before the Sabbath), Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre. CREDO.

OFFERTORY. Ingressus Aaron tabernaculum, ut holocaustum offerret super altare pro peccatis filiorum Israel, tunica linea indutus est.

When Aaron went into the tabernacle, to offer a holocaust upon the altar for the sins of the children of Israel, he was clothed with a linen tunic.

SECRET. May these offerings be acceptable to thee, O Lord, to whom the glorious passion of thy Son for the salvation of the world was pleasing. Through the same, &c.

Second Secret of the Feria.

PREFACE. Qui salutem, *as in the Ordinary of the Mass, page 17.*

COMMUNION. Joseph autem mercatus sindonem, et deponens eum, involvit sindone,

And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen.

POSTCOM. *Satiasti.* Thou hast replenished thy family, O Lord, with holy gifts: we beseech thee, that by the temporal death of thy Son, which the adorable mysteries witness, we may be confident that thou hast given to us life eternal. Through the same, &c.

Second Postcommunion and Last Gospel of the Feria.

Friday after the Third Sunday of Lent.

THE FIVE SACRED WOUNDS OF OUR LORD JESUS CHRIST. *Greater Double.*

MASS, *Humiliavit, of the Passion, as above, page 5.*

PRAYER. *Deus qui.* O God, who by the passion of thy only-begotten Son, and the effusion of his blood through five wounds, didst restore human nature which had been ruined by sin: grant us, we beseech thee, that we who adore the wounds received by him on earth, may deserve to obtain the fruit of his most precious blood in heaven. Through the same, &c.

Commemoration of the Feria.

SECRET. May the sacrifice be acceptable to thy majesty, we beseech thee, O Lord, in which we offer to thee the very wounds of thy only-begotten Son, the price of our liberty. Through the same, &c.

Second Secret of the Feria.

POSTCOM. *Refecti.* Refreshed with life-giving food, we beseech thee, O Lord our God; that we who this day devoutly celebrate the wounds of our Lord Jesus Christ, may preserve them impressed upon our hearts, in our manners and life. Through the same, &c.

Second Postcommunion and Last Gospel of the Feria

Friday after the Fourth Sunday of Lent.

THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST. *Greater Double.*

INTROIT.

REDEMISTI nos, Domine, in sanguine **THOU** hast redeemed us, O Lord, in thy

tuo, ex omni tribu et lingua, et populo et natione, et fecisti nos Deo nostro regnum.

Ps. Misericordias Domini in æternum cantabo: in generationem et generationem annuntiabo veritatem tuam in ore meo. V. Gloria.

PRAYER. *Omnipotens.* Almighty and everlasting God, who hast appointed thy only-begotten Son the Redeemer of the world, and hast been pleased to be pacified by his blood; grant us, we beseech thee, so to venerate with solemn worship the price of our salvation, and to be defended by its power on earth from the evils of this life, that we may rejoice with everlasting fruit in heaven. Who lives and reigns, &c.

Commemoration of the Feria.

EPISTLE. Christ being come, &c., as on *Passion Sunday*, page 219.

GRADUAL. Hic est qui venit per aquam et sanguinem Jesus Christus: non in aqua solum, sed in aqua et sanguine. V. Tres sunt qui testimonium dant in cœlo: Pater, Verbum, et Spiritus Sanctus; et hi tres unum sunt. Et tres sunt, qui testimonium dant in terra: Spiritus, aqua, et sanguis: et hi tres unum sunt.

TRACT. Gratificavit nos Deus in dilecto Filio suo: in quo habemus re-

blood, out of every tribe and tongue, and people and nation, and hast made us to our God a kingdom.

The mercies of the Lord I will sing for ever: I will shew forth thy truth with my mouth to generation and generation. Glory, &c.

This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood: and these three are one.

God hath graced us in his beloved Son: in whom we have redemp-

demptionem per sanguinem ejus. V. Remissionem peccatorum, secundum divitias gratiæ ejus, quæ superabundavit in nobis V. Justificati gratis per gratiam ipsius, per redemptionem, quæ est in Christo Jesu. V. Quam proposuit Deus propitiationem per fidem in sanguine ipsius.

tion through his blood. The remission of sins, according to the riches of his grace, which hath superabounded in us. Being justified freely by his grace, through the redemption which is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in his blood.

In Votive Masses, from Pentecost till Septuagesima, after the GRADUAL is said as follows :

Alleluia, alleluia. V. Si testimonium hominum accepimus, testimonium Dei majus est. Alleluia.

Alleluia, alleluia. If we receive the testimony of men, the testimony of God is greater. Alleluia.

In Paschal Time.

Alleluia, alleluia. V. Dignus es, Domine, accipere librum, et aperire signacula ejus; quoniam occisus es, et redemisti nos Deo in sanguine tuo. Alleluia. V. Erit autem sanguis vobis in signum; et videbo sanguinem, et transibo vos: nec erit in vobis plaga disperdens. Alleluia.

Alleluia, alleluia. Thou art worthy, O Lord, to take the book, and to open the seals thereof: because thou wast slain, and hast redeemed us to God in thy blood. Alleluia. But the blood shall be unto you for a sign: and I shall see the blood, and shall pass over you; and the plague shall not be upon you to destroy you. Alleluia.

GOSPEL. ST. JOHN xix. 30—35. At that time, when Jesus had taken the vinegar, he said: It is consummated. And bowing his head he gave up the ghost. Then the Jews (because it was the *Parasceve*) that the bodies might not remain upon the

cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true. Credo.

OFFERTORY. Calix benedictionis, cui benediximus, nonne communicatio sanguinis Christi est? Et panis quem frangimus, nonne participatio corporis Domini est?

The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?

SECRET. By these divine mysteries, we beseech thee, that we may approach to Jesus, the mediator of the new testament; and upon thy altars, O Lord of Hosts, may renew the sprinkling of blood, speaking better than that of Abel. Through the same. &c.

Second Secret of the Feria.

PREFACE. Qui salutem, as in the Ordinary of the Mass, page 17.

COMMUNION. Christus semel oblatus est ad multorum exhaustiunda peccata; secundo sine peccato apparebit expectantibus se, in salutem.

Christ was offered once to exhaust the sins of many; the second time he shall appear without sin to them that expect him, unto salvation.

POSTCOM. *Ad sacram.* Having been admitted to the holy table, O Lord, we have drawn waters in joy from the fountains of our Saviour: may his blood, we beseech thee, become within us a fountain of water springing up to eternal life. Who lives and reigns, &c.

Second Postcommunion and last Gospel of the Feria.

Third Sunday after Easter.

THE PATRONAGE OF ST. JOSEPH. *Double of the Second Class.*

INTROIT.

ADJUTOR, et protector noster est Dominus: in eo lætabitur cor nostrum, et in nomine sancto ejus speravimus. Alleluia, alleluia.

Ps. Qui regis Israel intende: qui deducis velut ovem, Joseph. V. Gloria.

THE Lord is our helper and protector: in him our heart shall rejoice, and in his holy name we have trusted. Alleluia, alleluia.

Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. Glory, &c.

PRAYER. *Deus qui ineffabili.* O God, who by an unspeakable Providence wert pleased to choose blessed Joseph for the spouse of thy most holy mother: grant, we beseech thee, that we may deserve to have him for our intercessor in heaven whom we venerate as our protector upon earth. Who livest, &c.

Then a Commemoration of the Sunday.

LESSON. GENESIS xlix 22—26. Joseph is a growing son, a growing son, and comely to behold: the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

Alleluia, alleluia. V. De quacumque tribulatione clamaverint ad me, exaudiam eos, et ero protector eorum semper. Alleluia. V. Fac nos innocuam, Joseph, decurrere vitam: sitque tuo semper tuta patrocínio. Alleluia.

Alleluia, alleluia. In whatever tribulation they shall cry to me, I will hear them, and be their protector always. Alleluia. Obtain for us, O Joseph, to lead an innocent life; and may it ever be safe through your patronage. Alleluia.

GOSPEL. ST. LUKE iii. 21—23. At that time, it came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened: and the Holy Ghost descended in a bodily shape as a dove upon him: and a voice came from heaven: Thou art my beloved Son, in thee I am well pleased. And Jesus himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph. CREDO.

OFFERTORY. Lauda Jerusalem Dominum, quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te. Alleluia.

Praise the Lord, O Jerusalem, because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee. Alleluia.

SECRET. Relying on the patronage of the spouse of thy most holy mother, we beseech thy clemency, O Lord: that thou wouldst make our hearts despise all earthly things, and love thee, the true God, with perfect charity. . Who livest, &c.

Second Secret of the Sunday.

COMMUNION. Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus. Alleluia.

But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Alleluia.

POSTCOM. *Divini muneris.* Refreshed at the fountain of divine blessing, we beseech thee, O Lord our God; that as thou makest us rejoice by the protec-

tion of blessed Joseph, so by his merits and intercession thou wouldst make us partakers of celestial glory. Through our Lord, &c.

Second Postcommunion and last Gospel of the Sunday.

Sunday after the Octave of Corpus Christi.

THE SACRED HEART OF JESUS. *Greater Double.*
INTROIT.

MISEREBITUR secundum multitudinem miserationum suarum: non enim humiliavit ex corde suo, et abjecit filios hominum: bonus est Dominus sperantibus in eum, animæ quærenti illum. Alleluia, alleluia.

HE will have mercy according to the multitude of his mercies: for he hath not willingly afflicted nor cast off the children of men: the Lord is good to them that hope in him, to the soul that seeketh him. Alleluia, alleluia.

Ps. Misericordias Domini in æternum cantabo: in generationem et generationem. V. Gloria.

The mercies of the Lord I will sing for ever: to generation and generation. Glory, &c.

PRAYER. *Concede quæsumus.* Grant, we beseech thee, Almighty God, that we, who, glorying in the most sacred heart of thy Son, commemorate the chief benefits of his charity towards us, may equally rejoice in their acts and fruits. Through the same, &c.

Commemoration of the Sunday.

LESSON. ISAIAH xii. 1—6. I will give thanks to thee, O Lord, for thou wast angry with me; thy wrath is turned away, and thou hast comforted me. Behold, God is my Saviour, I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and he is become my salvation. You shall draw waters with joy out of the Saviour's fountains: and you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high. Sing ye to the Lord, for he hath done

great things : shew this forth in all the earth. Re-
joice, and praise, O thou habitation of Sion : for
great is he that is in the midst of thee, the Holy
One of Israel.

GRADUAL. O vos om-
nes, qui transitis per vi-
am, attendite et videte si
est dolor sicut dolor meus.
V. Cum dilexisset suos,
qui erant in mundo, in fi-
nem dilexite eos. Alleluia,
alleluia. V. Discite a me,
quia mitis sum, et humi-
lis corde : et invenietis
requiem animabus ves-
tris. Alleluia.

O all ye that pass by
the way, attend and see
if there be any sorrow
like to my sorrow. Hav-
ing loved his own who
were in the world, he
loved them unto the end.
Alleluia, alleluia. Learn
of me, because I am meek
and humble of heart ; and
you shall find rest to your
souls. Alleluia.

GOSPEL. ST. JOHN XIX. 31—35. At that time,
the Jews (because it was the parasceve), that the
bodies might not remain upon the cross on the Sab-
bath-day (for that was a great Sabbath-day), be-
sought Pilate that their legs might be broken, and
that they might be taken away. The soldiers there-
fore came, and they broke the legs of the first, and
of the other that was crucified with him. But after
they were come to Jesus, when they saw that he
was already dead, they did not break his legs, but
one of the soldiers with a spear opened his side, and
immediately there came out blood and water. And
he that saw it bath given testimony, and his testi-
mony is true. CREDO.

OFFERTORY. Benedic
anima mea Domino :
et noli oblivisci omnes
retributiones ejus : qui
replet in bonis deside-
rium tuum. Alleluia.

Bless the Lord, O my
soul : and never forget all
he hath done for thee :
who satisfieth thy desire
with good things. Alle-
luia.

SECRET. Defend us, O Lord, who offer to thee
thy holocaust : to which that our hearts may be
more fervently prepared, enkindle within them the
flames of thy divine charity. Who livest, &c.

Second Secret of the Sunday.

PREFACE. Qui salutem, *as in the Ordinary of the Mass, page 17.*

COMMUNION. Improperium expectavit cor meum et miseriam: et sustinui qui simul contristaretur, et non fuit: et qui consolaretur, et non inveni. Alleluia.

My heart hath expected reproach and misery: and I looked for one that would grieve together with me, but there was none; and for one that would comfort me, and I found none. Alleluia.

POSTCOM. *Pacificis.* Being fed with peaceful delights and salutary sacraments, we suppliantly beseech thee, O Lord our God, that thou, who art meek and humble of heart, wouldst make us, being cleansed from the stain of every vice, more resolutely abhor the proud vanities of the world. Who livest, &c.

Second Postcommunion and last Gospel of the Sunday.

Second Sunday of October.

THE MATERNITY OF THE BLESSED VIRGIN MARY.

*Greater Double.***INTROIT.**

SALVE sancta parens, enixa puerpera Regem, qui cælum terramque regit in sæcula sæculorum.

HAIL holyparent, who didst bring forth the King, who rules heaven and earth for ever.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi.

My heart hath uttered a good word: I speak my works to the King.

V. Gloria.

Glory, &c.

PRAYER. *Deus qui de beatæ.* O God, who didst please that thy Word should take flesh, at the message of an angel, in the womb of the blessed Virgin Mary, grant to thy supplicants, that we, who believe her to be truly the mother of God, may be helped by her intercession with thee. Through the same, &c.

Commemoration of the Sunday.

LESSON. As the vine, &c., as on July 16, page 632.

GRADUAL. Egredietur virga de radice Jesse, et flos de radice ejus ascendet. V. Et requiescet super eum Spiritus Domini. Alleluia, alleluia. V. Ecce virgo concipiet et pariet filium, et vocabitur nomen ejus Emmanuel. Alleluia.

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon him. Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel. Alleluia.

GOSPEL. ST. LUKE ii. 43—51. At that time, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him amongst their kins-folks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass that after three days they found him in the temple sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing *him*, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth: and was subject to them. CREDO.

OFFERTORY. Cum esset desponsata mater ejus Maria Joseph, inventa est in utero habens de Spiritu Sancto.

When his mother Mary was espoused to Joseph, she was found with child of the Holy Ghost.

SECRET. Through thy mercy, O Lord, and by th

intercession of blessed Mary, ever virgin, may this oblation procure for us present and perpetual prosperity and peace. Through our Lord, &c.

Second Secret of the Sunday.

PREFACE. Et te in Festivitate, &c., as in the *Ordinary of the Mass*, page 21.

COMMUNION. Beata Blessed is the womb viscera Mariæ Virginis, of the Virgin Mary, quæ portaverunt æterni which bore the Son of Patris Filium. the eternal Father.

POSTCOM. *Hæc nos communio.* May this communion, O Lord, purify us from crime, and, by the intercession of the blessed Virgin Mary, mother of God, make us partakers of a heavenly remedy Through the same, &c.

Second Postcom. and Last Gospel of the Sunday.

Third Sunday of October.

THE PURITY OF THE BLESSED VIRGIN MARY.
Greater Double.

INTROIT. Salve sancta parens, as in the *preceding Mass*.

PRAYER. *Da quæsumus.* Grant, we beseech thee, almighty and eternal God, that, venerating with festive celebration the most chaste virginity of the most pure Virgin Mary, we may obtain, by her intercession, purity of mind and body. Through our Lord, &c.

Commemoration of the Sunday.

LESSON. CANTICLE ii. 10—14. Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come: my dove in the cliffs of the rock, in the hollow places of the wall, shew

me thy face, let thy voice sound in my ears : for thy voice is sweet, and thy face comely.

GRADUAL. Sicut lilium inter spinas, sic amica mea inter filias.

As the lily among thorns, so is my beloved among the daughters.

V. Dilectus meus mihi, et ego illi, qui pascitur inter lilia. Alleluia, alleluia.

My beloved to me, and I to him, who feedeth among the lilies. Alleluia, alleluia.

V. Quæ est ista, quæ progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata ? Alleluia.

Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array ? Alleluia.

GOSPEL. ST. LUKE i. 26—35. At that time the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the Angel being come in, said unto her : Hail full of grace, the Lord is with thee : blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her : Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son ; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father : and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. And Mary said to the angel : How shall this be done, because I know not man ? And the Angel answering, said to her : The Holy Ghost shall come upon thee. CREDO.

OFFERTORY. Post partum virgo inviolata permansisti : Dei genitrix, intercede pro nobis.

After childbirth thou didst remain a pure virgin : O mother of God, intercede for us.

SECRET. May the humanity of thy only-begotten

Son be our succour, O Lord; that Jesus Christ our Lord, who, when born of a virgin, did not diminish, but consecrated the integrity of his mother, may, on this solemnity of her purity, deliver us from our sins, and make our oblation acceptable to thee. Who lives, &c.

Second Secret of the Sunday.

PREFACE. Et te in Festivitate, *as in the Ordinary of the Mass, page 21.*

COMMUNION.	Bene-	Thou art blessed and
dicta et venerabilis es,		venerable, O Virgin Mary,
Virgo Maria, quæ sine		who without any violation
tactu pudoris inventa es		of purity wert found the
Mater Salvatoris.		Mother of our Saviour.

POSTCOM. *Sumptis Domine.* Having received, O Lord, these helps to our salvation, grant, we beseech thee, that we may be ever protected by the patronage of the most pure Virgin Mary, in whose honour we have made these offerings to thy majesty. Through our Lord, &c.

Second Postcommunion and Last Gospel of the Sunday

Fourth Sunday of October.

THE PATRONAGE OF THE BLESSED VIRGIN MARY.
Greater Double.

MASS. Salva sancta parens, *as in the votive Masses of the Blessed Virgin Mary, from Pentecost to Advent, page lxxii, with CREDO: PREFACE, Et te in festivitate.*

Commemoration and Last Gospel of the Sunday.

On every Thursday.

Out of Advent and Lent, and not being a Vigil or Feria to which the office of the preceding Sunday is transferred, nor on which any office is kept, being at least a Semidouble.

MASS OF THE MOST HOLY SACRAMENT.

Semidouble.

MASS. Cibavit eos, *as on Corpus Christi, page 419, omitting the Alleluia in the Introit. Second and third*

Prayers, according to the time, as on Semidoubles. After Septuagesima, omitting the Alleluia and verse in the Gradual, the following is said :

TRACT. Ab ortu solis usque ad occasum, magnum est nomen meum in Gentibus. V. Et in omni loco sacrificatur, et offertur nomini meo oblatio munda: quia magnum est nomen meum in Gentibus. V. Venite, comedite panem meum: et bibite vinum, quod miscui vobis.

From the rising of the sun, even to the going down, my name is great among the Gentiles. And in every place there is sacrifice, and there is offered to my name a clean offering: for my name is great among the Gentiles. Come, eat my bread, and drink the wine which I have mingled for you.

IN PASCHAL TIME.

Alleluia, alleluia. V. Cognoverunt discipuli Dominum Jesum fractione panis. Alleluia. V. Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meum carnem, et bibit meum sanguinem, in me manet et ego in eo. Alleluia.

Alleluia, alleluia. The disciples knew the Lord Jesus in the breaking of bread. Alleluia. My flesh is meat indeed, and my blood is drink indeed: he that eateth my flesh, and drinketh my blood, abideth in me and I in him. Alleluia.

The PROSE Lauda Sion is not said.

On every Saturday.

Out of Advent and Lent, not being a Vigil or Ember-day, or Feria, to which the office of the preceding Sunday is transferred, nor on which any office is kept, being at least a Semidouble.

MASS OF THE CONCEPTION OF THE BLESSED VIRGIN MARY, as on the 8th of December, page 499, except what follows:

PRAYER. *Famulis.* We beseech thee, O Lord, to bestow on thy servants the gift of heavenly grace: that for those to whom the blessed Virgin's maternity

was the beginning of salvation, the votive Commemoration of her Conception may procure increase of peace. Through our Lord, &c.

After Septuagesima, omitting the Alleluia and Verse, the following is said :

TRACT. Gaude Maria Virgo, cunctas hæreses sola interemisti. V. Quæ Gabrielis Archangeli dictis credidisti. V. Dum virgo Deum et hominem genuisti ; et post partum virgo inviolata permansisti. V. Dei genitrix, intercede pro nobis.

Rejoice, O Virgin Mary, thou alone hast destroyed all heresies. Who didst believe the words of the Archangel Gabriel ! Whilst a virgin thou didst bring forth God and man : and after childbirth thou didst remain a pure virgin. O mother of God, intercede for us.

IN PASCHAL TIME.

Alleluia, alleluia. V. Felix es sacra virgo Maria, et omni laude dignissima : quia ex te ortus est sol justitiæ, Christus Deus noster. Alleluia. V. Virga Jesse floruit : virgo Deum et hominem genuit : pacem Deus reddidit, in se reconcilians ima summis. Alleluia

Alleluia, alleluia. Thou art happy, O holy Virgin Mary, and most worthy of all praise : because from thee arose the son of justice, Christ our God. Alleluia. The rod of Jesse hath blossomed : a virgin has brought forth God and man : God hath restored peace, reconciling in himself the lowest with the highest. Alleluia.

SECRET. May the humanity of thy only-begotten Son be our succour, O Lord ; that Jesus Christ our Lord, who, when born of a virgin did not diminish, but consecrated the integrity of his mother, may, on this Commemoration of her Conception, deliver us from our sins, and make our oblation acceptable to thee. Who lives and reigns, &c.

PREFACE, of the *Blessed Virgin*. Et te in Commemoratione

moratione Conceptionis, *as in the Ordinary of the Mass, page 21.*

POSTCOMMUNION. *Sumpsimus.* We have received O Lord, the votive mysteries of this holy celebration: grant, we beseech thee, that they may confer upon us remedies for time and eternity. Through our Lord, &c.

JANUARY 23.

DESPONSATION OF THE BLESSED VIRGIN MARY.

Greater Double.

INTROIT.

SALVE sancta parens,
enixa puerpera Re-
gem; qui cœlum terram-
que regit in sæcula sæcu-
lorum.

HAIL, holy parent, who
didst bring forth the
King: who rules heaven
and earth for ever.

Ps. Eructavit cor meum
verbum bonum: dico ego
opera mea Regi.

My heart hath uttered
a good word; I speak
my works to the King.

V. Gloria Patri.

Glory, &c.

PRAYER. *Famulis tuis.* We beseech thee, O Lord, to bestow on thy servants the gift of heavenly grace: that for those to whom the Blessed Virgin's maternity was the beginning of salvation, the votive solemnity of her Desponsation may procure increase of peace. Through our Lord, &c.

COMMEMORATION OF ST. JOSEPH, *as on his Feast, March 19th, page 556.*

Then of ST. EMERENTIANA, V.M. PRAYER, Indulgentiam, as in the Mass, Me expectaverunt, page liv.

LESSON. The Lord possessed me, &c., *as on the Conception of the Blessed Virgin Mary, December 8, page 499.*

GRADUAL. Benedicta et venerabilis, *as in the same Mass, page 500.*

After Septuagesima, the Alleluia and Verse are omitted, and the following said:

TRACT. Gaude Maria Rejoice, O Virgin
Virgo, cunctas hæreses Mary, thou alone hast

sola interemisti. V. Quæ
Gabrielis Archangeli dic-
tis credidisti. V. Dum
virgo Deum et hominem
genuisti : et post partum
virgo inviolata perman-
sisti. V. Dei genitrix,
intercede pro nobis.

destroyed all heresies.
Who didst believe the
words of the Archangel
Gabriel. Whilst a vir-
gin, thou didst bring
forth God and man : and
after childbirth didst re-
main a spotless virgin.
Mother of God, intercede
for us.

GOSPEL. ST. MATTHEW i. 18—21. When Mary,
the mother of Jesus, was espoused to Joseph, before
they came together, she was found with child, of
the Holy Ghost. Whereupon Joseph her husband,
being a just man, and not willing publicly to expose
her, was minded to put her away privately. But
while he thought on these things, behold the Angel
of the Lord appeared to him in his sleep, saying :
Joseph, son of David, fear not to take unto thee
Mary thy wife, for that which is conceived in her is
of the Holy Ghost. And she shall bring forth a
son : and thou shalt call his name Jesus. For he
shall save his people from their sins.

CREDO.

OFFERTORY. Beata es
Virgo Maria, quæ omni-
um portasti Creatorem :
genuisti qui te fecit, et
in æternum permanes
virgo.

Thou art blessed, O
Virgin Mary, who didst
bear the Creator of all
things : thou didst bring
forth him who made
thee, and thou remainest
for ever a virgin.

SECRET. May the humanity of thy only-begotten
Son be our succour, O Lord ; that Jesus Christ our
Lord, who, when born of a virgin, did not diminish,
but consecrated the integrity of his mother, may, on
this solemnity of her Desponsation, deliver us from
our sins, and make our oblation acceptable to thee.
Who lives and reigns, &c.

Second and Third Secrets as directed above.

PREFACE, of the Blessed Virgin Mary. Et te in Desponsatione, page 21.

COMMUNION. Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium. Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

POSTCOM. *Sumpsimus.* We have received, O Lord, the votive mysteries of this annual celebration: grant, we beseech thee, that they may confer upon us remedies for time and eternity. Through our Lord, &c.

Second and Third Postcommunions as directed above

MARCH 18.

ST. GABRIEL, ARCHANGEL. *Greater Double.*

INTROIT. Ps. cii.

BENEDICITE Dominum omnes angeli ejus: potentes virtute, qui facitis verbum ejus, ad audiendam vocem sermonum ejus.

Ps. Benedic anima mea Domino: et omnia quæ intra me sunt, nomini sancto ejus.

V. Gloria Patri.

BLESS the Lord, all ye his angels, you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

Bless the Lord, O my soul; and let all that is within me bless his holy name.

Glory, &c.

PRAYER. *Deus qui inter cæteros.* O God, who among the other angels didst choose the archangel Gabriel to announce the mystery of thy incarnation; mercifully grant, that we who celebrate his festival on earth, may experience his patronage in heaven. Who livest, &c.

LESSON. DANIEL ix. 21—26. In those days, behold the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice. And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest

understand. From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because thou art a man of desires, therefore do thou mark the word and understand the vision. Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the Saint of saints may be anointed. Know thou, therefore, and take notice, *that* from the going forth of the word, to build up Jerusalem again, unto Christ the prince, there shall be seven weeks, and sixty-two weeks; and the street shall be built again, and the walls in troublesome times. And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his. And a people with their leader that shall come, shall destroy the city and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

GRADUAL. Benedicite Dominum omnes angeli ejus: potentes virtute, qui facitis verbum ejus. V. Benedic, anima mea Dominum, et omnia interiora mea, nomen sanctum ejus.

TRACT. Ave Maria, gratia plena: Dominus tecum. V. Benedicta tu in mulieribus: et benedictus fructus ventris tui. Ecce concipies et paries filium, et vocabis nomen ejus Emmanuel. Spiritus Sanctus superveniet in te, et virtus Altissimi umbrabit tibi. Ideoque et quod nascetur ex te

Bless the Lord, all ye his angels: you that are mighty in strength, and execute his word. Bless the Lord, O my soul, and let all that is within me praise his holy name.

Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb. Behold, thou shalt conceive and bring forth a son, and thou shalt call his name Emmanuel. The Holy Ghost shall come upon thee, and the power of the Most High

sanctum, vocabitur Filius Dei.

shall overshadow thee ; and therefore also the Holy which shall be born of thee shall be called the Son of God.

After Easter.

Alleluia, alleluia. V. Qui facit angelos suos spiritus : et ministros suos flammam ignis. Alleluia. V. Ave Maria, gratia plena, Dominus tecum : benedicta tu in mulieribus. Alleluia.

Alleluia, alleluia. Who maketh his angels spirits, and his ministers a flame of fire. Alleluia. Hail, Mary, full of grace, the Lord is with thee : blessed art thou among women. Alleluia.

GOSPEL. The angel Gabriel was sent from God, *as on Wednesday in the Ember Week of Advent, page 48.* CREDO.

OFFERTORY. Stetit angelus juxta aram templi, habens thuribulum aureum in manu sua : et data sunt ei incensa multa, et ascendit fumus aromatum in conspectu Dei.

An angel stood near the altar of the temple, having a golden censer in his hand : and there was given to him much incense, and the smoke of the perfumes ascended before God.

SECRET. May the oblation of our service, and the prayer of the blessed archangel Gabriel, be made acceptable in thy sight, O Lord : that he who is so venerated by us on earth, may thus be an advocate for us in heaven. Through our Lord, &c.

COMMUNION. Benedicite omnes angeli Domini Dominum : hymnum dicite, et superexaltate eum in sæcula.

All ye angels of the Lord bless the Lord : sing a hymn, and exalt him above all for ever.

POSTCOM. *Corporis tui.* Having received the mysteries of thy body and blood, we implore thy clemency, O Lord God : that as we knew thy incarnation by the message of Gabriel, so by his inter-

cession we may obtain the benefits of that incarnation. Who livest, &c.

MAY 16.

ST. JOHN NEPOMUCEN, M. *Double.*

MASS. *Lætabitur, as in the Common of one Martyr, page x*; but in Paschal Time, the MASS *Protextisti, page xii.*

PRAYER. *Deus qui.* O God, who didst adorn thy church with a new crown of martyrdom on account of the invincible sacramental secrecy of blessed John, grant us, by his intercession and example, cautiously to guard our tongues, and to suffer all evils in this world rather than the loss of our souls. Through our Lord, &c.

SECRET. By these thy sacred mysteries, O Lord, may we glow with that fire of charity, with which the renowned martyr John was inflamed when he celebrated the same. Through our Lord, &c.

POSTCOM. *Spiritus.* May this heavenly table, which ever strengthened to victory the constancy of thy blessed martyr John for the honour of the sacrament, impart to us, O Lord, the spirit of fortitude. Through our Lord, &c.

NOTE. *The Feast of St. UBALDUS is to be kept henceforth on the 22nd of May. See in the Missal, May 16, p. 586.*

MAY 24.

OUR BLESSED LADY, THE HELP OF CHRISTIANS.
Greater Double.

MASS. *Salve sancta parens, as in the votive Masses, from Pentecost to Advent, page lxxii, and the CREDO is said.*

In Paschal Time Alleluias are added as usual, and instead of the Gradual, the Alleluia, &c., is said from the Votive Mass from Easter to Pentecost, page lxxii.

PRAYER. *Omnipotens.* O almighty and merciful God, who hast wonderfully provided perpetual succour for the defence of Christian people in the most Blessed Virgin Mary; mercifully grant, that we

tending during life under the protection of such patronage, we may be enabled to gain the victory over the malignant enemy in death. Through our Lord, &c.

SECRET. We offer to thee, O Lord, offerings of propitiation for the triumph of the Christian religion, to which, that they may be profitable to us, may the Virgin of help afford assistance, through whom such victory was gained. Through our Lord, &c.

POSTCOM. *Adesto Domine.* Be present, O Lord, with thy people, who are refreshed by the participation of thy body and blood; that by the help of thy most holy mother they may be freed from all evil and danger, and preserved in every good work. Who livest, &c.

JUNE 4.

ST. FRANCIS CARACCILO, C. *Double.*

INTROIT. PS. XXI. and LXVIII.

FACTUM est cor meum
tamquam cera lique-
scens in medio ventris
mei: quoniam zelus do-
mus tuæ comedit me.

MY heart is become
like wax melting in
the midst of my bowels:
for the zeal of thy house
hath eaten me up.

Ps. Quam bonus Is-
rael Deus: his qui recto
sunt corde! V. Gloria.

How good is God to Is-
rael: to them that are of
a right heart! Glory, &c.

PRAYER. *Deus qui beatum.* O God, who didst adorn blessed Francis, the institutor of a new order, with a desire of prayer and a love of penance: grant thy servants to make such progress by imitating him, that praying always, and bringing their bodies into subjection, they may deserve to arrive at heavenly glory. Through our Lord, &c.

LESSON. WISDOM iv. 7—14. The just man, if he be prevented with death, shall be in rest. For venerable old age is not that of long time, nor counted by the number of years, but the understanding of a man is grey hairs. And a spotless life is

old age. He pleased God and was beloved, and living among sinners he was translated. He was taken away lest wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind. Being made perfect in a short space, he fulfilled a long time: For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities.

GRADUAL. Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te, Deus. V. Sitivit anima mea ad Deum fortem vivum. Alleluia, alleluia. V. Defecit caro mea, et cor meum. Deus cordis mei, et pars mea Deus in æternum. Alleluia.

As the hart panteth after the fountains of waters, so my soul panteth after thee, O God. My soul hath thirsted after the strong living God. Alleluia, alleluia. My flesh and my heart hath fainted away. Thou art the God of my heart, and the God that is my portion for ever. Alleluia.

In Paschal Time

Alleluia, alleluia. V. Beatus quem elegisti, et assumpsisti, inhabitabit in atriis tuis. Alleluia. V. Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi. Alleluia.

Alleluia, alleluia. Blessed is he whom thou hast chosen and taken to thee, he shall dwell in thy courts. Alleluia. He hath distributed, he hath given to the poor, his justice remaineth for ever and ever. Alleluia.

GOSPEL. ST. LUKE xii. Let your loins be girt, &c., as in the Com. of a Conf., page xxxvi.

OFFERTORY. Justus ut palma florebit: sicut cedrus Libani multiplicabitur.

The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus.

SECRET. Grant us, O most merciful Jesus, that, commemorating the illustrious merits of blessed

Francis, burning with the same fire of charity with which he was inflamed, we may be able to assist worthily round about this thy holy table. Who livest, &c.

COMMUNION. Quam magna multitudo dulcedinis tuæ Domine, quam abscondisti timentibus te.

O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee!

POSTCOMMUNION. *Sacrosancti.* We beseech thee, O Lord, that the grateful remembrance and fruit of the most holy sacrifice, which we have this day offered to thy majesty on the solemnity of blessed Francis, may ever remain in our minds. Through our Lord, &c.

JUNE 28.

VIGIL OF SS. PETER AND PAUL.*

INTROIT. *St. John xxi.*

DICIT Dominus Petro. Cum esses junior, cingebas te, et ambulabas ubi volebas: cum autem senueris, extends manus tuas, et alius te cinget, et ducet quo tu non vis: hoc autem dixit, significans qua morte clarificaturus esset Deum.

THE Lord said to Peter: When thou wast younger, thou didst gird thyself, and didst walk where thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands. and another shall gird thee, and lead thee whither thou wouldst not: and this he said, signifying by what death he should glorify God.

Ps. Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum.

The heavens shew forth the glory of God: and the firmament declareth the works of his hands.

V. Gloria.

Glory, &c.

* When the Feast of SS. Peter and Paul falls on a Monday, this Mass is said on the preceding Saturday, if that day be not occupied by any transferred Feast.

PRAYER. *Præsta quæsumus, as in the Missal, p. 614.*

Second Prayer. Concede nos, p. lxxi.

Third Prayer. Ecclesiæ tuæ, *or*, Deus omnium, p. 39.

LESSON. Acts iii. 1—10. In those days, Peter and John went up into the temple, at the ninth hour of prayer. And a certain man, who was lame from his mother's womb, was carried; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple. He, when he had seen Peter and John about to go into the temple, asked to receive an alms. But Peter, with John, fastening his eyes upon him, said: Look upon us. But he looked earnestly upon them, hoping that he should receive something of them. But Peter said: Silver and gold I have none, but what I have I give thee: In the name of Jesus Christ of Nazareth arise, and walk. And taking him by the right hand, he lifted him up: and forthwith his feet and soles received strength. And he leaping up, stood and walked: and went in with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

GRADUAL. In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum. V. Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmiter.

Their sound went forth into all the earth: and their words to the ends of the world. The heavens shew forth the glory of God: and the firmament declareth the works of his hands.

GOSPEL. Jesus said to Simon Peter, *as in the Missal, page 615.*

OFFERTORY. Mibi autem nimis honorati sunt amici tui Deus: nimis confortatus est principatus eorum.

To me thy friends, O God, are made exceedingly honourable; their principality is exceedingly strengthened.

SECRET, *as in the Missal, page 614.*

Second and Third Secrets, as directed above.

COMMUNION. Simon Joannis, diligis me plus his? Domine, tu omnia nosti: tu scis, Domine, quia amo te.

Simon, son of John, lovest thou me more than these? Lord, thou knowest all things, thou knowest, Lord, that I love thee

POSTCOMMUNION. Quos cœlesti, *as in the Missal, page 614.*

Second and Third Postcommunions, as directed above.

OCTOBER 23.

FEAST OF OUR MOST HOLY REDEEMER JESUS.

Greater Double.

INTROIT.

GAUDENS gaudebo in Domino, et exultabit anima mea in Deo meo, quia induit me vestimentis salutis: et indumento justitiæ circumdedit me.

I WILL greatly rejoice in the Lord, and my soul shall be joyful in my God, for he hath clothed me with the garments of salvation: and with the robe of justice he hath covered me.

Ps. Misericordias Domini in æternum cantabo: in generationem et generationem. V. Gloria.

The mercies of the Lord I will sing for ever: to generation and generation. Glory, &c.

PRAYER. *Deus qui unigenitum.* O God, who didst appoint thy only-begotten Son, the Redeemer of the world, and didst mercifully restore us to life through him who conquered death: grant, that commemo-

rating these benefits, we may deserve to adhere to thee by perpetual charity, and to receive the fruit of the same redemption. Through the same Lord, &c.

EPISTLE. **EPHES.** i. 3—9. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly *places* in Christ. As he chose us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity. Who hath predestinated us unto the adoption of children, through Jesus Christ unto himself; according to the purpose of his will: unto the praise of the glory of his grace, in which he hath graced us in his beloved son. In whom we have redemption through his blood, the remission of sins, according to the riches of his grace, which hath superabounded in us in all wisdom and prudence, that he might make known unto us the mystery of his will, according to his good pleasure, which he hath purposed in him.

GRADUAL. Omnes gentes quascumque fecisti, venient, et adorabunt coram te, Domine, et glorificabunt nomen tuum. V. Quoniam magnus es tu, et faciens mirabilia: tu es Deus solus. Alleluia, alleluia.

V. Deus autem Rex noster ante sæcula, operatus es salutem in medio terræ. Alleluia.

All the nations thou hast made shall come and adore before thee, O Lord, and they shall glorify thy name. For thou art great, and dost wonderful things: thou art God alone. Alleluia, alleluia.

But God is our King before ages; he hath wrought salvation in the midst of the earth. Alleluia.

GOSPEL. **ST. JOHN** iii. 13—18. At that time Jesus said to Nicodemus, No man hath ascended into heaven, but he that descended from heaven, the son of man who is in heaven. And as Moses lifted up the serpent in the desert, so must the son of man be lifted up: that whosoever believeth in

him may not perish, but may have life everlasting. For God so loved the world, as to give his only-begotten son: that whosoever believeth in him, may not perish, but may have life everlasting. For God sent not his son into the world to judge the world, but that the world may be saved by him. He that believeth in him is not judged. But he that doth not believe, is already judged: because he believeth not in the name of the only-begotten Son of God.

CREDO.

<p>OFFERTORY. Salus populi ego sum, dicit Dominus: de quacunque tribulatione clamaverint ad me, exaudiam eos: et ero illorum Deus in perpetuum, alleluia.</p>	<p>I am the salvation of the people, saith the Lord: from whatever tribulation they shall cry to me I will hear them, and I will be their God for ever, alleluia.</p>
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SECRET. Accept, we beseech thee O Lord, the mystery of eternal redemption offered to thee, and grant that the glorious merits of thy only-begotten Son interceding for us, it may ever animate and defend us. Through the same Lord, &c.

PREFACE. Qui salutem, *as in the Ordinary,* page 17.

<p>COMMUNION. Confi-teantur Domino misericordiae ejus, et mirabilia ejus filius hominum, alleluia.</p>	<p>Let the mercies of the Lord give glory to him, and his wonderful works to the children of men, alleluia.</p>
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POSTCOM. *Corporis tui.* Being made partakers of thy sacred body and precious blood, by which we were redeemed, O Lord Jesus Christ, we beseech thee: that thou wouldst preserve thy gifts within us, and delivering us from the evils of this present life, wouldst conduct us to the good things of eternity. Who livest, &c.

OCTOBER 24.

ST. RAPHAEL, ARCHANGEL, *Greater Double.*

INTROIT.

BENEDICITE Domi-
num omnes angeli
ejus : potentes virtute,
qui facitis verbum ejus,
ad audiendam vocem
sermonum ejus.

Ps. Benedic anima
mea Domino ; et omnia
quæ intra me sunt, no-
mini sancto ejus.

V. Gloria Patri.

PRAYER. *Deus qui beatum.* O God, who didst give
the Blessed Archangel Raphael as a companion on
the way to thy servant Tobias : grant to us thy
servants, to be ever protected by his custody, and
defended by his assistance. Through our Lord, &c.

LESSON. TOBIAS xii. 7—15. In those days, the
angel Raphael said to Tobias : It is good to hide the
secret of a king : but honourable to reveal and con-
fess the works of God. Prayer is good with fasting
and alms, more than to lay up treasures of gold : for
alms delivereth from death, and the same is that
which purgeth away sins, and maketh to find mercy
and life everlasting. But they that commit sin and
iniquity, are enemies to their own soul. I discover
then the truth unto you, and I will not hide the
secret from you. When thou didst pray with tears,
and didst bury the dead, and didst leave thy dinner,
and hide the dead by day in thy house, and bury
them by night, I offered thy prayer to the Lord.
And because thou wast acceptable to God, it was
necessary that temptation should prove thee. And
now the Lord hath sent me to heal thee, and to
deliver Sara thy son's wife from the devil. For I
am the Angel Raphael, one of the seven who stand
before the Lord.

BLESS the Lord, all ye
his angels ; you that
are mighty in strength,
and execute his word,
hearkening to the voice
of his orders.

Bless the Lord, O my
soul ; and let all that is
within me bless his holy
name.

Glory, &c.

GRADUAL. Angelus Domini Raphael apprehendit, et ligavit dæmonem. V. Magnus Dominus noster, et magna virtus ejus. Alleluia, alleluia. V. In conspectu angelorum psallam tibi, adorabo ad templum sanctum tuum, et confitebor nomini tuo, Domine. Alleluia.

GOSPEL. ST. JOHN v. 1—4. At that time there was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, *called* Probatica, which in Hebrew is named Bethesda, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an Angel of the Lord descended at certain times into the pond: and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. CREDO.

OFFERTORY. Stetit Angelus juxta aram templi, habens thuribulum aureum in manu sua: et data sunt ei incensa multa, et ascendit fumus aromaticum in conspectu Dei.

The angel of the Lord Raphael took, and bound the devil. Great is our Lord, and great is his power. Alleluia, alleluia. I will sing praise to thee in the sight of the angels, I will worship towards thy holy temple, and I will give glory to thy name, O Lord. Alleluia.

An angel stood near the altar of the temple, having a golden censer in his hand, and there was given to him much incense, and the smoke of the perfumes ascended before God.

SECRET. We offer thee, O Lord, a sacrifice of praise, suppliantly beseeching thee to be appeased and accept it, by the suffrage of thy angel interceding for us, and to grant it to be profitable to our salvation. Through our Lord, &c.

COMMUNION. Benedicite omnes angeli Domini Dominum: hymnum dicite, et superexaltate eum in sæcula.

All ye angels of the Lord bless the Lord: sing a hymn, and exalt him above all for ever.

POSTCOMMUNION. *Dirigere.* Vouchsafe, O Lord God, to direct the holy Archangel Raphael to our help: and may he, whom we believe to be ever in attendance on thy majesty, present our poor prayers to thee for thy blessing. Through our Lord, &c.

DECEMBER 18.

THE EXPECTATION OF THE BLESSED VIRGIN MARY.

Greater Double.

INTROIT.

RORATE cœli desuper, et nubes pluant justum: aperiatur terra, et germinet salvatorem.

DROP down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a Saviour.

Ps. Cœli enarrant gloriam Dei, et opera manuum ejus annuntiat firmamentum.

The heavens shew forth the glory of God, and the firmament declareth the work of his hands.

V. Gloria.

Glory, &c.

PRAYER. *Deus qui de beatæ.* O God, who didst please that thy word should take flesh, at the message of an angel, in the womb of the blessed Virgin Mary; grant to thy suppliants, that we who believe her to be truly the Mother of God, may be helped by her intercession.

LESSON. The Lord spoke to Achaz, &c., *as on Wednesday in the Ember Week in Advent, page 47.*

GRADUAL. Tollite portas principes vestras, et elevamini portæ æternales: et introibit Rex gloriæ. V. Quis ascendet in montem Domini? aut quis stabit in loco sancto ejus? innocens manibus, et mundo corde. Alleluia, alleluia. V.

Lift up your gates, O ye princes; and be ye lifted up, O eternal gates, and the King of glory shall enter in. Who shall ascend into the mountain of the Lord? or who shall stand in his holy place? the innocent in hands, and clean of heart. Al

Ecce virgo concipiet, et leluia, alleluia. Behold
pariet Filium Jesum a virgin shall conceive,
Christum. Alleluia. and bring forth a Son
Jesus Christ. Alleluia.

GOSPEL. The angel Gabriel was sent, *as on
Ember Wednesday in Advent, page 48.* CREDO.

Offertory, Secret, Communion, and Postcommu-
nion, *as in the Votive Mass of the Blessed Virgin
Mary from Advent to Christmas, page lxvii.*

PREFACE. Et te in expectatione, *as in the Ordinary
of the Mass, page 21.*

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